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ANNIE BESANT, P.T.S.

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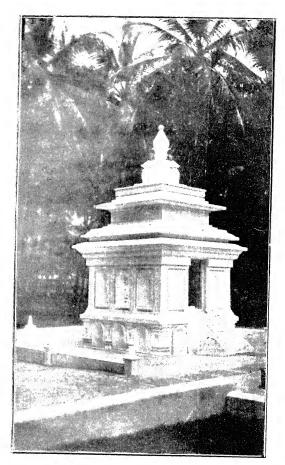
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THE BUDDHIST TEMPLE, ADYAR

ON THE WATCH-TOWER

Cable received from the Theosophical Broadcasting Station in Sydney:—

TO THE VICE-PRESIDENT OF THE THEOSOPHICAL SOCIETY,

Theosophical Broadcasting Station opened Monday minister of education great success excellent transmission stop will be one of the most powerful stations in world hope later be in communication America India Africa our motto broadcasting brotherhood. Arundale.

Vol. XLVIII No. 1

THE THEOSOPHIST

ON THE WATCH-TOWER

CTOBER the First! the day which gave to us our President in this incarnation for the Great Work. Far away she is touring and as the years go by she seems to traverse the world more and more; in all ways is the range wider and wider as time rolls on. Her eightieth year entered to-day and her power, strength and virility increasing, a miracle to the ordinary world but one of the things that make us "ponder in our hearts".

In a short letter received from her as she left England she tell us: "That much good work has been done."

Last month we gave an outline of the proposed work in America but it was of necessity incomplete and we add another list now which we are told is still only a partial list.

October

- 4. Los Angeles.
- San Diego.
- Long Beach.
- Hollywood.
- Houston.
- 13.
- 15 & 16. Cincinnati. Chicago, Ill.
- Pittsburgh.
- Detroit, Mich.

October

- 27. Cleveland, Ohio.
- Rochester, N.Y.

November

- Toronto.
- 4 & 5. Buffalo.
 - New York City. Washington, D.C.
- 10.
- Boston, N.Y. 15 & 16. New York City.

From America, in The Messenger we read the following:

THE PRESS ATTITUDE

An impressive thing about the December announcement by Dr. Besant, that Mr. Krishnamurti is the chosen vehicle of the World Teacher, is the attitude of the press of the world. There have been many announcements in the past, relative to the second Coming of the Christ, but they have been either received with amusement or ignored as too trivial for notice; for they have been put forward by people whose well known religious theories were regarded as wholly fantastic, or by individuals who were believed to be mildly demented. In the present instance, however, and for the first time, the announcement comes from a woman famous for her mental and moral attainments. For a half century her lectures and her books have been proving to the world a wisdom and a sanity that gives her a tremendous influence among all classes of people. Her wide reputation for sterling common sense in the ordinary affairs of life makes of her remarkable announcement a wholly different thing from any other that has preceded it. It is a challenge to the intellectual world—a world immersed in materialism and stricken with a mania for wealth and power.

The reaction of the press to this startling interruption of the even flow of self-satisfied mundane life is exceedingly interesting. One would naturally expect broadsides of ridicule and sarcasm, for the press has never spared those who dare to introduce revolutionary ideas into the intellectual world; but, strange as it may seem, there is remarkably little of caustic criticism. Hundreds upon hundreds of columns of space have been given to Dr. Besant's pronouncement but, with rare exceptions, it has been handled by the press with an air of respectful impartiality.

While there have been a few regrettable things they are largely due to the unfamiliarity of the press with such matters, rather than to any feeling of hostility. This lack of knowledge of both the principles and persons involved has, however, been somewhat overcome by the skillful work of some of our New York members, and it is greatly to their credit that so favourable a presentation of the essential points in the case has appeared. Among other very widely read publications the Literary Digest gave much space to Dr. Besant and Mr. Krishnamurti and it was about nine-tenths favourable. Copious excerpta from At the Feet of the Master were given and certainly nothing else could have so strengthened the claims of Dr. Besant or could have been so effective in giving pause to flippant criticism. When the possibilities of damaging newspaper comment on such a subject is considered, the attitude of the press has been nothing less than remarkable and, with a very few exceptions, surprisingly fair.

The Vice-President is now in Burma, he and Mrs. Jinarājadāsa were greeted at Rangoon by a beautifully worded address which we print below:—

OUR BELOVED BROTHER AND SISTER,

We, the members of the Theosophical Society, Burma Section, Order of the Star in the East and "Bodhi Lodge" No. 108, extend to you a hearty welcome to this land of Pagodas on this happy occasion of your second visit. Your work in the cause of religion, pointing to your fellow men the true path, your scientific and philosophical discourses, your idealism and works of art have been a great source of inspiration to us to lead the Theosophical life. Yours is a timely visit, as Burmese people are inspired by a new spirit, and we trust that this day will be the dawn of a glorious revival of Buddhism.

Forty years ago, Colonel Olcott visited Burma, and the seeds of Theosophical thought then sown have been blessed by the higher powers. The subsequent stay in our midst of our President, Mrs. Annie Besant, and of the Right Reverend Bishop Leadbeater marked an era in the development of Theosophical fraternisation. To-day we stand, as under a spreading Banyan Tree, Buddhists and Hindus, Christians, and Zoroastrians, Jews and Musalmans before you, to convey to you our sense of respect and devotion as one of the Messengers of the Great Hierarchy, into whom is poured the spiritual force to uplift humanity.

To our Revered President you have been a pillar of strength, stood by her in all her trials and held aloft the torch light of the Divine Wisdom. In your life the idealism of the East has been harmonised with the culture and art of the West, and the harmony will allay the fears of those whose faith is on the wane.

You, dear sister, by your devotion and example of service, have fought for women's cause and set them on the path of national liberation. You have chosen the ideal of welding conflicting elements into one, and of stimulating the pursuit of pure ideals and aspirations.

We again offer you our heartfelt and loving welcome, and in the sacred name of the Holy One may the blessings of the Great Masters rest on you. We subscribe ourselves.

Yours ever fraternally,

SAW HLA PRU (General Secretary, T.S. in Burma).

G. E. T. GREEN (President, Rangoon T.S.).

N. A. NAGANATHAN (Order of the Star in the East).

MR. A. VERHAGE ("Bodhi Lodge No. 108").

We expect Mr. and Mrs. Jinarājadāsa back at Adyar the second week of October but only it appears for a very short stay and then off again to visit Lodges in North India.

* *

The news from Australia seems very alive, on a par with the rest of the Theosophical News and we cannot resist again taking extracts from Bishop Arundale's sixth letter which we are sure will interest people in all parts of the world. Please also note and read "The Theosophical Caravan". Would that caravans could march the earth and spread the "Message" to all peoples!—

"And now there is a new venture- 'The Fidelity News Service'. We have felt for some time that the press as a whole prefers news to truth, especially the press in the larger towns. So much is published which would not be published if just a little trouble were taken to ascertain facts from authoritative sources. In many of the principal Australian newspapers, for example, the utmost rubbish is written both about the Theosophical Society and about the Star, when they might have the truth if they only asked for it, and wanted it! On the other hand, the country press is much more broadminded, and generally we have no difficulty in obtaining an entry for facts. So we have decided to give practically the whole of the Australian press a fortnightly News Bulletin specially dealing with the Theosophical and Star news, but also with any other matters on which misunderstanding or misrepresentation is likely to arise, as for example in the case of India, of some of our leaders, and so forth. We shall also include short paragraphs on activities taking place in various countries which may be regarded as signs of the times. I shall, therefore, be much obliged if friends will be on the look out for news appropriate to this Fidelity News Service, sending me short, authentic paragraphs. We do not formally

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associate this Service with the T. S. lest any danger arise of the views expressed being identified with the policy of the Society. August 15th will see the first Bulletin distributed to over 200 newspapers and magazines. . . .

In addition, there has been the routine work of the General Secretary, work in connection with the Broadcasting Station, now about to begin its work, and the writing of a book, based on personal experience, on 'Nirvāṇa'. This book has the great honour of a preface from Bishop Leadbeater himself, in the course of which he is good enough to call it 'a very remarkable production'. You will be interested to hear that the greater part was written either between 1 a.m. and 3 a.m. or between 4 a.m. and 7 a.m. 'Nirvāṇa' will probably be of about the size of Bishop Leadbeater's Textbook of Theosophy. You can send in your orders to the T. P. H. at Adyar as soon as you like."

* *

In La Voz, Madrid (Spain), we read this wireless message from Italy: "Rome, July 9th. A certain anxiety has been created among Vatican circles at the announcement that Mrs. Besant purposes to present Krishnamurti in Rome as the New Messiah. We are told that the Pope will ask the Italian Government to forbid such presentation."

Behind all these press extravagances we see but the fact that the early vague belief in the Coming has grown in to an actual force, the mind of the people is agitated by it; nothing like indifference has been the result of the first call of attention sent to the World by the Order of the Star in the East.

* *

The following from *The Observer* is worthy of note. It is yet another proof, if proof were needed, witnessing to the work of the Theosophical Movement which permeates the world of thought to so large an extent to-day.

"There is no question now from any quarter as to the almost—or quite—unearthly beauty of the character of St. Francis, whose festival they are keeping at Assisi. But it is curious to note how the attitude of science has changed as to the mysterious Stigmata. Fifty years ago science said 'what a pity to tell outrageous lies about a good man: the Stigmata are, of course, impossible.' To-day Stigmata—often of a quite mundane significance—are observed in the hospitals."

* *

The Theosophical Society has suffered a great loss in the passing of Mr. Arthur Burgess, National Secretary for Great Britain of the International Theosophical Order of Service and Editor of Service.

He was a remarkable worker and spared no pains to accomplish that which he undertook and he undertook a great deal; worked steadily and helped others to do the same. His very great physical handicap seemed to be almost disregarded by him in his work, in so far that he seemed to accomplish as much as an able-bodied man often does. Last year, although he had to be carried everywhere, he visited Australia and then came on to the world Jubilee Convention of the Theosophical Society at Adyar. He returned to England in February not only none the worse but very much invigorated in mind and body after his travels.

He was ill for only a few days and while recognising the distinct loss that he must be, especially to the work in England, one cannot but rejoice with him that the time had come when he had earned the right to another body which inevitably must mean better equipment for further work for his Master. "Further Knowledge and more Light" is the wish that rises in our heart as we write this short tribute of appreciation to Arthur Burgess' greatness.

Theosophists the world over will be happy to learn that Madame Anna Kamensky, formerly leader of the Theosophical movement in Russia, and now living in exile in Switzerland, has taken the degree of Doctor of Philosophy at the University of Geneva. Dr. Kamensky presented her thesis on the Philosophy of the Bhagavad-Gīṭā prior to coming to India for the Jubilee Convention. While at Adyar she took a keen interest in the Brahmavidya Āshrama, and went through a special course of study with the late Paṇdiṭ A. Mahadeva Sastri for the purpose of defending her thesis on her return to Geneva. We learn that the University hall was crowded and sympathetic on the occasion of the defence. We warmly congratulate Doctor Kamensky on her distinction, and feel sure it will bring her increased opportunity for Theosophical service in the comparative study of philosophy.

* *

By all lovers of freedom the affairs in Mexico will not be passed unnoticed; the struggle there is of International importance, as all struggles after freedom must inevitable be. We need to follow closely the attitude of the reigning President of the Republic, his ideals and endeavours to reach them. In all struggles between Church and State, so far, there has appeared injustice in many cases and to many people, it is inevitable in the transition stage, when lands and money are involved and national decisions have to be made with reference to them. We as Theosophists stand for liberty of opinion, freedom of thought and of action, pioneers in a "common search and aspiration for Truth". Mexico seems to be at the moment in the midst of her death-throe for liberty and is yet another witness of the change that is coming to all the world.

* *

The Supplement to *The Nation and Athenœum* is also very significant of the freedom that is demanded everywhere,

in all lines of life, though especially perhaps in religious thought and it is evident that many are trying to get down to Basic Truths from all sorts of different and most interesting points of view. The number fourteen appears to be a significant one in many questions on freedom, is this accidental?

All who wish to do so can reply to this "Questionnaire on Religious Belief" and send the replies to the Editor of *The Nation*. The pity seems to me to be in the restriction in the answer, "Yes or No," which has been made a rule, for many might find that to answer either the one or the other needs a qualification or explanation without which the answer does not convey the right reply.—

- 1. Do you believe in a personal God?
- 2. Do you believe in an impersonal, purposive, and creative power of which living beings are the vehicle, corresponding to the Life Force, the Elan vital, the Evolutionary Appetite, etc.?
 - 3. Do you believe that the basis of reality is matter?
 - 4. Do you believe in personal immortality?
- 5. Do you believe that Jesus Christ was divine in a sense in which all living men could not be said to be divine?
 - 6. Do you believe in any form of Christianity?
 - 7. Do you believe in the Apostles' Creed?
 - 8. Do you believe in the formulated tenets of any Church?
 - 9. Are you an active member of any Church?
 - 10. Do you voluntarily attend any religious service regularly?
 - 11. Do you accept the first chapter of Genesis as historical?
- 12. Do you regard the Bible as inspired in a sense in which the literature of your own country could not be said to be inspired?
 - 13. Do you believe in transubstantiation?
 - 14. Do you believe that Nature is indifferent to our ideals?

TO DR. ANNIE BESANT

WE thank you for your love, your thought, your care,
For all that made, and keeps, you what you are—
A Leader in the cause of Truth and Right,
A Light to struggling souls both near and far.

We thank you for your courage, strength and peace,
And pray the Shining Ones that here below
Your steps may e'er be guarded by Their care,
That Love may walk with you where'er you go.

YSTWYTH

WORSHIP

DEDICATED TO DR. ANNIE BESANT ON HER 79TH ANNIVERSARY

By ERLING HAVREVOLD

In the secret depths of man's hidden nature where the perfect rhythm is still unbroken, and life is ever virgin and sacramental in its ceaseless flow, there rests the sweet memory of the beauty of the Supreme. When Time created the great illusion of physical life, and Matter threw its dull mantle of separateness around the tiny child whose existence was unspeakable joy within the fond embrace of the Great Father, That came to know itself as Memory which in reality is the ever present mystery of At-one-ment with God in the eternal, shining Now. But the Great Father in His Wisdom and Love wished it thus.

Evolution made the little God-child a wanderer in ceaseless quest of the happiness of its early days, ever spurred on by the deathless memory of its real Existence.

In his waking consciousness man hardly knows himself as owner of this memory, which rests so deep in his being that thought cannot touch it, nor can words ever utter it. Only in the twilight hours of life the aching human heart is soothed by whispering winds breathing into it subdued echoes from the wondrous Past, weaving them together with the Present into an unquenching longing for Reality.

This longing is the powerful undercurrent in man's nature, and it has made him the eternal Worshipper. He is

always worshipping, sometimes in dullness, sometimes in eagerness, often in wrath, in ecstasy, in despair; until he learns to do it in that joy which expresses itself through humility and dignity. The natural expression of his real life is Worship. Haunted by the vision of the past he seeks IT ever in the present.

In worship of the beautiful, man senses Beauty, and broken chords of divine music spring forth from the strings of his soul. On knees, before the strong, he is smothered under the weight of Dignity springing up within him. Listening to the words of the wise, dawning illumination rays through his burdened soul, and his narrow mind dimly discerns the Light of Wisdom shining forth from the ever-burning Lamp in his innermost being.

Let us together bend our knees and in humility and dignity offer our thanks to the Divine Father. He always has our guidance in mind, and ever sends great souls to dwell among us. They are the beautiful, the strong and the wise who stir memory in our souls and help us to release it from the bondage of the past into the wonderful freedom of the present.

And let us thank them! Let us worship them in dignity. We must not think of them as heralds of theories, as interpreters of secret doctrines, as revivers of forgotten traditions. They certainly are all that; but this is of the form side, it relates to their personalities—peak-high though these may be—it is exposed to our petty pros and cons. Not thus. But let us bend our little heads before them, resting our weary thoughts and strained feelings in the nearness of their outpouring love, their sustaining strength, their wise insight. And let thankfulness so fill our hearts that we respond to the essence of what they give—that realisation of the Eternal Truths of life which always lose so much vitality in the process of expression, but are revivified in association with

the great ones. Thus we shall give to these what they will be especially glad to receive.

And through it all let us have this in mind: To think brotherly and well of him whose heart is stronger than his head, and whose worship may lose its dignity in the loudness and shrillness of his passionate love. His love shall redeem him in his own time.

Let us remember the dark and dreary days when we walked the path with ignorance as our closest companion, and let the joy of these bright and happy days so swell our hearts that we shall have to throw its doors wide open, that a mighty wave of love may find the great soul who to-day is its special object of worship—one, who in a life-long struggle for truth always had strength and love enough to give us the helping hand, the unstinted love: Annie Besant.

Erling Havrevold



"LET US NOW PRAISE FAMOUS MEN"

By Margherita Ruspoli

GREATNESS is far rarer than goodness. Many very humble, by no means highly evolved, folk do honour—thank God for it—to humanity, through duty done and kindness and self-sacrifice. But only here and there, only now and then, does some mighty Personality arise through which pours in full flood the light and power of a very great Ego, and which can serve as an instrument for the Powers-That-Be to accomplish far-reaching work. We, students of Theosophy, for the most part believe it is our duty to try to recognise greatness and, recognising, to honour it; and that it is plain common sense to hold the mental attitude that

¹ Ecclesiasticus, XLIV, 1.

seizes on pearls more eagerly than it points out flaws. Take a concrete case. As moralists, we may deplore Napoleon's recklessness of human life and suffering: but what of his wonderful and wonder-working faculty of inspiring boundless enthusiasm and devotion—can we withhold our meed of admiration for that or ignore the lasting good he did to souls whom thus he raised above themselves? I want, however, to say here a few words about a great man whose ambition is not to conquer the world, but only to restore and render happy, both spiritually and materially, his own country; and who is doing it.

Benito Mussolini has said of himself: La mia ambizione, o signori, sarebbe una sola: non m'importa per questo di lavorare 14 o 16 ore al giorno, non m'importerebbe nemmeno di lasciarci lu vita e non lo reputerei il più grande dei sacrifici! La mia ambizione è questa: vorrei rendere forte, prosperoso, grande e libero il popolo italiano! (I have one sole ambition: I do not mind having to work 14 or 16 hours a-day for it, I should not mind giving my life for it—nor consider that such a very great sacrifice! My ambition is this: to render the Italian people strong, prosperous, great and free.)

The article which W. H. Kirby contributed to last December's THEOSOPHIST on FASCISM (dealing with the subject in a wide sweep and general terms), has elicited remarks which add one more proof to the many that reach me, of how little Mussolini's extraordinary achievement is as yet understood abroad. And as, in spite of the discussion having been declared closed in the April issue, the June one has published some comments by "X," I hope space will also be found for these comments, which are somewhat in the nature of a reply to X.

I begin with X's assertion that Mussolini "in all his addresses to the people is aggressive, arrogant and tyrannical". If X were in the habit, as I who live in Rome am, of listening

to Mussolini when he addresses the people, he, or she, could not possibly have written so. I stood in the middle of the crowd in Piazza Colonna, for instance, on the day that Violet Gibson had shot him in the face, when he spoke from the balcony of Palazzo Chigi. He had to wait some time to speak, on that occasion, as the fervour of the crowd could not expend itself all at once; and he stood smiling good-humouredly (Mussolini's smile is famous) till he was allowed to begin; and before closing his short address, he entered into conversation with the crowd, as his pleasant custom is, asking it questions, and answering the answers that it shouted. I do not as a rule like standing in a packed crowd; but to be immersed in the jubilant thankfulness and the hero-worship that were outpouring there, did one's heart good. Mussolini is genial, kindly, invigorating and inspiring; he does not say-"Be silent and obey," he calls for hard work and sacrifices, and he gets them, because he has liberated the aspirations of those whom he addresses, and is the object of their enthusiastic gratitude and personal devotion.

There is no fear at all of the Italians being over-drilled and over-militarised. They are the most individualistic of peoples. Their weak side, that so long laid them open alike to internal disorder and foreign interference and domination, in spite of all their gifts of intellect and virtues of character, was ever disunion, the inability to "pull together". Tasso noted it, three and a half conturies ago, in the First Canto of La Gerusalemme Liberata: . . . a la virtù latina—o nulla manca, o sol la disciplina (to the Italian character, or moral worth (virtus), either nothing is lacking, or only the sense of discipline). Impatient of discipline by nature, and having only recently achieved national unity: of course Mussolini in guiding such a people exalts discipline and encourages national feeling—patriotism. Being English by birth myself, I can easily see that if Mussolini

had been sent to take birth and work in England, for instance, he would have stressed values differently. But it is Italy that he is reconstructing and leading. Order—Hierarchy (or Organisation)—the Co-operation of all classes for the good of the whole: those are the ground-principles of Fascism.

Why, among all the noble stuff that Mussolini has spoken and written, does X pick out (apart from their context and circumstances too.) one or two utterances that may best be trusted to mislead uninformed readers? If he were wishing to give a true notion of the teachings in the Christian Gospels to an audience ignorant of them, would he illustrate love and forgiveness of one's enemies by the single text: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" or explain the title, Prince of Peace, by the words: "I came not to send peace, but a sword?" X misquotes Mussolini also, who did not say, "We will knock down, etc." Here are his exact words: Il giorno in cui le opposizioni uscissero dalla vociferazione molesta per andare alle cose concrete, ne faremmo lo strume per gli accampamenti delle Camicie Nere. (The day on which the oppositionists were to abandon their noisome clamour to pass to concrete factsto action, we should make of them litter for the camps of the Black-Shirts.) That is, Mussolini delivered a very vigorous warning to certain evil-disposed treasonable gentry; and his words were not only just, and prompted by urgent public necessity, but to utter them was the most merciful course he could have pursued. Events speak for him; he could have made a bloody revolution and he made one bloodless; he could when he triumphed have taken vengeance on his enemies and have overturned the Constitution and governed anyhow he chose, and he was a pattern of magnanimity and moderation. Le stravittorie non durano (over-complete victories do not last), he has himself remarked. Also: La violenza

deve essere seltanto chirurgica; non mai provocatrice. Ritorsione, non attacco; un episodio, non un sistema. violence should only be used surgically—never provocatively: in retaliation, not aggression; episodically, not systematically.) And of Fascism-not a party any longer, but the national regime, to which there is no conceivable alternative on the horizon and to which such opposition as still exists becomes daily weaker, -he has said: Il consenso che viene a noi e alla nostra opera è determinato dal fatto che il Fascismo è forzo spirituale e religione; and again: . . . deve diventare un modo di vita . . . Solo creando un modo di vita, cioè un modo di vivere, noi potremo segnare delle pagine nella storia e non soltanto nella cronaca. (The common consent that we and our work meet with, is due to the fact that Fascism is a spiritual force, is religion.—It must become a mode of life. Only by creating a mode of life, that is, a way of living, shall we be able to write some pages in history. and not in chronicles merely.) He wants "gli italiani del Fascismo" to be as distinctive a type as the Italians of the Renaissance, or of the Risorgimento.

As regards the remark on Mazzini. He was not a "First Ray" individual and not called upon to do a First Ray man's work. If, amid the increasing optimism and self-confidence of this freshly-energised, hard-at-work, keen, alert, contented country, any section of Italians, in regret for the present conduct of affairs, turned lachrymose eyes upon the past, it would be less likely to look to Mazzini than to Cavour, the man who more than any other put things through in the time of the Risorgimento. (Not many years ago, in Milan, an elderly gentleman on one occasion managed to work his way through the press that surrounded Mussolini, and then cried out to him three times: Ti saluto, cervello di Cavour e pugno di Crispi! i.e., (I hail you, brain of Cavour and strong hand of Crispi!) But the Leader of Italy renewed is a greater genius

than Cavour and has a stronger hand than Crispi.) The "educated, broad-minded people in Italy" study Mazzini, of course, and always will. It is on record that Mussolini did so in the trenches of the Isonzo, and copied sentences from Mazzini into his war-diary (none the less good a mazziniano himself, because he had once inveighed against the "canonisation" of St. Joseph of Genoa, when unwise followers of the latter tried to silence him with the ipse dixit of the Master, as with a dogma). He copied out, for instance, a passage which Mazzini wrote in 1832 (On certain causes which have hitherto prevented the development of liberty in Italy): ". . . leaders were lacking; the few to direct the many, the men strong in faith and sacrifice . . . who could find the words of life for all and give the mot d'ordre to all . . . who should fling themselves between the people and the obstacles in the way with the resignation of men doomed to be the victims of the one and of the others . . -which reads like a prophetic description of Mussolini himself. He shares truly Mazzini's flaming fire of mysticism; he is a practical Mystic if ever there was one.

It was written by Dr. Besant and Bishop Leadbeater (in Man: Whence, How and Whither) some years ago, that "all the best organisers whom the world has produced" would be returning soon, "one of the finest bodies of men for practical work that has ever been seen." And seeing what one man—the first of the band to appear—has already done in his own special field, one begins to understand what extraordinary times one may witness if others arise to join hands with him.

Mussolini has given us order for anarchy, growing prosperity for imminent ruin, an idealistic psychic atmosphere to breathe instead of the former asphyxiating one—for it was his tremendous personality that was able to focus and lead to victory all the forces of self-sacrifice, devotion, aspiration existing in the country, in their life-and-death struggle against

the dark ones of putrescent disintegration. Like a strong wind, he and his swept away the choking miasma in which one stifled. A few years ago, neither life nor property was secure, industry was paralysed by violent strikes, the public services were wholly disorganised, bloodthirsty rioting and dastardly outrages and assassinations were frequent. The spread of Communism and concurrent political weakness and corruption were steadily ruining the country. The authorities, unable to suppress disorders, connived at them, while decent law-abiding citizens looked on in despair. The National Flag was spat at, men in uniform were assaulted: and all the Government could do, was to advise Officers to appear in the streets in mufti "to avoid giving provocation". To such a desperate pass had things come, that a dictatorship was the only possible salvation; and the hour and the man kept their tryst. He began by stamping out sedition and lawlessness, through the help of the young men he enlisted on his side. His Black-Shirts took their lives in their hands, when they went in and broke strikes and started reprisals for outrages; later on they were everywhere, enforcing order. And in its relief and gratitude, the great majority of the population turned Fascist, while an obsolete appellative sprang spontaneously to the lips of all—il duce! Mussolini takes his title from the people of Italy, swift to acclaim him as their national leader. And what a record of work since he has been Premier! In the first two years, more than one thousand nine hundred legislative measures, some of them being of the highest importance, were passed by the Fascist Government. "If they had killed me, they would not have killed a tyrant but a servant of the public," Mussolini remarked when a plot against his life was discovered on the very eve of its execution, November 4th last. To-day (Year IV of the régime) in spite of the leeway that had to be made up, Italy's prosperity in comparison with the slenderness of her natural resources

is most striking, her people are contented, her prestige in the world has never stood so high.

Of Mussolini's early rigorous life, the public can read in Margherita Sarfatti's excellent biography of him—Dux. He wrote once (using the editorial "we"): La nostra vita è una pagina aperta nella quale si possono leggere queste parole: studio, miseria, battaglia. (Our life is an open page on which can be read these words: study, want, struggle.) He himself has observed somewhat pathetically, speaking of his childhood and the few meagre peasant-festivals it knew: . . . Queste povere baldorie sì : ma non conobbi mai la serenità e la dolce tenerezza di certe felici infanzie. Potete meravigliarvi, dopo ciò, che in collegio, a scuola, e in certa misura anche adesso, nella vita, io fossi aspro e chiuso, spinoso e quasi selvatico? (These poor junketings, yes: but I never knew the serenity and sweet sheltering tenderness of certain happy infancies. Can you wonder, that being so, if afterwards at school and college, and to a certain degree even now, in life, I should be harsh and reserved, prickly, almost a wilding?) He was born in the Romagna on July 29th, 1883. Till the age of nine, the child roamed, free and audacious, about the country-side, fighting with and leading his small companions, and taught by his mother in the village school. Then he was "imprisoned" (as he felt it) in a College of the Salesians, where the good Fathers certainly mishandled the difficult, stormy. sensitive little boy. Afterwards he was at an Institute directed by the brother of the poet Giosuè Carducci, to whom he became warmly attached; and it was while there, that his mother in her extreme poverty brought herself to do for him what probably she would never have done for herself—asked the Prefect of Forli, in a letter of simple dignity, touching in its modest maternal pride (and which remained unanswered).

¹ There is a very good, considerably abridged, English translation of the book, *The Life of Benito Mussolini*, published by Thornton Butterworth, Ltd., 15 Bedford Street, London. The quotations I make are from the Italian text.

for a small subsidy in order to be able not to troncare gli studi ad un povero nostro bambino di dodici anni . . . che, a detta dei suoi maestri lusinga di promettere qualche cosa. (Not to cut short the studies of a poor boy of ours, aged twelve, who, in the opinion of his teachers, gives hope of some future promise.)

At eighteen, he was an elementary school-teacher, with starvation pay, and soon he emigrated to try his fortune in Switzerland. Arriving practically penniless, he began the most desolate period of his life. The letter in which the young fellow of nineteen narrated to a friend, adjuring him to secrecy, his early straits there, cannot be read without emotion.² Sufferings from hunger (forgotten at their acutest, for a brief spell, on hearing music), nights spent under the shelter of a bridge at Lausanne, arrest as a vagabondprivations, hardships, injustices, humiliations of all sorts he knew. Hard manual work by day, hard study at night (languages, philosophy, political economy, he devoured everything: and studied the violin by way of sole pleasure and relaxation). A period of "quadruple" existence in Geneva, when he had added revolutionary internationalism to his activities as house-mason, errand-boy and University student. Political agitation, expulsions from Switzerland, France and Austria, eleven periods of imprisonment altogether, between 1902 at Lausanne and 1919 at Milan—it is an amazing record of energy and endurance. His terms of imprisonment he always bore with unaltered composure; but what they must have cost him is revealed by the almost morbid horror he has of the least sense of confinement; it is said that even the entry into a tunnel, when he is travelling by rail, causes his face to darken and contract. In 1908-9 he collaborated as a journalist with the patriot Cesare Battisti at Trent. Back in

^{1 &}quot;Lusinga di promettere" is really untranslatable.

^o Dux, pp. 56-61.

Italy in 1910, he soon began to be known for his Socialistic work and propaganda. He was a vehement, uncompromising, often heterodox member of the official Socialist Party, whose leaders he routed at a Congress in 1912, when he grasped the reins himself and became director of the chief socialist organ, Avanti! the circulation of which promptly rose from 40,000 to 100,000. It was in 1912 that the French Syndicalist, Georges Serel, made his now famous vaticination of "our Mussolini".¹

After the outbreak of the European War, Mussolini (at first in favour of Italy's absolute neutrality but who came round to advocate her intervention, against Austria,) gave up the directorship of the Avanti, founded his own paper (not his first), Il Popolo d'Italia, and in a stormy meeting was expelled from the Socialist Party. ("You have lost your trump card," Lenin and Trotzky told the Italian Communists who visited Russia in 1919-20.) As a Bersagliere, Mussolini made a splendid record for himself in the trenches and was fearfully wounded, fighting in the Carso (February, 1917). A year before this time, taking advantage of a brief interval of leave in December, 1915, he had issued, in Il Popolo d'Italia, a warning against "the insidious and subterranean propaganda of the priests and the socialists," who "were working for peace at any price, a peace of compromise . . . " the autumn of 1917 occurred the terrible disaster of Caporetto, fruit of this criminal subversive propaganda that the supine Government allowed to go on, also in the army, in the teeth of Cadorna's remonstrances. Mussolini, still weak from his wounds, multiplied his articles, his speeches, vibrating with passion and with faith; his was the one voice that rang ever in encouragement and promise, his paper the one to which all

Our Mussolini is not an ordinary Socialist. Believe me, you will perhaps yet see him at the head of a sacred battalion, saluting with his uplifted sword the Italian Flag. He is an Italian of the fifteenth century. It is not yet known, but he is the only energetic man capable of mending the weakness of his Government.

turned for comfort and for strength. "The man who saved Italy after Caporetto," he has been called. Hope, conviction shone in him like a pillar of light, till a year later his light was swallowed up in the general radiance of rejoicing for the crowning victory of Vittorio Veneto.

Then the anti-climax, the after-war period. Weariness, ever-rising cost of living, increasing unemployment, miserable cowardly incompetence of the Government, the spread of Bolshevism. Undaunted, Mussolini carried on his campaign against all the forces of reaction, from his printing-offices in one of the poorest streets of a slum in Milan: never economically sure of the morrow, either for his paper or for his wife and children. The offices had to be held as an improvised fortress against repeated Communist attacks; and in them, while a mob yelled outside, Mussolini would sit quietly working at his table, a pistol and a glass of milk beside him. Later, he was able to move into somewhat better quarters, where his brother still directs Il Popolo d'Italia. The first meeting of the Fasci was held in March, 1919—45 persons all told. But followers multiplied in a miraculous way. In the spring of 1921, at the political elections, Mussolini was returned to the Chamber of Deputies for Milan and Ferrara with an avalanche of votes. All the best forces in the country gradually rallied round him, the Fascist campaign developed, the culminating crisis arrived—and the King's mandate to Mussolini to form a Ministry, his own Government.

On the subject of Mussolini's pessimistic views of humankind, Signora Sarfatti, his collaborator during a long period, until he became Prime Minister, thus expresses herself: ". . . And how should he love men? He sees them as they are, with pitiless clear sight. And because he governs them, he wants to improve them, and he has made for himself, of Italy, in the abstract, an idea so lofty and sublime, that we poor live Italians cannot help offending it. The prophets of Israel could not help abusing their contemporaries of the elect people."1. "... This general attitude of tolerant indifference has as its root an inexorable contempt. He has weighed men. and found them wanting. It is an inner tragedy, in which resides the pathetic nobility of his destiny as a man, born to command."2 He knows, she says, from his own experience, that hunger, cold, fatigue, temptation, can be resisted, but he also knows how hard it is to resist; therefore it is, that while to a very few he pays the compliment of "treating them badly" (as he calls it), to most he shows "an indulgence whose root is scorn". Yet Signora Sarfatti notes that while he likes to "play the cynic" at times, he can forgive almost any shortcoming. "From perfidious conduct he suffers intensely: he endeavours, indeed, to abstain from friendships, lest the weapon of personal affection—the only weapon he fears -should be treacherously used against him." Of Mussolini's character in its bearing on his oratory (so direct, hard-wrung, nervous, full of a "virgin vehemence, a heat as of lava in flow, not created by force of an iron will but which the will is set to restrain,") Signora Sarfatti writes:

The iron control of his brain compresses a heart that is eager (ansioso), a little ingenuous, a little sentimental. If he were not strongly emotional in type (un passionale), impulsive and full of contradictions, how could he possess the double power of sweeping multitudes into action and at the same time of holding both himself and them in leash? It was sentiment that made him accept the weight of old friendships, out of chivalrous recognition of past actions, even when certain friends had shown themselves traitors, or unworthy; it made him shoulder a weight of solidarity which was enough to overthrow or crush anyone else, so, just for the sake of generous and indulgent forbearance, and because he scorned defending himself. It [sentiment] has done him a great deal of harm, yet it is his strength. The common people understand these elementary unsophisticated feelings, and where they exist, it instinctively knows that it will find other robust simplicities . . . Where these primary qualities are revealed, there

¹ Dux, p. 313.

² Ibid., p. 311.

it believes and loves, trusts and gives itself . . . Without possessing a vein of sentimental imagination, however drained and canalised it may be, it is impossible to find the secret ways of communion with the general mass of men . . . Whereas in the common form of eloquence, speakers grow warm by auto-suggestion and by reflex action, on him the fear of stirring himself up acts as a constant curb. But communion with the populace is along a magnetic thread, unaffected by all dissimulation. The people understands, feels, communicates itself by means of this hidden current, so much the more efficaciously and lastingly as it is less allowed to expend itself in facile applause.

She remarks also, that in judging of Mussolini's strong expressions, one must remember that one is dealing with a combative public man, who knows the value of violent effects and is actor and dramatist enough to enjoy them.

That Mussolini, like every practical statesman, is bound to take into account the whole of human nature, which on some sides and in some ways is extremely despicable, is obvious; that his clear brain has to be on the alert, to counter-balance the impulses of a warm and generous and (as Signora Sarfatti rightly, I think, says) an ingenuous heart, must be a fact soon guessed by those who study or know him at all. I believe too that happier circumstances and the possession of a field of energy commensurate to his powers, will allow—are already allowing—the gentler and more genial qualities of his deep and proud nature to show themselves more freely. (I can watch, in the photographs of him that are continually appearing, this gradual process being reflected in his face in a striking way; it grows serener, more benign.)

Mussolini is seeking all the time to mellow and to mature, to improve and to progress, he is ever acquiring new qualities, ever getting himself into better shape, like a sculptor at work on a statue. . . I shall make my own life my masterpiece, is one of his favourite maxims.

To close with a neat little anecdote. Some time ago, a Fascist daily paper in one of our big towns, had the brilliant idea

¹ Dux, p. 272.

of starting a referendum, to collect from among its readers the best definitions of Mussolini. "Please summon the director," telegraphed the Premier to the Prefect of the city, "and request him to close the referendum with this auto-definition: Seeing that the *onorevole* Mussolini declares that he does not himself know exactly what he is, it is extremely unlikely that others should do so.' Having done this, let him suspend the referendum which can be opened again, if at all, in fifty years, (signed) MUSSOLINI."

Margherita Ruspoli

¹ Dux, p. 301.

THE PENAL THEORY OF KARMA

By ALPHA

(Concluded from Vol. XLVII, No. 12, p. 660)

HE would be a rash student, who would venture to obtrude upon this highly obscure region of occult truth a bundle of categorical propositions. The best that any of us can do here, while our knowledge remains what it is, is to proceed by logical inference, with the modest consciousness that what may seem to us to be "logical" may not really be so at all. Still we must do what we can, as the subject is well worth a little study and reflection.

The first thing that suggests itself is that, the moment the special goal of a Monad emerges, as the principal determining factor in his evolution, pure and simple "penal," or "judicial," karma automatically disappears. Since every path, however errant, is ultimately a path to the goal and becomes, as we have seen, a right path in the very act of reaching it (possibly, too, because it was, in the case of the Monad concerned, the path pre-destined for him from the very beginning of things), the ordinary antithesis of "good" and "bad" will no longer serve us; and with it must also disappear any idea of a karma which sits in judgment on "bad" and "good," as such. We must substitute some kārmic formula which will (a) be appropriate to the conception of purposive motion towards a goal, and (b) fit

in also with those real differences which separate off one kind of movement from another—making one smooth, another rough; one beset with all kinds of difficulties, another more or less free of these; one (in a word) "unhappy," another "happy". And the simplest formula, which we can find here, is perhaps that of friction. Karma, let us suggest, represents—in its conventional differentiation into "good" and "bad"—nothing else than the absence, or presence, of friction; such friction being of the type, or types, automatically generated by the conditions of manifested existence, both general and special. A certain amount of "bad" karma, in this sense, is inevitable. All manifestation of life in and through Matter must logically set up some kind of friction, for the simple reason that Matter, as such, is a resistant medium.

The friction incident upon the passage of the evolutionary process down into, and up out of, the denser planes of our system constitutes, therefore, one of the necessities of all unfolding life, to which every Monad will automatically be subject. All "suffering," therefore, which is involved in the descent into deeper and deeper strata of materiality, and the necessity of functioning in and through these, will belong to general "karma" and have no penal significance of any kind. It is not here, therefore, that we must look for the special kind of karma which concerns our present inquiry. There is one simple reason which explains this. It is, that by a beneficent provision of Nature, the full weight of the density of the lower levels of Matter is balanced by a corresponding "unawareness" in the unfolding life. The most terrible "kārmic fate," from this point of view, would be that of a fully awakened and self-conscious ego imprisoned in the densest kind of mineral Matter. Fortunately this is unthinkable. Awareness, in our Scheme of Things, only develops side by side (a) with the increasing refinement and flexibility of physical Matter, (b) with the organisation of vehicles composed of subtler, superphysical Matter. Consequently, when the Ego is definitely born, at the moment of individualisation from the animal kingdom, it is, in an appreciable degree, already enfranchised from the grossest of material bonds.

We should be wrong, therefore, to associate the intensest degrees of friction with the densest degrees of Matter. in everyday physical life, friction depends not merely upon the inherent resistance of the medium, but also upon the degree of force seeking passage through that medium. Thus, a knife passed slowly through butter will encounter far less actual resistance than an aeroplane speeding at two hundred miles an hour through air. Similarly, in the evolutionary process, we have to look for the intensest friction, not at the lowest level of materiality, but where we have the keenest awareness, or conscious life-force, in the directest opposition to a resistant principle of overmastering power; and our Metaphysic tells us that this ultimate dualism is to be found at the outermost point of the evolutionary orbit, in the opposition of the fully self-conscious separate unit to the One Universal Life from which it originally proceeded—where, in other words, the centripetal force of the primal Unity and the centrifugal force of Individuality are pulling most strongly against one another. Here, then, is karma, considered as "friction," most strikingly exhibited; and the friction must continue, in ever diminishing degrees, on the upward arc, until, at long last, the separative principle of individuality gives in to the mightier force of Unity and, in that final surrender, the opposition, and with it the friction, completely disappears. The liberated, or unified Life, is ex hypothesi frictionless, because the contending principles, from whose conflict friction is generated, are no longer in conflict. That is what is meant by the statement that at the moment of

liberation all karma automatically drops away. That, also, is the real secret of the interesting teachings about the "open curve" described by all perfectly unselfish actions. Another way of expressing the same truth would be to say that all such actions, being exempt from the dualistic opposition of the greater and the lesser selves, are frictionless. The student of Greek Philosophy will at once note the parallel here with the well-known statement of Aristotle that supreme happiness consists in "action without impediments".

Having reduced the concept of karma, then, to that of the friction automatically set up by the efforts of the individual self to realise and express its own separateness against the overpowering resistance of the primal fact of Unity, we are in a position to define what are conventionally called "bad" and "good" karma as follows: "Bad" karma is the friction automatically generated by every act of individual self-assertion. "Good" karma is the temporary relaxation or diminution of friction, due to some relaxation of individual self-assertiveness. "Good" karma is felt as good, owing to the absence of friction. i.e., negatively. "Bad" karma is felt as bad, owing to the presence of friction, i.e., positively. And it is incidentally because bad karma is a positive thing, and good karma a negative, that most of us, in interesting ourselves about karma and its operations, concentrate upon "bad" karma and hardly trouble ourselves to seek for an explanation of "good" karma. Let us be equally one-sided, in the present instance, and think only of the problem of "bad" karma.

Bad karma, we have seen, is friction; and friction is, in a very large measure, a necessary concomitant of all manifestation, owing to the conditions amid which alone such manifestation can take place. Furthermore, a certain degree of friction—indeed, a very high degree of it—has its purpose and its compensation, since in this way alone can the separate Ego, or individuality, be born. Whatever karma, or friction, therefore, can logically be included under the old heads of "penal" or "judicial" can only be connected with such additional friction as is generated by going outside, or beyond, the appointed orbit of the evolutionary cycle and, so, setting up an opposition which was not intended in the original Plan. But since that Plan includes also the birth and growth of free will and, as a corollary, the necessity of providing such free will with a margin for self-expression—the question may well be asked, whether any such possibility really exists as that of "going beyond, or outside" the orbit of the Cyclic Plan. If, as would seem necessary, creativeness, in the sense of a free self-shaping energy, begins with the birth of the Ego and the first dawning of free will, then obviously here is an additional factor which, because it was planned, must itself be part of the Plan. In other words man's own free will must itself be a contributory force in determining the ultimatedestination of the Monad. Thus, though the original Logoic Self-Differentiation may have determined, in a general way, the cyclic path of each Monad, as well as its final goal, both these things may be modified to some extent by the quasiindependent self-determining energy, which is born at the moment of individualisation and increases as the Ego unfolds his powers. Finally—since all intensification of friction means, in the living creature which experiences such friction, an increase of strength-it may well be, by one of those baffling and curious paradoxes which meet us at every turn in the mysteries of the spiritual life, that all that we call "evil" and "suffering" in this world of ours is only the necessary accompaniment of, as it were, an unconscious improvement, by the self-determining Monadic life, upon the destiny marked out for it in the Plan. That life takes, that is to say, the harder path, thinking this to be the easier; an increased friction is set up; the increased friction breeds strength; and this additional strength, purified by processes. which ever-resourceful Nature has at her command, emerges finally as a positive gain, resulting in an ultimate self-realisation fuller and richer than it would have been, if the appointed path had been followed throughout.

This conception of "bad karma" has, at least, one advantage. By exhibiting all apparent divergences from the original Logoic Plan as, in the long run, "improvements" on that Plan, it makes any suffering, incident upon such divergences, worth while. And, in so doing, it abolishes from our Universe that mass of wholly useless and wasted suffering which is implied in the whole theory of karma as a purely penal agency; a theory, which so many students accept without passing to consider all that it involves. For, to repeat what was said in an earlier place, how can we applaud the "justice" of a scheme of Things, in which the undeveloped are punished for their simple lack of development, in which the ignorant are punished for the lack of a knowledge which (at their stage) they could not possibly have, and in which the lower expressions of human nature are punished, often with savage severity, by presumably the very Power which deliberately made such expressions possible? A universe thus governed and administered is—not to put too fine a point upon it—Hell, at least for all those hapless creatures who, owing to an immaturity which they cannot help, have not yet risen to a level where better conditions prevail. Penal, or judicial karma, purely so considered, is Devils' justice and naught else.

Introduce, however, the Law of Compensation, and all immediately becomes changed. Find for error and sin and self-will not merely an excuse but a definite purpose; make them into factors which, by a paradox which need not astonish the Mystic, are producing, in the final consummation, a better universe;—and the problem of the "suffering," or friction, which they necessarily set up, ceases to exist. Add, moreover, that the self-assertion entailed in all these

"wanderings from the path" is itself a part of the Plan, and that the Monad is intended, after a certain point in his evolutionary cycle, to improvise his own particular destiny within the broad limits of the purposive path marked out for him by the Logos at the moment of primary Self-Differentiation—and we have supplied the last link in the chain of justification for the theory which we are considering.

When, therefore, we see people sinning and ignorant, selfish and self-deluded, let us no longer condemn them. They are finding their own path. When, moreover, we see them in suffering and sorrow, racked by one or other of the various eugenics of which Nature has so plentiful a store at her command, let us not insult them by the Pharisaical pity which regards them as merely the "victims" of their own past. Let us rather look on all these sufferings as the badges of conquest. Here, let us recognise, is the individuality which is asserting its own sovereignty, and which will make pact with Nature only on its own terms. What we call, or have been accustomed to call, its "bad" karma, is nothing but the friction which it is encountering by the simple fact of its having chosen a harder path than that marked out for it by Nature. And, in the far distant future, all this additional friction will have become transmuted, in the unfolding spiritual life, into an additional strength; and the additional strength, with its accompanying effect of a sharper and more vigorous self-definition, will give to the world of Realised Perfections a greater, a more powerful, and a more fullyequipped Being that it would otherwise have possessed. The Heavenly Man-to revert to this mysterious conception of an Organic Goal—will be the gainer by the improvisation and receive into Himself an accretion all the richer for the experiences through which it has passed. The very Plan of the Logos will emerge, at the end of the Cycle, a richer Plan, because of the free creative energies which have been

awakened and at work within it. To sum the whole thing up in a phrase—bad karma, rightly understood, is the earnest of a nobler Universe.

One of the dangers of our Theosophical Metaphysic is that it tends to implant in our minds the conception—so often inveighed against by Bergson and Willam James-of a "box universe," i.e., of a universe, in which every thing, like a machine shut in a box, works itself out according to rigid plan, and in which no room is left for contingency. As against this, the two philosophers mentioned plead strongly for a more inspiring conception; the conception, namely, of a free and self-determining Life-Energy, ever experimenting and ever improvising and so, at every point of its onward flux, opening up new and unexpected possibilities. the conception is inspiring, none can deny; and for this reason we should give it respectful consideration. Since, moreover, it is the special task of Theosophy to synthesise all apparent opposites into a higher unity, can we not find a place for this freedom of improvisation, even within our conception of the Logoic Plan? May not both be true? And may it not be that, in emphasising the "Plan" aspect of our universe, with the practical object of reducing it to order and intelligibility, we have sometimes been tempted to pay insufficient attention to the complementary, and equally necessary, doctrine of "freedom within the Plan"? And is not this doctrine involved in all that Theosophy teaches us about individuality and free will?

One thing is certain. On the assumption of a "box universe," suffering of any kind becomes a hellish and unaccountable thing; and the kārmic Law, regarded as the agency of suffering, becomes a thing so repellent that it is only by not thinking the matter out at all that we can become reconciled to it. To find a place for suffering, and thus for karma, we have to shatter our "box universe"

and substitute a universe of (within limits) free experimentation. For then it will not be difficult to find, in the fact of human freedom, a compensation powerful enough to outweigh all the pains and penalties which it entails. For if, by his inherent freedom, Man can make a greater thing of himself than by rigid adaptation to a rigid law, then whatever he may incidentally have to suffer becomes, in the process, not merely amply worth while but a real gain. Our generalisation of karma, as "friction," gives us a convenient formula here; for it indicates not merely the necessity of what we call "suffering" but its ultimate purpose. For taking it together with the postulate that every increase of friction means ultimately, for the Ego experiencing it, an increase of strength, we arrive at the general position that suffering, or bad karma, is the necessary means by which human freedom is transmuted into human power; the path by which the Ego asserts his own individualised divinity in the face of the enveloping Divinity of the One Life. Friction, in other words, hence suffering, is but the outward sign or token of a new Divinity in the Making. It is the testimony of the Nature of Things to every man's Uniqueness.

Enough, then, of purely "penal" karma. Such a thing, happily for the universe, does not exist. It is a shadow, projected from our own minds upon the screen of Manifestation. The curious thing is that we have not once, but many a time, been told that this is so. Karma, it has been repeatedly impressed upon us by those who are our authorities, is not penal in intention, but simply an automatic law of cause and effect. What has made us, and still makes us, interpret it in penal terms, is that the effects, which we call "bad" karma, are felt as unpleasant and that they follow causally upon what we conventionally call "wrong-doing". But substitute "improvisation," or "experimentation, for wrong-doing," and replace the word "suffering" by "friction,"

and the whole bogey of penal, or judicial karma vanishes into their air. Finally, to clear the air still further, reveal experimentation and improvisation as the triumphant assertion of Man's greatest glories—his uniqueness and his freedom—and show that, in and through that assertion, he becomes a greater thing than he could ever have been without it;—and at once we have a universe from which the night-clouds have been dispelled, and in which naught remains but gladness and hope.

Some may consider the doctrine dangerous, because it finds in evil not only a more difficult and protracted mode of achieving good, but ultimately (in some respects) a better way. But this is surely only one of those hard truths, which we must expect to find when we begin to think cosmically; and its perils fade away in the light of the enormous liberation vouchsafed by that Law of Compensation which it involves.

At this point we must conclude. Obviously what we have written is but a fragment of what could be written on this topic; for it is clear that so fundamental a postulate as that of the beneficence of evil demands, for its full vindication, an application to the whole of life. But enough will have been done, if we have suggested to the mind of the student some broader way of regarding the evil and the suffering in the world, than that which would make of it merely the purposeless debt-collecting of a system of petty accountancy, in which evil only exists in order to be punished, and in which, on any purely judicial grounds, every possible evil is injustice already exonerated in advance by the Nature of Things which brought it into being.

Alpha

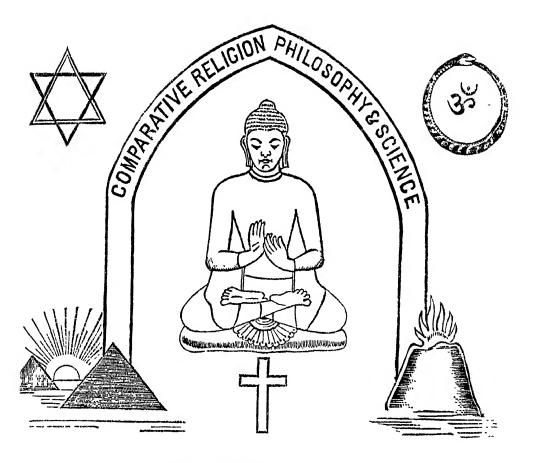
PROBATION

By D. H. S.

THROUGH long, long lives has He watched over us; All our long past He knows as yesterday, And on the seeds of good within our souls The wondrous sunshine of His love has streamed Unceasingly through endless æons of time. Slowly those germs have quickened into life, Till faintly, feebly, intermittently, Some small response lights up our wakening hearts; Until at last we learn that there is One Whose love has streamed on us through ages past, One who shall some day weld us into Him As living organs of His life and light. Long ere we know Him, linked are our souls to His, Who ever seeks to draw us towards His feet, Till half-awakened, with half-opened eyes, Faintly we glimpse His face. Then, led to Him, There at His feet the first weak pledge we take, To strive to serve the Brotherhood of Those Who live to serve the world. Then all the chains, Forged through long lives of seeking selfish ends Must one by one be loosened, snapt, cast off

By strength of love and gratitude to Him
To whom we owe all that we are and have.
To His clear sight our future is not hid;
The rôle predestined for each one He knows,
And moulds environment and circumstance
To further swiftest growth towards that end.
And not for what we are He values us,
But for that power which one day we shall be—
A power to aid those Few Whose mighty hands
Hold back the powers of darkness; Those who shed
On all the world Their light, Their peace, Their strength,
Who ever help unknown, Who work unthanked,
Whose unseen toil yet raises all mankind
Towards their Father's glory, which shall shine
Godlike at last in all, as now in Them.

D. H. S.



THE COSMIC PLANES

(A Thesis for Criticism)

By C. Jinarājadāsa

The beginner in Theosophy meets at the outset the novel idea that the "invisible worlds" are worlds of matter, just as is the physical world. "Heaven" and "hell" are declared to be not only states of consciousness, but also parts of that invisible world, "as real as Charing Cross". The

student is also presented with the idea of sub-states of physical matter, finer than the three which he knows, solid, liquid and gaseous; these finer sub-states are labelled etheric, super-etheric, sub-atomic and atomic. He is then told that a similar sevenfold sub-division of states of matter exist in the astral, mental, and all other higher worlds. The diagram

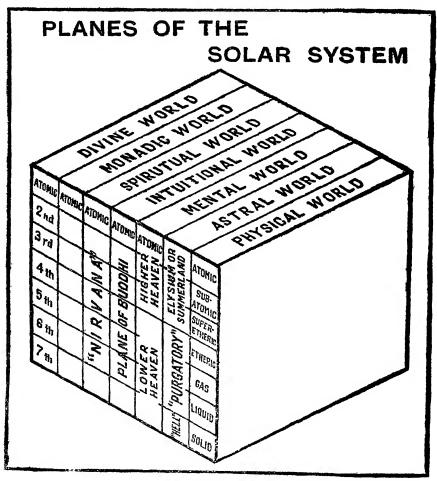


Fig. 1

printed here gives in outline this conception of the seven great planes within the Solar System.

Now, the student has long been taught that man's ascent in evolution is to rise from plane to plane, and naturally he thinks of such ascent as from one sub-plane to the next sub-plane of a great plane, and so upwards, as a monkey might climb from the lowest shelf of a book-case to the highest. Thus, before contacting mental vibrations, the way of ascent is at first thought of as from solid-liquid-gas, etheric, super-etheric, sub-atomic, atomic; then astral sub-plane 7, 6, 5, 4, 3, 2, to astral atomic; and then up to the mental world, in its lowest or 7th sub-plane. But we have been taught that, as a matter of fact, the forces of the invisible do not always go up-or down-in this ladder-like way, because of a link which exists between the atomic sub-planes of the seven great planes. Thus, a vibration from the atomic sub-plane of Buddhi, on its descent say to the physical, does not necessarily descend through all the sub-planes of Buddhi to Buddhi 7, and then to the mental atomic sub-plane; from there through mental sub-planes to mental 7, and so to the atomic astral sub-plane; from there through all the sub-planes of the astral to astral 7, and then at last to the physical. A second way of descent is however from atomic Buddhi to atomic mental, then to atomic astral, and then to atomic physical, and so to subatomic, super-etheric, etheric and gaseous-liquid-solid. The reason for this working of the forces is due to the construction of the atoms of the seven great planes out of the "bubbles in Koilon"; a technical and detailed description of the building of these atoms is given in Occult Chemistry, in the chapter on the "Æther of Space".

This relation of the *atomic* sub-planes makes them intimately linked. One effect is that man's consciousness, in

its upward ascent from plane to plane, can rise, not as normally, from sub-plane to sub-plane to an atomic sub-plane, and then to the seventh or lowest sub-plane of the next great plane above, and so steadily upwards from sub-plane again to sub-plane of the new plane; but via. the atomic sub-planes. Thus, if his consciousness is trained to function in the atomic physical sub-plane, he can, by methods of occult training, go by a "short cut" direct to the astral atomic sub-plane, and thence straight to the atomic mental sub-plane.

This "short cut" via. the atomic sub-planes has always fascinated me, owing to a peculiar composition of my self. I have ever since I can remember had a curious form of clairvoyant sight which sees only atomic states of matter. I have not discovered to how many atomic states the sight extends; being busy with various duties, I have not made a point of sorting out my sight; focusing is not difficult, but the matter writhes and twists and I have not trained my vision to be useful. But I do know by direct experience that there is this "express route," and have often pondered over the possibilities of the unfolding of consciousness by its means.

Now, we are told that *all* our seven great planes of the Solar System make only *one* plane, and that the lowest or Seventh, of a great system of seven planes, called the Cosmic Planes. How are we to visualise the relation of our Seven Solar planes to the Seven Cosmic Planes? Using the crude simile of the book-case, are we to imagine that our seven planes, physical to Ādi, are seven shelves, and above them are 42 more shelves? Or is the relation something

different? It is on this matter there is a difference of opinion, and I ask the collaboration of students to gather what material there is in our literature, so that we may "think it out". Let me say at the outset, that it will not do merely to say "The Secret Doctrine says so and so," and consider that all argument is ended. This a scientific problem, which we have to think out, with the help of The Secret Doctrine, and of any other facts which we can gain from anywhere else.

In writing my First Principles of Theosophy, I had incidently to mention the Cosmic Planes, and I constructed a diagram, as follows, (Fig. 2) so that it and the previous diagram of planes of the Solar System (Fig. 1) could be seen as sections of one solid figure in three

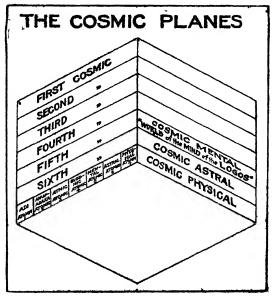


Fig. 2

dimensions. In the original articles of the book, as first issued in The Theosophist, this Fig. 2 was used. When

the book finally appeared, a new diagram was given instead, as follows (Fig. 3).

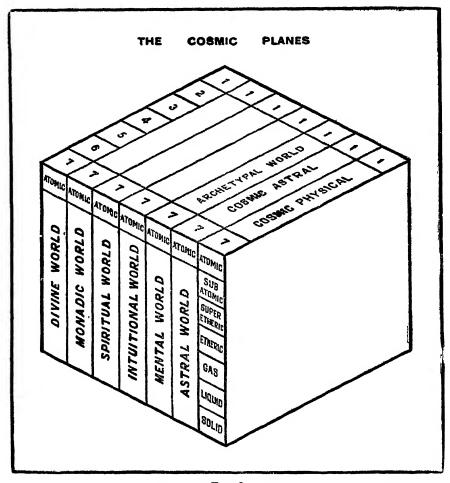


Fig. 3

The new diagram has drawn the strongest criticism from many quarters; I have had communications on the matter from Heer J. F. van Deinse from Holland, Mr. S. Studd from Australia, Dr. Richard Weiss from Austria, and from many others. It was not without long and hard thinking that I made the substitute diagram, and I have now to explain why

I made a change, which I am told challenges The Secret Doctrine.

- 1. The consistent religious tradition of the East tells us that when a soul comes to Moksha or Nirvana, he has come to the goal of his age-long evolution. This stage is accepted by Theosophists as that where the consciousness functions in fullest freedom on the Ādi plane. This Liberation means a perfect union of consciousness between the Adept's consciousness and the Great All. If to attain to the Ādi plane is only to get to the seventh shelf of 49 shelves (to use the simile of the bookshelf), and if to the Mukta or Liberated soul there are 42 more shelves to climb up to, the Eastern tradition as to Liberation is completely mistaken. I see no reason to challenge the tradition on this particular point.
- 2. Similarly there is a tradition in the West. Plotinus is said, by Porphyry, to have four times touched that lofty consciousness which is the final goal—"the flight of the Alone to the Alone." Plato offers a vision of the Archetypes or the root forms which are the substratum of all manifestation to the philosopher who through the purified mind rises to the highest contemplation. He is, I feel sure, only giving what was taught in the Greater Mysteries. It was possible, while a man still lived on earth, to come to the great vision of Archetypes, and see the working of the Divine Mind. This thought is given by H. P. B. also, as follows: "Our humble Manas is linked indissolubly with the true Mānasic glory of the Kosmic Lord, Mahat, the Great, Who rules our Universe."

This connection between Manas and Mahat, the fact that the purified mind can gain a glimpse of the Divine Mind of the Logos, is possible if the relation between the atomic mental sub-plane and the Mental Cosmic Plane is as in Fig. 3.

3. There is one instance, and one only that I know of, of direct investigation into this matter. In the year 1895, Dr. Besant and Bishop Leadbeater spent much time and effort in investigating the structure of the solar planes. I was myself present and took down all that was described by them as they investigated point after point. There was one point where, after a careful investigation, the following observation was made by Bishop Leadbeater.

"Our mental plane is the lowest sub-division of a big mental plane. The atomic part of Arupa Devachan is the tail-end of a cosmic mental plane. The whole thing is like a chess board in four dimensions."

I do not know whether I recorded a further remark (I am writing "on tour," and cannot get at THE THEOSOPHIST for August, 1911) that made a profound impression upon me, and made me understand in a flash what Plato was driving at. The remark was, that when the consciousness was functioning on the atomic mental sub-plane, it could "look upwards," not to Buddhi, but into a totally new dimension, just as someone at the bottom of a deep well might look upwards and see far off a bit of blue sky. From the atomic mental subplane it was possible to see something of the Mind of the Logos, without of course becoming one with It, as the person at the bottom of the well could see the sky without becoming a dweller on the surface of the earth. This simile of the bottom of the well and the sky above it made some things in my own experience clear to me, and confirmed what I felt

¹ The full record is published in THE THEOSOPHIST, August and September, 1911.

was true, that with the purified mind it was possible to see, though from far off, the Vision of the One.

These then are some of the reasons which make me think that our seven great planes are related to the seven Cosmic Planes as suggested by Fig. 3. I should like in the discussion on this matter if those who take part in it will quote in full whatever is said in *The Secret Doctrine* on the subject of the Cosmic Planes.

One further point I must deal with. Why have I put in Fig. 3, in what is presumably a text-book of Theosophy, if it is not the accepted or "orthodox Theosophy"? For the simple reason that my First Principles of Theosophy no more proclaims the final and unerring truth than any other book written by Theosophical writers. I mention in the introduction that the book will contain two elements, what is accepted by all Theosophists, and what is purely personal and therefore not claiming any "authority". But I have tried to be intellectually clear in my own mind, before expounding. It seemed to me that Fig. 2 made many difficulties, while Fig. 3 illuminated. Evidently however my innovation needs careful dissection. That is just what I desire should be done.

C. Jinarājadāsa

SOME PRIOR PHASES OF THE PERSONALITY OF SHRĪ KŖṢḤŅA¹

(AS TRACED BACK TO THE VEDAS)

By C. Kunhan Raja

To a Bhakṭa the wonderful revels of Shrī Kṛṣḥṇa in the moonlit-nights of Vṛṇḍāvan, on the banks of the Kāliṇḍī river, form the only source of infinite bliss and divine consciousness and rapture. To him the notes on the flute, heard in the forests of Vṛṇḍāvan, are far more inspiring than the sublime words that dropped from Shrī Kṛṣḥṇa's lips on the Kurukṣḥeṭra, are to a philosopher. So sings the great Līlāshuka:

Whether it be the breasts of the damsels adorned with sandal paste and other decorations,

Whether it be the mind of the Yogins trained to silent meditations,

Than the foot of the trees of Vrndavana

No other place do we find that calls for our adoration.

Listen to this supreme advice, you who are tired with rambles in the wilderness of the Upanishads,

Go, search in the houses of the Gopis; there is the meaning of the Upanishads bound down to a mortar,

¹ This article was published in New India.

Yonder is the tall Arjuna tree, beyond that is a road

Which leads you to the village of the cowherds, and near the village is the river Kālindī,

On the banks of that river, in the woods dark with tamāla trees, tending the herd of cattle,

There is a shepherd boy. Friend, he will show you the right path.

But many events in the great Avaţāra, either in Vṛnḍā-van or later in Dwāraka, and His relations with the Gopīs, do not appeal to others in the same way; and they are even repulsive to those who cannot understand their real significance, as the Bhakṭas have realised it. We have no right to prescribe rules of conduct to Shrī Kṛṣḥṇa, but such a limitation could be imposed only by the few who are bold enough to proclaim, in the words of another great Bhakṭa,

It is Your verbal instructions that we have to follow as the real Dharma; He whom nothing can strain, such Your deeds, we should not try to imitate indiscriminately.

In order to lead the non-believers into the path of bhakţi, it is necessary to argue out the question of the personality of Shrī Kṛṣḥṇa, rationally. There is no intention to discuss and to give a decision on the question of the historicity of Shrī Kṛṣḥṇa, whether there were two Shrī Kṛṣḥṇas, what the date of Shrī Kṛṣḥṇa, if such a person ever existed, could be, and such other considerations. I assume the historical accuracy of the Purāṇas. I assume that there was the Great Avaṭāra of Viṣḥṇu, whose passing away marks the advent of Kali in this world and whose marvellous life is described in the Bhāgavaṭa-Purāṇa, the Viṣḥṇu-Purāṇa, the Paḍma-Purāṇa and the Mahābhāraṭa, but I do not accept the view that everything described in the Purāṇas must be interpreted in the most literal way. In the Purāṇas historical facts are described and explained in an allegorical way, and this is the

standpoint that is taken here. This seems to be the standpoint of the $Pur\bar{a}nas$ themselves.

From the Paḍma-Purāṇa it is rather evident that the Rṣhis of the Purānas understood the personality of Shrī Kṛṣhṇa, as described in the Purānas, to be a grand allegory. In the seventy-fourth and seventy-fifth chapters of the Pāṭālakhaṇda of this Purāṇa, in the course of the description of the life of Shrī Kṛṣhṇa, there occurs the story of the visit of Arjuna and Nāraḍa to what is called Rāḍhāloka, the world of Rāḍhā. The name Rāḍhā does not occur in the Bhāgavaṭa-Purāṇa, the Viṣhṇu-Purāṇa and the Mahābhāraṭa. But in the Paḍma-Purāṇa, she is a Gopī and the most beloved of the Gopīs to Shrī Kṛṣhṇa. This is the world in which Shrī Kṛṣhṇa lives as Rāḍhākānṭa, the lover of Rāḍhā. In chapter seventy-four, Arjuna says to Shrī Kṛṣḥṇa:

What is neither seen nor heard by Brahmā and Shiva, all that you must tell me, if you are kind to me. You have told me before of the Gopīs. How many of them are there? What are their names? Where do they live? What are their occupations? What is their age? What kind of dress do they wear? With whom do you revel in solitude, in woods eternal, of eternal enjoyments, of eternal luxuries?

Then Shrī Kṛṣḥṇa asks Arjuna to propitiate the goddess that he may be able to visit the place personally. The goddess advises him to bathe in a lake, which makes him a woman, and then he is allowed to go to the place called Rādhāloka. Only women are allowed into that place. There, in that Rāḍhāloka, lives Shrī Kṛṣḥṇa as Rādhāramaṇa. In chapter seventy-five of the same book Shrī Kṛṣḥṇa tells Nāraḍa that he lives in Rāḍhāloka in a woman's form. The river Kālinḍī, the mountain Govarḍhana, the Gopas and the Gopīs, the cows and the revels of the moonlit-nights—are all eternal features of that place. This Rāḍhāloka is above what is called Goloka, one of the higher worlds, a world above and beyond our world, not perhaps according to the standards of our three

dimensional measurements, but according to the standards of four or even higher dimensions.¹

What is important here is not the cosmology, but the reference to the Rādhāloka, where the life of Shrī Kṛṣhṇa is an eternal Truth, where Shrī Kṛṣhṇa as Rādhāramaṇa, the Gopas and the Gopis, the Vrndavana, Govardhana, the Kālindī and the cows always exist. The meaning of this must be that the life of Shrī Kṛṣhṇa, as exhibited in Vṛndāvana for a short period, his love to the Gopīs, his tending of the cattle and all the marvellous deeds so familiar to us from the Purānas, are only allegorical representations of a higher, eternal Truth. The description of the life of Shrī Kṛṣhṇa in the Purānas is only an allegory. The Rshis of the Purānas understood it in that way. It is not a dry statement of historical facts. (This is, however, not a denial of the historicity of Shrī Kṛṣḥṇa.) These allegorical descriptions could be traced back to remoter periods of Hindū culture, and most of them can find their origin in the Vedas.

The ancient Samskrt Lexicon, called Amarakosha, reveals certain interesting facts which throw light on the evolution of the allegories woven round the personality of Shrī Kṛṣhṇa. If we examine the synonyms of Vishnu in this lexicon it would be found that there is not a single name of Vishnu given in his list that would suggest any Avatāras of Vishņu other than that of Vāmana and Shrī Kṛṣhṇa, not even that of the great Hindu hero Shrī Rāma. There are thirty-nine names in the list. There are only four names that clearly refer to the Vāmanāvatāra, namely Upēndra, Indravraja (both meaning the younger brother of Indra), Trivikrama (of three strides), and Balidhvamsī (vanguisher of Mahābalı). The names, viz., Kṛṣhṇa, Dāmodara, Govinda, Vāsuḍēva, Dēvakīnandana and Kamsārāţi unmistakably refer to Shrī Kṛṣhṇāvatāra. The remaining twenty-nine are only general

^{&#}x27; The Goloka is described in the Mahābhārata, Anushāsana Parva, Chapter 117.

appellations which do not refer to any particular Avaṭāra. It cannot be that the lexicon was compiled before the other Avaṭāras were recognised by the Hinḍūs. The problem has already been discussed by eminent scholars.

In the chapter of the first skandha of the Bhagavata-Purāņa, there are twenty-one Avaţāras of Vishņu enumerated. Ten of them are more important than the rest. examine these Avatāras and compare them with the earlier culture of the Hindus, it will be found that the two Avataras of Vāmana and Shrī Kṛṣḥṇa reveal traces of Vedic tradition. All the other Avaţāras are later additions to Hindūism. mostly taken from more ancient, pre-Aryan civilisations. The serpent Kāliya, in the river Kālindī, whom Shrī Kṛṣhṇa kills is decidedly the familiar Vedic story of Vrtra and Indra. The story of Shrī Kṛshṇa lifting the mountain of Govardhana is a development of the story of Panis hiding the cows in a mountain cave and Brhaspati winning them back, so often referred to in the Vedas. In this way, nearly every incident in the life of Shrī Kṛṣḥṇa, especially his life in Vrindavan, could be traced back to Vedic mythology.

In the Vāmanāvaṭāra, Viṣḥṇu appeared in the world as the younger brother of Inḍra, as a son of Aḍiṭi. Vishṇu is here Āḍiṭya (a son of Aḍiṭi). This reminds us of the line in the Gīṭā "I am Viṣḥṇu among the Āḍiṭyas," Āḍiṭya, in later Samskṛṭ, refers to the sun, and there are twelve Āḍiṭyas (corresponding perhaps to the twelve months in the year). In Veḍic literature the number of the sons of Aḍiṭi is not at all definite. In the Rgveḍa we find only six sons of Aḍiṭi mentioned together, and that only once 1 although there are many hymns addressed to Aḍiṭyas. The number is elsewhere given as seven 2 and eight. 3 Aṭharvaveḍa says that

^{1 11 27.1.}

² R. V., IX, 114. 3

³ R. V., 728 and 9.

there are seven sons of Adiți.¹ Țaițțirīya Brāhmaṇa gives the names of eight sons of Adiți. But only five of them occur in the Rgveda. While T. E. gives Vivasvān as the last of the eight sons of Aditi, Shatapatha Brāhmana, also belonging to the Yajurveda, gives it as Mārţānda, which agrees with Rgveda.2 In spite of this confusion and uncertainty, there is a very welcome agreement in all these statements. Miţra is a son of Adiţi, so is also Mārţānda or Vivasvān. These three words mean the sun in later Samskrt. In the Vedas Vishņu is not described as a son of Adiți but is in later literature. Still in Vedic literature Vishnu is decidedly the sun, and the most important conception associated with Vishnu is his three strides. exactly these three strides of Vishnu in the Vedic literature mean is a controversial point and needs to be considered in detail separately. What is important here is that in the Vāmanāvatara also the great event is the three strides that Vishnu took to regain the world from Mahābali for the gods.

Thus we find that both Vāmanāvaṭāra and Shrī Kṛṣḥṇāvaṭāra could be traced back to the Veḍas, and only these two Avaṭāras are referred to in the ancient lexicon. The ancient Rṣhis were conscious of the peculiar position of these two Avaṭāras. In the Bhāgavaṭa, when the twenty-one Avaṭāras are enumerated, it is said, "Shrī Kṛṣḥṇa is Bhagavān Himself." In Gīṭa Govinḍa, Jayaḍeva says that Shrī Kṛṣḥṇa assumed the ten Avaṭāras—dashākriṭikriṭo krishṇāyaṭubhyam namah. The importance of the Vāmanāvaṭāra above the others is mentioned in the Purāṇas. But I am not able at present to trace up the reference. When we explain the description of Shrī Kṛṣḥṇa in the Purāṇas we must understand it as an allegory going back to the Veḍic ages. Else we will be misinterpreting the spirit of the Purāṇas. When Bhakṭas

¹ VII, 9. 21.

² X, 72 9.

got into a rapture at the thought of the revels of Shrī Kṛṣḥṇa in the Vṛṇḍāvana, when they sing of His tending the cows and inspiring the love of the Gopīs with His flute, they were visualising in their minds (through this symbolism) a far higher Truth, as is quite plain from the quotations given in the beginning. We can understand this great Truth from the symbolism of Shrī Kṛṣḥṇa only if we understand the evolution of this symbolism from the Vedas.

C. Kunhan Raja

THE PHILOSOPHY OF THE FOURTH DIMENSION

By A. C. HANLON

A brief discussion of what the fourth dimension is would be of value in leading up to the main issue—"What is Space?" Perhaps this article would have been more aptly named "The Philosophy of Space" since the understanding of the fourth dimension, while it takes away an old horizon and leaves a wider one, does not bring us to the fundamental condition which is the goal of true philosophy. The mind of the true philosopher is set on the eternal, the infinite, and not on things as they appear to the senses and, just as three dimensions is not so much a property of matter as the way in which we look at it, so is it with the fourth dimension.

We speak of three-dimensional space, and other spaces of more and less dimensions, but space has really no dimensions. When we speak in this way what we really mean is a condition of consciousness limited to a perception of only three, or more or less, dimensional objects. It is the representations of the senses that makes us classify the universe in terms of dimensions.

The usual conception of the fourth dimension is of a direction at right angles to the three axes of the physical plane. All the objects of this plane have the quality of three-dimensionality. Perhaps in the light of the argument to be now developed it would be better to say that the space sense of human beings is, at present, capable of apprehending only

three aspects of matter. By space sense I mean something different from the physical senses; the space sense, indeed, is something that evolves the ordinary senses. Later on we will see that this space sense is really nothing less than the cosmic working of consciousness, needing no organ in particular, for it is that primordial sense of awareness that has existed since the dawn of manifestation.

To take the simplest of objects, a book. Its three axes are these; one running its length, another across it, and the third from the front to the back cover. These three directions determine the space of the book and, if they were extended indefinitely, they would define the fields of all the solar systems of the physical plane. All the innumerable transformations of matter and intricacies of movement that we witness, for all their variety, are confined within certain definite and easily understandable limits. That is the first point I wish to make—that no matter how involved these appearances and motions may be yet they in no way depart from the limitations just mentioned.

The second point I wish to make is that space is not entirely an external thing, but is what we will call at present a function of consciousness. If space was external to us, that is independent of consciousness in the same way as the forms about us are, it would have to have a form otherwise it could not exist. We say that we can see space, but what is it we really see? Only objects. Space devoid of objects is inconceivable to us since it can only be represented in our minds as nothingness, or infinity. Space is infinite. When I speak of the infinity of space I do not mean, looking for the present at space as if it were an external condition, that it extends for ever in only those directions, meeting for us in this physical globe. I mean an absolute infinity, not in three dimensions but in all dimensions. We are compelled to accept the axiom that space has no form. That being so it cannot be limited by

dimensions, for dimension is form. Space having no form it follows therefore, that as it is infinite, an object of any dimensions is possible in space. That conclusion is inevitable. An object of any number of axes at right angles to each other is possible in space since its possibilities in this way are unlimited.

At first glance this question of whether space belongs to the outer world, or is a part of the consciousness, is purely theoretical since there appears no solution to the problem. But if there is such a thing as a space sense, it follows then that if by some process we can enlarge this sense then the objective world would take on wider horizons. The very existence of a sense makes the existence of a world of perception a sine qua non. The senses we have to-day are the result of evolutionary processes but, while there has been an evolution of specific organs the space sense has existed since the beginning of things. Just as in material manifestations there is a unifying law so, using the specialised sense organs of our bodies, a fundamental sense has gazed out on the world, and drawn the drama of life into touch with its soul, the eternal life. This fundamental sense is the space sense. Through the ages there has been a constant interaction between the outer and the inner, the form and the life through the space sense, and this sense belongs no more to the form than to the life side of manifestation; therefore, while in the past we may have been compelled through lack of knowledge to allow the sense organs to be evolved by the form side, there is no reason why the space sense should not be developed from within.

When thinking of the distinction between theory and practice one cannot help noticing the sad pass, to which the general conception of the relation between them, has come. The impression one gets is that it is possible to have a theory that works all right theoretically, but would be a dismal failure

if put into practice, and that it is possible to have good practice that is theoretically unsound. An example of the former is this, that perpetual motion is mechanically possible theoretically, but not practically. The purpose of this article does not permit me to enlarge the case against this proposition, suffice it to say the relation between theory and practice is so intimate that there can be no discord in it. There is only one perpetual motion possible, that motion which is without beginning and without end—the progression of the Cosmos to that far-off divine event towards which all creation moves.

The reason why I wished to accentuate the true relation between these two, the plan and the work, was to show that where the logic is true then experience must finally testify to that truth. If the pure reason says that it is possible to add another dimension to our space sense then it is possible, and as an inevitable sequence, the four-dimensional world will open to our gaze in response to that state of consciousness. The fourth dimension has been called an illusion, but in the words of Victor Hugo, at Fantine's deathbed, "There are some illusions that are sublime realities".

The question now to be gone into more fully is "What is Space?"

In beginning this inquiry we are forced into several conclusions from which there is no escape, and therefore any philosophy that disputes them is at least that much false. The first axiom we are compelled to frame is, that the universe has always been. The second, that in manifestation we have two factors, life and form, force and matter, and the relation between them.

We have then two factors and their relation to each other, but what is this relation? It cannot be merely a figure of speech, an abstraction; it must have just as real an existence as life or matter. When we go more deeply into what we term the abstract and the concrete we find that the abstract

is more real than the concrete simply because the former has an impersonal and therefore eternal life, whereas the latter has only a transitory one.

This relation has always existed and is the means by which life contacts matter. It can be shown that matter in itself is propertyless, and similarly so with the life side, in fact they do not exist apart from one another. It therefore follows that all the properties that we assign to matter do not belong to it any more than to its partner, but that these properties are really the relation between them. Since there is only one relation, and there appear to be many properties of matter, how can this be so? The solution will be found in that all these properties or laws of matter are really only differentiations of the one principle and that finally, just as various substances have a common atomic basis, so can we resolve all these diverse manifestations back to a common source, the relation between matter and life. This relation is consciousness. therefore follows that since matter and life are propertyless in themselves, then time and space are part of consciousness and that we can equally well say that the relation between matter and life is time and space. In this primary conception of things we have the first conception of space. Spirit we can represent by a point, matter by another point. The relation between is a line, the simplest of all dimensions, one dimension. Space, it can be seen here, is the means by which life contacts matter. It is consciousness.

It we go further into the question of what is space we see that we are never conscious of space at all. We are conscious only of objects and that they are separates. This does not constitute space or rather is not space, for space is not constituted of anything, it is a unity. We might even say that what we see is three-dimensional space, that we are conscious of three axes of a greater space. That would be equally erroneous so far as space is concerned. Space has no

limitations. Space is not even the ether, that almost impalpable substance that extends through apparent space.

To repeat, space is a part of the consciousness and, as such, capable of infinite development. That is the practical issue of this argument, that life being logical and infinite in every way, a matter of law, and the space sense the means by which we come into contact with things, then there must be some process by which the space sense can be educated, so as to bring within its range secrets at present withheld from us only because we will not look. We are the victims of the objective world accepting an illusion as an unescapable fact.

The reasoning I have so imperfectly put forth, but which I hope to improve upon another time, shows that it is impossible that matter can be limited to three dimensions and that therefore the principle of the geometers that "space has only three dimensions" is wrong, because space is unlimited. Kant says that this proposition of the geometers cannot be an empirical one, nor a conclusion from an empirical judgment, but he is mistaken for the judgment is derived from experience, and is not a priori.

Although I did not intend to touch on more than the philosophic aspect opened up by the problem of the fourth dimension yet, having demonstrated more or less the impossibility of the consciousness being limited to three dimensions I feel it necessary to point the way by which an actual realisation of this truth can be obtained. This process by which first the mind, and then the waking consciousness, is brought into contact with the higher dimension utilises the imagination in building four-dimensional forms. The imagination working in this way is like a wedge, inexorably compelling the way to open before it. The fact that the mind can see four-dimensional figures infers an exterior condition of four-dimensions, just as the existence of a book infers the continuation of its dimensions for infinity, embracing the whole

of the cosmic physical plane. This higher world bears the same relation to the physical world as a sphere does to a circle. Thus, beginning with geometry, it is possible for us to pass into a greater life.

At times when one looks through philosophic eyes at the world, it seems to become more a phantasm than a real pulsating world, the home of many incarnations, especially when one is compelled to accept the verdict of the pure reason, sealed with the approval of the intuition, that the ultimate things are unknowable, and that we must go on for ever ignorant of the first Cause, even though we reach the heights of gods. But, after a while one sees that what appear phantasms are phantasms, and that the objects we know are but appearances that hide a more intricate, but equally unsubstantial form, but the discovery of this form is not the reward; it is knowing that the form is not the Self, the eternal Spirit, for while, as Hinton has it, "in the awakening light of this new apprehension, the flimsy world quivers and shakes, rigid solids flow and mingle, all our material limitations turn to graciousness," yet, in all this flux, the Self stands undisturbed looking out over a ceaselessly changing world for "This is the eternal state, O son of Pritha. Who, even at the death hour, is established therein, he goeth to the Nirvana of the Eternal."

A. C. Hanlon

THE BUDDHIST TEMPLE, ADYAR

THE Frontispiece shows this very beautiful Temple completed. A plan of it appeared in the December number, 1925, with a short account by the Vice-President. In the February number we reproduced two small photographs of the surroundings and of the building which was only just begun and therefore covered up by a palm leaf sort of scaffolding.

The whole surrounding is very beautiful in the extreme; no photograph will quite give that beauty. Refer back for your own enlightenment to the pages given and you will get some idea of the whole. The tank is often filled with the glorious lotus flower, the palm grove gives a depth of shade that silences the whole, the river is quite close to remind us of movement and life, and the sound of the sea brings us in touch with the music of the waters. The situation is perfect, the Temple itself a gem of infinite simplicity. The photograph reproduced in this number may not please all but taken by itself it portrays this infinite simplicity and the surroundings can be supplied, as I have said, by the former pictures. Those of an imaginative temperament can thus secure a picture of the whole.

It is one of the Great Peace spots of Adyar, there are several, and in those Peace spots dwells, very specially, the Spirit of Peace that passeth understanding, for whom we seek with little or no understanding, therefore we cannot recognise Him as He comes to dwell among us. Sometimes lately I have thought that the crying need of this day is: "Give me understanding and I shall keep thy Law . . . O learn me true understanding and knowledge." In this Peace spot a glimpse of understanding comes; the Peace that passeth understanding has yet to be learned, sought for and one Day won.

That Day will be in the silence when voices have ceased to shout, when the ear is opened to stillness and sweet low sounds, when the heart beats only in tune with the Great Heart of the world and when all harshness, judgment and pain have been changed into love, help and joy of a full understanding.

S. S.

¹ Pp. 360-1.

³ To face page 574.



THE SERVICE OF WAGNER TO THE WORLDS 1

By THE RT. REV. G. S. ARUNDALE

How great is the need for the world to honour its pioneers—both living and dead—those men and women whom Carlyle has so admirably described as "the fire-pillars in this dark pilgrimage of mankind," who "stand as heavenly signs, ever-living witnesses of what has been, prophetic tokens of what may still be, the revealed, embodied, possibilities of human nature."

¹ An Address given on the occasion of the Celebration of the Fellowshir of Pioneers in Sydney.

Such a fire-pillar was Wagner, a Hero from out the Heaven-world of Sound, one of the Great Company of Pioneers, members of which appear from time to time in the world to remind it, amidst the darkness of its groping, of the brilliance of its destiny. Mighty indeed are the loftiest Fire-Pillars, the Great Saviours of the world, those Divine Pioneers Who Age after Age live in marvellous example the perfect life of man. From the Fires of Their unfolded Divinity the lesser pillars light the torches they respectively hold aloft—the artists bearing witness in colour, the builders in form, the saints in godliness, the martyrs in suffering, the philanthropists in service, and, as in the case of Wagner, the musicians in sound.

This bearing of witness is by no means easy. Difficult it is to keep the sacred fire alight in the midst of quenching darkness. Difficult it is to hold aloft the torch when envious and ignorant hands would tear it down. And Wagner knew these difficulties in great abundance. Honoured, revered, as he may be to-day, during his life-time he knew what it was to be despised and rejected of men as the Mighty Teacher had known these testimonies to true greatness 2,000 years before. Wagner, too, more than once in his life had nowhere to lay his head, so venomous was the intolerance of the small for a greatness beyond their ken. Loneliness is indeed the destiny of the great in this outer world of ours, though in their own world, the world of comrades of their stature, they are cherished as fellow-pilgrims from time immemorial on the pathway of the pioneer.

Wagner knew he had a lonely trial to follow. He knew he must carry his message from the Heaven world of Sound to a world whose ears might well be still too deaf to hear. He could not hesitate, he could not shrink, for the pioneer must at all costs be true to his salt, the salt of fearlessness and devotion. After all, he always had his Heaven-world as refuge, and he could find happiness even in the very rejection upon which the world crucified the offering of his heart.

Listen to his own words:

"Happy the genius on whom fortune has never smiled. Genius is so much unto itself! What more could fortune add? . . . When I am alone, and the musical fibres within me vibrate, and heterogeneous sounds form themselves into chords whence at last springs the melody which reveals to me my inner self: if then the heart in loud beats marks the impetuous rhythms, and rapture finds vent in divine tears through the mortal, no-longer-seeing eyes—then do I often say to myself, what a fool you are not to remain always by yourself, to live only for these unique delights! . . . What can this public, with its most brilliant reception offer you to equal in value even the one hundredth part of that holy rapture which comes from within?"

What a glorious refuge it was—the Heaven of Nature singing the marvellous harmonies of her being and of her becoming, the story in sound of her wondrous growth from unconscious to Self-Conscious Divinity. In Wagner's ears the song of Life's eternal meaning was ever ringing, and through storm and stress, through ridicule, contempt and persecution, he sought to convey to the ears of his fellowmen its faint echo, a trembling sense of its compelling inspiration and of its consecrating peace. In the mighty works of genius which he has bestowed upon the world, he gives us the great keynotes of this Song of Nature: Love and Aspiration, Love human and Love Divine. Great melodies of Motive in great harmonies of Purpose, finding their supreme consummation in the Quest and the Finding of the Holy Grail. the Holy Grail—as Wagner conceived it in his heart—of that Enlightenment which gave to the First Flower of Earth's Humanity His Buddhahood. In beauteous music he tells us of that Path of Holiness, so nobly described in Isaiah, at the end

of which is the discovery of the Christ in ourselves; and as we listen to his music-story there should enfold us a stillness, pregnant with the realisation that in us is the seed of Christlikeness, to become in the fulness of time a glorious flower. I am reminded of the lines of Charles Kingsley describing the falling of music upon ears ready to the hearing:

"And all things stayed around and listened. The gulls sat in white lines along the rocks; on the beach, great seals lay basking, and kept time with lazy heads; while silver shoals of fish came up to hearken, and whispered as they broke the shining calm. The wind overhead hushed his whistling, as he shepherded his clouds towards the west; and the clouds stood in mid-blue, and listened dreaming, like a flock of golden sheep.

"And, as the heroes listened, the oars fell from their hands, and their heads drooped on their breasts, and they closed their heavy eyes; and they dreamed of bright, still gardens, and of slumbers under murmuring pines, till all their toil seemed foolishness, and they thought of their renown no more."

But Wagner calls to us with the Voice of this Silence, bidding us arise and awake and serve God in serving Man, bidding us sense in the very stillness the dawn of a glorious day.

As you hear his music, you are hearing that which Wagner himself was able to convey of the inner Mysteries of Music, of Evolution, of Divinity, in terms of sound. Other priests of these Mysteries have there been whom Wagner delights to reverence as fellow fire-pillars, torch-bearers—Liszt, Beethoven, Mozart, Weber, and more besides. Each conveys what he can. In the music of each God's Voice is singing, for we may, indeed we can, hear but a fragment of that Sound Ineffable in which the Universe does live and move and have its being.

Into the outer court of these great Mysteries Wagner guides us, and as we hear his music not only do we hear Nature singing on her way, but we hear ourselves, too, singing on our way, we hear—each one of us—the song of our lives, with all its joy, its hope, its trouble, its sorrow, its grief, its courage, and above all with the glorious certainty at the end. Deep must be our gratitude to him for the magic whereby we are enabled to listen to ourselves and to the stirrings of the God within us.

"Thank God, I say:

That point to us the deathless goals;
For all the courage of their cry
That echoes down from sky to sky;
Thanksgiving for the armed seers
And heroes called to mortal years,
Souls that have built our faith in man,
And lit the ages as they ran."

In the mountains found Wagner his Heaven. Find you yours, with his aid, in the high places of your being, and then descend into the plains of life to share the glories you have garnered, as Wagner descended and abides among us with his giant ecstasies of sound. Then perhaps will you echo the touching homage of the Master Liszt to his friend and comrade:

"I ask no remembrance for myself or my work beyond this: Franz Liszt was the loved and loving friend of Wagner, and played his scores with tear-filled eyes; and knew the heaven-born quality of the man when all the world seemed filled with doubt."

G. S. Arundale

ARIEL

FREER than any bird am I, For I fly to the highest heights of sky; I run with the wind and I sing with the streams. And I stroll with fair maidens in their sweetest of dreams. I play with the sunbeams and drink the cool dew And sometimes I whisper sweet words to you; I swing in the tops of the highest trees, And I visit the flowers with buzzing bees; I tickle the velvet of a puppy's ear-And there's nothing in heaven or earth I fear: I lie in the coils of the deadly snake, And swiftly glide o'er the silver lake; I rise with the flames of the blazing fire And carry them with me high and higher; I shoot with the lightening across the sky; And I comfort the wild things when they die. Sometimes I play with a laughing child, Or gaze in the cattle's eyes so mild: I dash with the waterfall madly down To the river below, where I sometimes drown With a helpless mortal who learns from me That he is immortal and now is free. Then I rise to the air again-Far from the dismal ways of men. And I ride with the wind and the waves of the sea And visit the mountains of a far country; And in the glorious dazzling snow I lie and gaze, while the moon moves slow Across the great black fearsome sky Where the silver stars in their beauty lie; And so I talk to each blazing star, And they tell me of things that are far, so far— And then I weary, and so I sleep And my slumbers are long and sweet and deep.

A GLIMPSE INTO THE ASTRAL LIGHT

By AGNES MARTENS SPARRE

A BOUT two years ago I lectured on H. P. Blavatsky's Practical Occultism at our Lodge meetings.

While preparing the third lecture I came upon the following words on p. 34 of the English Edition:

Let those, then, who will dabble in magic whether they understand its nature or not, but who find the rules imposed upon students too hard, and who, therefore, lay Aṭma-Vidyā or occultism aside—go without it. Let them become magicians by all means, even although they do become Voodoos and Dugpas for the next ten incarnations.

"Ten incarnations," thought I, "is terribly hard for an error, possibly the outcome of ignorance."

Next morning when at the point of awakening I had the following experience. It was not a dream, neither was it a vision, it was rather the recollection of something which had happened to me and which came back to my memory.

I found myself in the court-yard of a temple in Ancient Egypt. Many people were gathered together, several of whom I knew although they were clad in Egyptian raiment.

There were trees in the court-yard, and in these trees there were not only nature spirits, but also devas, who were taking part in the proceedings in the temple court-yard. A temple festival was being solemnised, and on this occasion

children were being employed as mediums. Two persons were the actors, the officiating priest A, powerful and strongwilled, and B, a boy 8 or 10 years old, who had been brought into a state of trance by A, who presided over the ceremonies and phenomena in connection with the festival. It was in the production of the manifold phenomena that the nature spirits partly in the shape of birds and animals—and the devas took part. On this occasion many astral objects were materialised and became physical. During the progress of the festival A noticed that B's strength was constantly diminishing; he knew it was his duty to awaken the child, but since he was awaiting a special phenomenon, which was to bring him a certain object materialised, he delayed awakening B. He knew through his connection with the assisting devas that the phenomenon had begun, but the child's help was necessary in order that the materialisation should succeed. He gave of his own strength to the child, he maintained the child's life force until the materialisation was complete. The child gave certain messages for which A was waiting, but thereby B's life force was quite exhausted and he did not return to life. A's despair and remorse was great, and he sought in vain to bring the life spirit back to the boy; he saw the child die before his eyes. Those present awaited the re-awakening of B, but in deep despair A had to tell them that the child was dead.

Through his own connection with the unseen world he was told the cause of the boy's death. Before the trance the child had been given a potion to hasten the trance state, and this, being too strong, had caused failure of the heart's action. The priest A was thus, in a way, innocent of his death, but as he had continued instead of cutting short the trance, he had prevented B's life from being saved. A's guilt in B's death was thus incontestable.

The next pictures which came to me with interpreting text showed B in a new incarnation, born in Persia. B was

here a young poet and A was his teacher. It was said of B that the unnatural manner of his death in his previous life exercised a peculiar influence on his astral and mental bodies in his present incarnation, and this also found expression in his poetry, which was tinged with a quite special kind of perversity. I read a page of one of his poemsa prose poem. When I awoke I could remember part of the poem. It sang the praise of the fragrance and aroma of autumn, of decay, of withering nature. There was a spirit of perversity in the poem quite other than what we at present mean by perversity; it touched on nothing sexual. A and B in this present incarnation were master and pupil. In B there had begun to awaken a certain aversion and mistrust with regard to A, who noticed this and grieved over it. was still, however, under the will and influence of A, although he had begun to rebel against this influence and sought to evade and protect himself against the domination of A's compelling eye.

In the incarnation which followed I perceived that B was a Count—I think in Eastern Europe. A was still in close touch with him, and was a man of influence, and B, who was the one who held the power, was under A's direction. Here began an open warfare between their two wills. B sought to keep A outside his own interests and those of the State, but in vain. A was too strong.

The next incarnation, very nearly in modern times, showed in quite another way a repetition of what had occurred in Egypt. A again became the cause, though without blame, of B's death. In the present incarnation also there has always been a hard struggle for power between these two strong wills. A has proved the stronger, but B has brought A much suffering.

The total result of these pictures and the accompanying interpretation showed that A will continue to suffer because

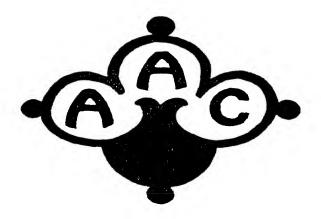
of B until such time as A, through perfect service in B's behalf, has atoned for his past fault.

Besides the experience here related, I had some time ago another glimpse from the astral light, into the affairs of these two people. Here, too, A abused his relations with regard to B and thus caused him an injury.

I have thus been able to follow five incarnations of these two persons, and through these glimpses H. P. Blavatsky's words are corroborated regarding the many incarnations in which karma weaves people's life-threads together, "some to infamy, others to atonement".

Perhaps this little account may help some to an interpretation of their relations with others. We are all linked one with another, and we know not how many kārmic conditions owe their origins to the fact that we have at some distant period "dabbled in magic".

Agnes Martens Sparre



TWO PICTURES

Ι

FLOWER gardens clustering in sweet country lanes; A church tower standing out against the sky; Green meadows sloping down to distant seas;— England.

II

Gongs faintly heard from temples far away
Across lone sands where ancient rivers glide;
Nights where the stars come whispering down to
earth;—India.

C. F. ANDREWS

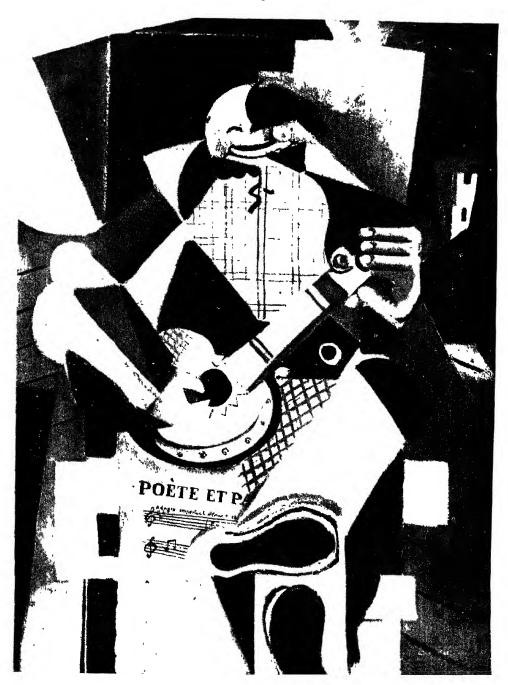
MODERNISM IN PAINTING

By JEAN DELVILLE

DEFINITIONS of modernism in painting are far from precise. Explanations by its adherents are vague and contradictory. But modernism has one general tendency, that is, to do away with all artistic tradition, and claim absolute freedom. This attitude applies to the three plastic arts, architecture, sculpture and painting, but in my study of it here, I shall limit myself to the art of painting, because of the three arts, it is the one which asks most from the individual imagination, and least from extraneous and utilitarian considerations.

Painters are naturally more apt to follow freely their personal fantasies than architects. In architecture adaptation is necessary to new conditions that have been created by continual industrial progress. The transformation of style during the centuries is chiefly due to the use of materials allowing and making necessary logical modifications of form adapted to modern use. Innovation is also possible and necessary where the applied arts are concerned, the industrial, decorative arts, because of the progress in industry.

I have mentioned architecture and the applied arts in order to show that I am not systematically against the modern tendency in art, and that I admit its place wherever it can and must manifest according to the conditions of contemporary social life. I am not hostile towards a new artistic tendency



MUSIC Louis Latapil



PORTRAIT Louis Latapil

simply because it is new. I only wish to show the abuse of it, and the danger into which art runs because of this tendency.

I believe in the evolution of artistic forms, but I decline to believe that originality must be either eccentric or extravagant. Judging however from what we see of modern art in the numerous exhibitions nowadays, one is forced to the conclusion that modern painting is everything which is voluntarily incoherent. Yet everything which is incoherent goes exactly against the evolution of modern art. In building, the abuse of the strictly geometrical element, which belongs to engineering, is contrary to the architectural art. Pictorial modernism commits the serious mistake of wanting to apply in painting that geometrical element of planes and voluminous masses of which the builder-architect stands in need. that mistake has come what has been well called "the cubist terror," a kind of anarchy applied to art, which uses the lines and colours of a picture after the manner in which the builder might use concrete. This has given us the grotesque picturing of the nude,—shapeless, as if painted with cement; trunks as if made out of granite, women's heads designed as pyramids, thighs like cylinders, arms like pipes, square or triangular breasts; the whole smeared over with some sauce, which may be brown or yellow, or green or stone red; the effect being most repulsive.

This confusion between building and painting has arisen from an uncritical assumption that beauty can only emanate from geometric construction, and that modern technique in painting, in order to be the expression of our times, must be exclusive and absolute. Even supposing this were true, it is difficult to see the necessity for the existence in painting, of such absolutely new principles for the transformation, almost destruction, of the whole of æsthetics, such as certain painters have achieved. For centuries artists have known that the law of symmetry is at the root of the plastic arts, as it is also

one of the imperishable principles of the beauty of form in the universe; in the mineral, vegetable, animal and human kingdoms as well as in the marvellous order of our planetary system. Neither nature nor art can escape the manifestation of so fundamental a principle. The point for the artist is to know how to show it in his work and give it its special æsthetical value. Only thus can be produced the great style in the artistic expression of visual forms.

In art, no form which does not respond to an emotion, a sensation and an idea, has any æsthetical value. And it is exactly emotion, sensation and idea which modernism tries to efface from painting and sculpture through the mechanical geometrising of things. The normal development of æsthetical sensation is arrested as soon as the psychological factor is suppressed. There can be no apprehension or expression of the beautiful when the psychological element is banished. In true art, form, colour, and sound, through their harmonious combinations, awaken feelings or thoughts relative to the moral and social life of the individual. One cannot, without endangering art, separate the feeling of the beautiful from the psychic life of the individual. Art is not mechanical but human. All great artists have understood this. Leonardo da Vinci (a scientific brain if ever there was one), geometrician, mathematician, mechanical, never conceived the idea of confusing the æsthetical and mechanical laws, in his drawings, paintings or sculpture. One looks in vain for any tenable reason for a revolution in painting which almost breaks all links with the artistic past, by determining that a picture shall be something other than a picture, painting something else than painting. Looking back over the evolution of painting during the nineteenth century one sees that it is nothing but a persistent reaction against the academic conventionality of the school of David, which was systematically shut in by the classical dogma of the eighteenth century. Romanticism and realism both reacted against the servile imitation of the antique. Once on the sloping incline of romantic and realistic individualism, it seems as if the painters could not stop; and although the nineteenth century artists produced, through their adoration of nature, beautiful work, because they knew how to guard the principles and traditions of the masters, yet one is obliged to state that it was this reaction of individualism that engendered the ignorance and anarchy of modern art.

It is doubtful whether the "æsthetics of the open window," which some years ago made the pallets somewhat lighter by giving entrance into the studios to a somewhat greyish atmosphere and to many ugly things, realistic and banal, has justified that supreme disdain for the art of the past, which modernists advocate. There is no reason to inflate a small thing, such as the painting of things without beauty, a little more clearly, into a big happening that will alter the art of painting. What remains of the "open-air theory" and the triumphant impressionism of thirty years ago?-Some small canvasses which were very clear, which tried to be as light as possible, and which now after a few years' existence look dirty and dull. As a reaction against this "light-without-form theory" of the impressionists, nothing better could be produced than the obscure and monstrous cubism! Modernism in painting has fallen from one excess into another. The impressionist error provoked the cubic error. And already these have been denied and succeeded by other groups of deformers, which also are being succeeded by others. The abyss becomes greater every day, and as Camille Mauclair has said, "painting has arrived at the denial of painting."

In the face of this incoherent doctrine of æsthetics which attributes to "the black art" something providential as being a stage of transformation, and which announces that art to-morrow will go still further away from the great centuries. of art, it will be at least allowed to ask the following questions: Are things beautiful because they express the things of one period? Is a work of art necessarily more beautiful because it contains something modern? Is the artist more of an artist because he has made a "new" art that is modern?

These questions contain fairly completely the whole of the theory of modernism, which affirms that in art one must belong only to one's own period, and that every work which is not absolutely new, that is, which does not reflect exactly contemporary taste, is a mistake.

To me this limiting of time and place in æsthetical expression, which has dominated art for the past fifty years, seems wrong. Environment may, up to a certain point, contribute to the favourable artistic production of a certain period; but it is an error to pretend that art is the product of its immediate surroundings, and that its expression or its value depend on them. Art, in its human expression, is above all things a psychological, a spiritual, an inner phenomenon; it is of the imagination, and human imagination is an independent faculty. The apprehension and creation of the beautiful have their own existence. They are inborn. They are not, as believed to-day, the product of natural and social combinations. It is neither outward nature, nor society, nor times, which gives to the artist the genius of art. To produce any work of art, to make manifest a beautiful thing, the artist need not depend on the surroundings in which he lives, neither need he reproduce or imitate the objects of those surroundings or look to them for his inspiration. To make the artist a slave of nature, a slave of his surroundings, a slave of his time, and to seek to limit his creative power, on the erroneous pretext that his sensitiveness must only move within the narrow circle of a certain period, is to prevent the genius of art developing freely in its own sphere, which is the sp here of the universal spirit.

That which is really beautiful always remains beautiful. The really beautiful in art never becomes old, because the beautiful in itself depends not on time. That which soon gets out of date, is exactly that which represents the so-called fashion of the time. The rococo style was the taste of one period, and is now regarded as very bad taste. Who shall say whether the modernism of to-day will not appear just as ridiculous to generations of the future?

Besides, the measuring of the value of a work of art only according to its degree of modernity, as certain people try to do in the name of a peculiar and superficial sort of originality. is based on a gross illusion. Art is the manifestation of quality, not of actuality. This æsthetical quality must not be made prisoner to a system of actuality; the beautiful cannot be subservient to fleeting and changing contemporary fancies. Only one æsthetical experience has to be reckoned withthat which gives the thrill of realised beauty. There is only one period which counts for art, and that is, if one may thus express it, the permanent period of Beauty. A work of beauty may have been produced a thousand years ago, or five hundred, or one hundred; it may have been made only yesterday or to-day; vet the work of beauty will retain its value and its significance. If this were not the case, there would be no museums, and the culture of the beautiful would be an empty phrase.

The heart-breaking and alarming illogicality of this new æstheticism indicates a neurotic state of mentality. The truth is that this return to crude primitiveness, which the modernists advocate, shows a morbid depletion of creative energy. The sickly need of certain painters for a complete overthrow of wholesome and normal views on art is partly due to the incoherent dilettantism of the ultra-modern who, seeking for new æsthetical sensations to touch their jaded appetites, resort to the violent, the ugly, the abnormal; they can find nothing more modern than to return to and to imitate the most

superannuated, the most prehistoric things of the world, yet without the charm of natural simplicity which is sometimes seen in primitive art.

It must not, however, be thought that the elements of true art cannot be found in the materials which modern life offers us. Certain contemporary artists, wishing to counteract a tendency in a school of painting where conventional, easy and baneful repetitions had persisted too long, went to seek for beauty more in harmony with the evolution of true æsthetical sensation. They have been able to find in the midst of the life surrounding them, truly remarkable subjects for plastic representation, just as did the great artists of the past. But these modern artists, though looking for unfamiliar forms, for new aspects, have not thought it necessary to do away with all notions of drawing, of colour, of composition. They have renewed their vision and technique without rendering ugly beings and things, without geometrising ugliness, or producing sickening colours and forms. They did not find it necessary, for the achievement of personality and originality, to depict the swindler amidst people in ill-famed places: and their moral sense had no need to lower itself by seeking as models the injured bodies of prostitutes, the faces of criminals, the wrecks in hospitals. In order to be modern, they did not find it necessary to render repugnant or abject everything that they saw and depicted.

It is not necessary that modern art should depict every ugly and stupid thing, as the latest adherents of modernism do. But the modernists of to-day seem incapable of understanding in any other way the æsthetics of our time, because the producing of the beautiful is above their power. To create the beautiful demands a superior sensitiveness, an extraordinary power of plastic realisation, a special sense of equilibrium and harmony, a strong will to perfection, a deep respect for all art. These qualities have never been possessed

by our modernists. They have had enough, they say, of the beauty of the old masterpieces. From their point of view, a masterpiece is an anomaly, not merely a useless, but a harmful thing which it would be better to destroy! The Louvre for them has become a nightmare. They would love to displace the divine marbles, such as the Venus of Milo, the Victory of Samothrace, the Slave of Michelangelo, in order to put in their stead, horrible and grotesque shapes in the form of cylinders, triangles, and cubes. They disguise their æsthetical vandalism under such phrases as "returning to the origin of all form".

And this, under the pretext of modernism, amounts to nothing less than the destruction of art.

This was inevitable. One must end with fatal ugliness if, when wishing to introduce something new, one systematically destroys that which has come forth from preceding generations. To introduce something new is not synonymous with destruction; it is transformation by the bringing in of other elements. The great masters of ancient art have never done otherwise. Evolution is a continuous transformation of that which is capable of being renewed; but there can be no evolution by the total suppression of former acquisitions. The law of evolution is a fact of nature; so is the law of conservation. Without these two complementary and interdependent functions, no equilibrium, no harmony, no beauty would be possible in the cosmos. That which we call creation is but the perpetual harmony of these two vital laws. The same happens in art, which is the reflection through man of the universal process of creation. It is in this sense that all the great artists are at the same time creators and conservers. The creative will in the cosmos asserts itself through all the powers of nature and humanity and these powers come forth in the artist who is a genius, through that which he has received from tradition as well as through individual effort.

It is not true that the spirit in man is new; neither are the conceptions of his spirit new. There exists a heredity in æsthetics. Every artistic phenomenon is both intellectual and moral. It belongs at the same time to the past, the present and the future. No break is ever possible in the unceasing continuity of intellectual and moral phenomena in time and space. Besides, an absolutely new thing, were it psychologically possible (which it is not), would be unnatural and monstrous, without any relationship with the heart of things.

Because the inner side of things has been forgotten or unacknowledged by certain artists, their works are unnatural, and therefore artistic failures. The exaggerated fear of something "having been seen already" may lead to ridiculous experimentation. The modernists forget that everything which one sees has already been seen, since everything necessarily proceeds from something else. They also forget that the first aim of art is to set free the beautiful artistic form from the chaos of unshaped matter; and that newness or intensity, without harmony always end in ugliness. The art of yesterday, of to-day or of to-morrow can but repeat the law of the masterpiece, that is, the realisation of the most perfect expression which the artist can attain.

Seeing the many artists who are traitors to art by using it only for the attainment of fame and fortune; and seeing how easily success is obtained nowadays, one might ask, from a moral point of view, whether there is no reason to fear that modern painting is in danger of losing its character as educator of the sense of the beautiful, and of thus depraving the other plastic arts. Without admitting the superficial charge of being pessimistic, reactionary or backward, one is driven towards the opinion that the destiny of modern æstheticism is disaster if it continues to lead astray the painters with the modernist illusions that only belittle and

deform the conditions of plastic art. Everyday we see the quality of artistic honesty, which is vital to the artist, becoming fainter and fainter, and the conscientious effort, that made the master, becoming weaker and weaker. There is obviously some disharmony between the artists and their art. One might say, using a religious expression, that the modernist artist has "lost his soul," or has at least enslaved it to extraneous conditions not compatible with the dignity of his calling. The modern crisis in the apprehension of the beautiful is perhaps, in the last analysis, a moral crisis.

This much having been said, I willingly recognise in certain of these modernist gropings, however incoherent, an obscure effort towards a new technique of expression. technique, or rather their stages of approach to it, they regard as superior, whereas it is merely novel. One can observe in the midst of this vague, unwholesome, unruly individualism, an awkward effort towards an art which is less bourgeois, less academical, less imitative. For half a century artists have shown a legitimate independence of conventional forms, trying to realise a technical ideal which will better correspond to their inner vision. Great and wholesome modifications have thus been brought into art. There is a true "modern art". Its exponents have been able to renew the ancient formularies, but without breaking all links with traditional æsthetics or rejecting the idea of the beautiful. These artists have understood that an art which disowns the object of its searchings is an art which disowns itself, and that there is no need whatever to destroy tradition and what is best in it in order to contribute to the guidance and progress of art.

Unfortunately it seems that under the influence of the terrible crisis through which mankind has been passing since the barbaric war, the present generation of artists have lost their sense of equilibrium, and anarchy reigns in many minds. The social madness which in various forms has overtaken the

European nations has caused upheavals in the natures of the artists. While recognising that contemporary art, in its frenzy of renovation, has a touch in which one recognises the pathological phenomena of our time, and is subject to serious psychological disturbances, still one must not take too seriously these hysterically violent attempts to overthrow tradition which have only produced up till now a lamentable deception in artistic life. Certain amiable people do not see any harm in it at all. They see, on the contrary, in this mania for the ugly, this vileness produced by brush and chisel, a manifestation of the genius of renovation. They do not see, however, that both conventionality and modernism are the result of the loss of true creative power. They forget that under no pretext whatever may art produce the ugly whether in the name of convention or renovation.

"Woe to them that forget colour, form and measure, the three principal conditions of art." This was said some years But these three essential conditions of art have not only been forgotten by the modernists in painting, but have been disowned and outraged; and it has to be said that their violation has been encouraged by the very people who formerly took part in their glorification. This change of attitude may be attributed to a general change of taste; but it also shows the superficiality of supposed convictions, and gives evidence of the deplorable confusion which has got hold of thought and of art, especially with regard to esthetical tradition. If it is true that no tradition, however well studied. will ever create a vibrant sensitiveness where it does not exist by nature, it is equally true that no sensitiveness however vibrant can ever dispense with tradition, otherwise, so far as painting is concerned, it will end in the mere expression of barbarism.

Jean Delville



JESUS AND THE DOCTORS

Primo Conti



TRIUMPHANT GENIUS

Jean Delville

OUR ART SECTION

THE Art Section of THE THEOSOPHIST begins its third year with this number. I know there are many readers who will wish it many happy returns of its birthday. Each month has brought forth a distinctive contribution to the understanding of what the arts really stand for, and the relationship of Theosophy and Theosophists to the expression of creative beauty. East and West has had equal attention; and all the arts have had a place, with some differences in proportion that time will repair.

This month we are in good fortune in being able to give a translation (with some little omission to fit our space) of a communication to the Art Section of the Royal Academy of Belgium by Professor Jean Delville, a member of the Academy, likewise of the Theosophical Society, and National Representative of the Order of the Star in the East. The subject, "Modernism in Painting," is of great importance; and the utterances of one who is both an accepted master of the painter's art and a Theosophical thinker, are worthy of the closest attention. Readers will not have forgotten the study of his life and work that we published last year which was reprinted with a similar study of Nicholas Roerich, in the brochure entitled "Two Great Theosophist Painters". Readers will help our work by purchasing this brochure and passing it on to friends. brochure entitled "Indian Art and Art-Crafts" contains an article on Modern Movements in European Painting by Dr. Stella Kramrisch which should be read with Professor Delville's paper. Both brochures are published by the Theosophical Publishing House, Adyar.

Professor Delville's original paper is published without illustrations. As few of our readers "east of Suez" have seen a modernist ideal Doer. He fires them to follow in His footsteps, to be martyred for Him, to be permeated to such an extent by Him, that all actions are "done unto Him," or they are filled to such an extent by love for Him, that all is done *In His Name*.

After this Initiation the Great White Brotherhood seems to be taking the place of the background against which the man builds his work of creation. We have to thank the author of *The Masters and the Path* for a clearer conception of many aspects of the Great White Lodge. The man has to learn more and more to play his part to greater perfection in this great Unity of Consciousness, and he lifts his background from the plane of Ideals towards the Buddhic plane.

Again comes a period of hard work in the completion of this task, until at or after the Initiation of the Arhat all his creative work is built against the background of Nirvāṇa—and in future he will be a Co-worker of the Logos.

Further and further extends thus the place of his activities, wider and wider becomes the circumference of his circle, further and further recedes the flame, but nearer and nearer approaches the stage, when he will realise, that the backgrounds to which he has been clinging so tenaciously in the course of his evolution are in reality in himself and not in himself alone but in everything animate or so-called inanimate, in fact are God Himself,—are That as he himself is That.

Elisabeth Lourense

BRAHMAVIDYĀ ĀSHRAMA, ADYAR

By the time this number of THE THEOSOPHIST is published, the Brahmavidyā Ashrama at Adyar will have entered on its fifth session. It begins its six months' intensive lecture season on October 2. The synthetical studies begun last session, and developed with great joy and profit to both lecturers and students, will be continued. They will take a specially scientific turn in lecture courses on experimental psychology (for which an equipment of materials is on the way from America), craniology, geography and geology. Lantern lectures will be a prominent feature of the new session, colour photography being used in the study of pictures and plants. An effort will be made to organise correspondence courses, but details cannot be settled until after the assembling of the lecturers and students now converging on Adyar from various parts of the world.

JAMES H. COUSINS,

Principal.

SEEDS OF INTERNATIONALITY

In order that we may the better realise the diverse International Movements that are now being carried on, we hope to record, in a few lines, what takes place month by month. This may prove useful to those who have the opportunity either of attending the Conferences or of working with the Movements on their own particular line in any country.

FIFTH INTERNATIONAL CONGRESS OF THE ORDER OF THE STAR IN THE EAST

This took place at Ommen (Holland) in August.

"The Order of the Star in the East is an organisation which has arisen out of the growing expectation of the near coming of a great spiritual Teacher... It is the Object of the Order of the Star in the East, so far as possible, to gather up and unify this common expectation..."

There were present this year 1,930 members. (In 1925: 820. In 1924: 470.) The following countries were represented: Argentine, Austria, Australia, Belgium, Brazil, Cuba, Czechoslovakia, Denmark, England, Egypt, Finland, France, Germany, Holland, Hungary, Iceland, Ireland, Italy, India, Dutch East Indies, Lettonia, Lituania, Norway, Poland, Portugal, Russia, Scotland, Spain, Sweden, Switzerland, United States of America, Wales, Yugo-Slavia.

Details of this very important Congress will shortly appear in The Herald of the Star and in THE THEOSOPHIST.

A World Conference of Religions for Achieving Universal Peace and Brotherhood

From America comes this good news, that a World Conference of the eleven great religious systems of the World is to be held in the interest of international peace . . . The religions to participate in the Conference include Christianity, represented by the Roman and Greek Catholics and Protestants, Judaism, and the great religions of the Orient, Hinduism, Muhammadanism, Sikhism, Jainism, Confucianism, Shintoism and Buddhism. The Conference will not discuss doctrines or Church agreements or differences, but simply will consider what contribution each religion can make towards world peace. The Conference will probably be held at Geneva or Lausanne.

The keynote of the resolution was declared to be: "We believe that war should no longer be used for the settlement of controversies between nations. Without questioning the right of self-defence as inherent and inalienable for all individuals and nations, we believe that a combined and frontal attack for the overthrow of the war system, which is force and violence, by making war a crime under the law of nations, should be the unifying purpose and dominating motive of all peace groups. We recognise the need of embodying this outlawry of war in a progressive codification of international law."

THE EUCHARISTIC CONGRESS

The Congress held this year in Chicago was the twenty-eighth. These Congresses are for the sole purpose of giving a grand demonstration of the love and devotion of the faithful towards Our Lord the Christ, enthroned on His Altar in the Sacrament of the Eucharist . . .

At this latest Congress, (in June) it is estimated that over a million visitors came into the city to attend the Services. Thirteen Cardinals, five hundred Bishops, five thousand Priests and twelve thousand Nuns took part in the various ceremonies. At one Solemn Pontifical Mass, celebrated by the Papal Legate in the huge stadium under the sky, over three hundred thousand people surrounded the great canopied alter elevated high above the ground. The pictures of these vast masses of human beings, and the eloquent accounts of those present, make it easy for us to believe that the Lord Christ made use of so extraordinary an occasion for the pouring out of His love and power upon His children, the sons of men.

It seems that Sydney has been chosen as the place for the holding of the Eucharistic Congress of 1928.

INTERNATIONAL LECTURERS

At the Australian Universities Conference which was lately held in Melbourne many interesting matters were discussed, among which was the question of the interchange of lecturers between Australia and other countries, raised by an inquiry from the Australian Commissioner (Sir James Elder) through the Prime Ministers department, as to whether Australian Universities were able to advance any definite proposals regarding the way in which an Australian professor could be selected to visit America and elsewhere, and how he might be financed. It was also stated that arrangements were being made for a visit to Australia of Professor Pay of Toronto, a leading economist.

THE INTERNATIONAL STUDENT SERVICE

Donald Grant, M.A., writes a most interesting account of the International Student Service which is the new name under which

the European Student Relief organisation carries on its noble work, under the heading "An Experiment in Christian Internationalism" in the June number of *The Australian Intercollegian*. He gives some thrilling facts of the work and says that "It was the holding of International Student Conferences which first of all led the International Student Service into developing international work".

In order to study and discuss how best to carry on, to improve, and to develop relief work, self-help and co-operation between students of different nations, the I.S.S. has held already four annual Student International Conferences, viz., In 1922, at Turnow, Czecho-Slovakia, about 90 present. In 1923, at Parad, Hungary, about 150 present. In 1924, at Elmau, Germany, about 150 present. In 1925, at Gex, France, about 240 present. In 1926, statistics not yet forth-coming. To bring home to us the importance of these International Conferences, it would be necessary to explain the background of national, racial, religious and political antagonisms, feuds, misunderstandings, prejudices and hatreds forming the setting for practically all the European Students present at these Conferences. Ukrainian and Pole, Pole and German, German and Czech, Czech and Hungarian, Hungarian and Roumanian, Greek and Turk, French and German, Jew and Gentile, all representing differences and dislikes which, to put it mildly, are in danger of becoming absolutely irreconcilable antagonisms.

But at these Conferences, held by I.S.S., students dropped these national labels, and got to know each other as human beings; discussed and studied together, became friendly, played games together (introduced by the ubiquitous Anglo-Saxon) and began to see the meaning and value of real International intercourse and co-operation.

At the Gex Conference, 1925, the German Flag, with the French, the British, and other flags, flew from the tower of the Town Hall, once more altogether.

There is to-day more understanding and knowledge among these students and more intercourse than there has been since the Middle Ages. The I. S. S. has pioneered this development and is now in the midst of it, carrying it on.

Observers of these developments say that a world intercollegiate consciousness is growing throughout the various lands, where students are organised and take their share in these happenings. There is probably no field in which more thorough and lasting work for peace and international understanding is being done.

A careful study of the Conference reports, especially of the last one will show that students have passed beyond the stage of either waiving aside internationalism or blindly accepting it. One of the appointed commissions at Gex discussed the "Bases Necessary for a True Internationalism"; Another (and this too, is significant of a more questioning and also a more constructive mood) discussed "The Oral University". The former of these two commissions contained 80

students, representing 30 different countries, and was presided over by Gordon Troup, a member of the New Zealand Student Christian Movement, who is at present studying in Europe.

There is little doubt that in the student world we are on a tide,

"Which taken at the flood leads on to fortune; On such a full sea are we now afloat."

INTERNATIONAL FEDERATION OF UNIVERSITY WOMEN

By the courtesy of the Dutch, the Fourth Conference of the International Federation of University Women was held this year at Amsterdam.

The purpose of the International Federation is, by advice, research, discussion of social and intellectual problems, to educate and train an international point of view to the highest power. Only so can women accept and use for good the responsibilities of their present position in the world.

The value of the International Federation from this aspect is realised by Geneva and Paris, who are prepared to work with them and for them. It is not yet realised enough among University women in England. All University women, and all teachers especially, since they have the guidance of the next generation, should be proud to belong to a society as constructive and as useful as this is.

We who are members love it, as we are women; honour it, as it is intelligent and practical; will uphold it, since it seeks, not self-exaltation, but co-operation between nations, and, with men, for the future good of humanity as a whole.

ROTARY CLUBS, AN INTERNATIONAL MOVEMENT

The amazing growth of Rotary as an international movement was dealt with by Mr. A. Peters, of the Sheffield Rotary Club, England, during the course of an address to members of the Auckland Rotary Club yesterday.

The speaker said he had seen the Rotary movement in action in every continent of the world. On his present trip he had visited Rotary clubs in China, Japan and the Philippine Islands. He was greatly impressed with the movement in Japan. Some of the foremost men in the country were active members and from what he had seen he felt that Rotary would become a great influence for peace and good-will there. It was remarkable what the clubs throughout the world were doing in promoting friendship, service, and international peace.

THE WORLD ALLIANCE OF THE YOUNG MEN'S CHRISTIAN ASSOCIATION

During the month of August a great Conference of Youth washeld at Helsingfors in Finland under the ægis of the Y.M.C.A. Thedelegates came from over fifty Nations and included men and youth representing every outstanding human culture. They met to discuss and to take action on the central issues of life for youth in the changing world of to-day.

Amongst the subjects discussed were the following: "New Ideals of Youth in the Present World." "Freedom in Relation to Authority," "Conflicting Loyalties Confronting Youth." Relations between the Sexes," "Vocation and Business," "Patriotism," "Brotherhood," "Race Contacts," "The Source and Power of the New Life in Christ," "What is Christianity and its Relation to Civilisation".

As Basil Mathews writes in *The Daily Mail* the real heart of the Conference is in the belief that a corporate comradeship of search by the rank and file will give more promise of discovering a way of advance for the Youth of the World through the tangled jungle of its post-war problems.

The whole spirit of the Conference was impressively symbolised in the final ceremony of the camp fire where this pledge was taken: "I leave this fire with the vision of the great Christian fellowship, conscious of differences, but resolved to love."

THE DEMOCRATIC INTERNATIONAL CONGRESS OF PEACE

This Congress was held on French Soil a few weeks ago. Large-numbers, chiefly of young people, gathered together from Belgium, Germany, Holland, England, France, Annam, Azerbaijan, from China, from Africa and elsewhere. It was chiefly organised by the German League of Youth. Older people joined them and the Professor type and men with close shorn heads were among the-number. The bulk wore blue and green blouses, were bare headed, bare chested, bare legged and some were bare footed.

Hundreds of women were among the number, and the whole camp consisted of some 5,000 people. Yet another gathering to declare that war shall be no more and demonstrating a determined will to bring about a mighty peace by reconciliation and a living friendly feeling that shall bind all the peoples of the world by a common understanding and good-will; a brotherhood that naught can break.

INTERNATIONAL CONGRESS OF PHOTOGRAPHY

About 240 members attended this sixth Congress which took place in August. A report which shows very satisfactory progress from all the centres of scientific photography has been published.

A THEOSOPHICAL CARAVAN

A FEW Theosophist-Enthusiasts, I suppose it is the same thing to be a Theosophist and an Enthusiast (I wish it were—A.B.,) are eager to buy a motor caravan and to present it fully equipped to the Australian Section of the Theosophical Society, in connection with the All-Australia Propaganda Drive which the Section is undertaking. It is intended that this caravan shall tour through the length and breadth of Australia, carrying everywhere our great Theosophical message, and so wing everywhere seeds of Brotherhood.

It is hoped that the caravan will penetrate into lonely places, and into small communities, spreading the Theosophical Message of Good Cheer. The caravan will thus be part of our great "Advance! Australia" Campaign. Already in connection with this campaign, a Theosophical Broadcasting Station is shortly being established at Sydney, with the hope that Relay Stations may, in due course, be established in other great centres. Then we have the Advance! Australia Publishing Company which is being formed to cheapen the cost of the output of the literature which the campaign involves. The Company will begin in a humble manner with a small press, just sufficient to turn out leaflets and small pamphlets, but it will endeavour to arrange for the publishing of much of the literature which it cannot itself print.

Four pamphlets, two of them written especially for Australia, the other two being written for general use, are ready for the press, and 10,000 copies each of No. 1. A Pebble of Good-Will, and of No. 2. The Path to Happiness, have been ordered. No. 3. Theosophy and the Problems of Existence, and No. 4. Religion and Civilisation are awaiting funds. Then we have the Fellowship of Pioneers taking up another side of the same work. The Theosophical caravan will be a wonderful channel for the distribution of the forces thus set in motion. We estimate the cost at £350 complete, good to look at, efficient.

Are you not eager to accompany the caravan all over Australia? Then help to buy it. Thus will you perforce accompany it wherever it goes. You will enter many homes, and help to give them Brotherhood. What an opportunity!

£160 has already been received, and Mrs. Osborne Wilson is going to give the last £50 if we can collect the rest within three months. Donations, however large or small, may be paid either to

Mrs. Osborne Wilson, Blavatsky Lodge, 27 Blight St., Sydney, N.S.W., or to myself. Remember it is an All-Australia Caravan with the Advance! Australia purpose.

Please!

GEORGE S. ARUNDALE

THE THEOSOPHICAL BOOK ASSOCIATION FOR THE BLIND

IT is so hard, in this busy life of ours, for blind people to get any one to read to them, especially Theosophical reading, that there is a great advantage in being able to read and study for themselves and this should not be denied them for they are already deprived of so much. . . .

There are many blind people who are interested in Theosophy but cannot get books enough, embossed in Braille, for their own use and study. There are many more who would be interested in it if they knew about it and where they could get the books. These books must be made and put into the hands of the blind free of cost to them.

We now have a free circulating library of over two hundred volumes, printed in the raised Braille type, which are loaned to the blind everywhere, and we have a small plant equipped for copying these books, but our work is greatly limited by lack of funds. We have about fifty blind people reading our books and it is most gratifying to read the many letters of deep appreciation that we get from them. And yet there are so many more important books that should be made available to them, in their "own Language," that it seems a matter of great pity that more cannot be done for them in this way.

As we are wholly dependent upon membership dues, and donations, to carry on this work we are asking if you will not, as a matter of service, in His Name, send us a remittance, and then try and interest some others in this most worthy cause.

1544 Hudson Avenue, Hollywood,

F. A. BAKER

Los Angeles, California.

THE THEOSOPHICAL FIELD

The use of words that mean so much in Theosophical literature are more and more creeping into use in the Orthodox Churches. For instance at the discussion on Sunday, at the Methodist Conference, the following expressions were used in the pronouncements made: "The cultivation of the highest and best that is in us should go further than the physical, and even the mental powers of our being. Our spiritual evolution must be taken into account." Once the Churches realise the truth of spiritual evolution, it will not be long before their theology undergoes a vast change of outlook. And again during the same session the words are used: We make an earnest appeal to all who believe in the Divine Plan.

THE GOBI DESERT

The following interesting extract is taken from a lecture delivered by Prof. Henry Fairfield Osborn, entitled "Methods and Results of the American Museum Expeditions in the Gobi Desert—1922-25".

The lecturer predicted in 1900 that the unknown high plateau region of Central Asia, rather than the well known Asiatic provinces on the south, such as the Siwalik Hills of India, would prove to be the chief centre of the origin and distribution of the mammalia from which waves of north mammalian life radiated to the continents of Europe and North America.

These expeditions in the three seasons 1922-25 have not only completely verified this prediction, but have also revealed the high Central Asiatic plateau region as the chief home of the terrestrial deinosaurian reptiles of Upper Jurassic and of Cretaceous time. In brief, these discoveries establish Mongolia as a chief centre of northern terrestrial life-history, from the close of Jurassic time onwards to the very close of Pleistocene time. The outstanding discoveries are: First, the Central Asiatic continent of Gobia was for several millions of years extremely favourable to the evolution of

¹ Nature, August 7th, 1926.

reptiles. mammals, insects and plants and probably birds as well, hitherto known along the low-lying forelands of western Europe (such as the Wealden of England and Belgium), and in less degree of southern Asia. Secondly, this now terribly desert region of Gobia. traversed only by the gazelle and the wild ass, and thoroughly uninhabitable in the summer season, was abounding in life throughout Upper Jurassic, and throughout all Cretaceous and Tertiary time. sparsely forested, traversed by streams and rivers, with a limited seasonal rain-supply like the high-plateau region of Central Africa to-day. Thirdly, these dry and stimulating upland conditions of Tertiary time, as compared with the densely forested conditions of the Asiatic lowlands, have led to the recent prediction by the lecturer, on returning from Iren Dabasu in 1923, that this region is the most likely one in which to search for the Tertiary ancestors of man. namely, those of Eolithic or Dawn-stone Age, though no traces of man have, as yet, been discovered by the expedition older than those of Lower Palæolithic age.

During the season of 1925 a great culture-camp probably of Azilian-Campignian time, was discovered on the eastern slopes of the Altai Range, where the now famous deinosaur eggs were discovered. In fact these Upper Palæolithic artisans collected the broken shells of the deinosaur eggs with which to manufacture necklace ornaments, these perforated fossil shells serving as well as the recent eggshells of the giant Struthiolithus, the great ostrich of the Stone Age of Mongolia.

No human fossils have so far been found: the industrial levels are not as yet precisely determinable, but the chief anthropological fact is established that the Stone Age tribes spread over the borders of the Gobi Desert region during the Ice Age, establishing their quarries near the large lakes bordering the Altai Mountains on the east and fed by glacial streams. Traces of this glacial age have been discovered along the summits of the Altai Range.

Eventually, the expeditions beginning in April, 1922, encircled the entire Gobi district in a 3,000 mile radius. and discovered no fewer than twenty-three distinct geological formations extending downwards from Lower Pleistocene time into Lower Cretaceous and Upper Jurassic. These have a thickness varying from 50 to 3,000 feet, and were deposited either in the great flood-plains of ancient riveral, or in broad river valleys, or at the base of mountain chains or in the torrents of great secular vicissitudes of climate, mostly of rainfall, terminating with the pluvial period of the Ice Age, followed by a long period of secular desiccation.

The climax of reptilian life is reached in the marvellous sand swept breeding grounds of Middle Cretaceous time, where nests of fossil eggs and innumerable shells and skeletons of Protoceratops are found in almost perfect preservation. This is the richest deinosaur deposit thus far discovered in Eurasia.

The wilderness of Mongolia now blossoms forth with its glorious story of prehistoric life, as the homeland of the greater number of known upland terrestrial vertebrates.

On the Trail of the Dinosaur

From far-away Peking Mr. Basil Crump, late Editor of The Law Times, of London, writes:

"I was particularly struck by the article 'On the Trail of the Dinosaur' because it contains the first definite scientifically-corroborated evidence that man was contemporaneous with the huge antediluvian reptiles and animals, and hence is far older than science has hitherto deemed possible.

"Even the most daring of modern investigators, Sir A. Keith, has not ventured to give him a greater age than 4,500,000 years, but the evidence found by the Doheny Expedition in the Hava Supai Canyon more than doubles this. It may surprise many to learn that the only work which has dared to give an age to man enormously greater than science allows is *The Secret Doctrine*, by H. P. Blavatsky.

"This work is greatly valued by students of comparative religion, etc., but is not yet taken seriously by scientists. Yet *The Secret Doctrine*. written in 1888, anticipates most of the subsequent scientific discoveries, such as flying machines, radio, electrons, and so on.

"As regards the further evidence of the existence of the seaserpent given in No. 334.1 The Secret Doctrine says: 'In one of your issues last summer I read an account by a hunter in East Africa of a creature resembling an alligator, but with a long neck and smooth skin. Soon after I saw in the Allahabad Pioneer an account of similar creatures being found in the Sunderbunds, the swampy jungle of the Ganges delta."

¹ P. 332.

The sea-serpent is denied by the majority because it lives in the very depths of the ocean, is very scarce, and rises to the surface only when compelled, perhaps, by hunger.

THE LIMITATIONS OF SCIENCE

Ours is an age of wonders in a sense in which it is not possible to speak of any other age in the past. Man to-day has mastered earth, water and air to an extent which was not dreamt of even by his predecessors in the past century. We have annihilated time and distance in an extraordinary degree; we have also to our credit, speaking of humanity as a whole, many another achievement. The philosopher however says these marvels are vain and we have ourselves begun to feel that he is perhaps not altogether wrong. For, reason is on his side and experience supports reason. Here is what Professor J. W. Scott writes in *The Journal of Philosophical Studies*:

The merest tyro in social observation has always been ready to tell us that modern civilisation is only going faster and faster and wearing people out to no purpose. The difference is that there is no answering him any more. With the speeding up of the pace, the lag between expenditure and results has become glaring. It is becoming daily more evident that man can command everything except his own happiness.

If we insist on analysing the paradox, we shall find it only too simple. The trouble is not really with our achievements themselves. It is that we cannot retain our backgrounds. Every achievement simply disappears—it is no more—the moment the background is obliterated. The gas-jet is an achievement; so is the water tap; so is the penny morning newspaper Or they should be. But we have lost them all The gas-jet has completely lost its background of paraffin lamp or tallow candle, and so it is gone—gone without rest or remainder—so far as human happiness, the end of social life, is concerned. And so with them all. We do not see the railroad against the waggon any more, the reaper against the scythe, the threshing machine against the flail. Achievement is release Permanent achievement is permanently enjoyed release; and there can be no release where there has ceased to be anything to relieve. This is the pyrrhic victory which science is for ever gaining, and our plaudits and appreciation of which are bound to leave the detached spectator progressively more dumb and amazed.

CHILDREN AND THE TOBACCO INDUSTRY 1

The employment of Children on tobacco farms in the United States is the subject of a report recently published by the U.S. Department of Labour, Children's Bureau. Typical districts were taken and 2,278 child workers under 16 years of age were interviewed —563 in Kentucky, 606 in South Carolina and Virginia, and 1,109 in the Connecticut Valley.

Nearly one-half of these children in the South and more than one-third in New England were under 12 years, and about one-fifth in the South and more than one-tenth in the Connecticut Valley were under 10 years of age. About one-third of the children included in the study were girls. Negroes constituted about one-third of child workers in Kentucky, and about one-fourth of those in South

From The World's Children, July, 1926.

Carolina and Virginia. In the Connecticut Valley almost all were white but of foreign parentage. . . .

Most of the children, both in the South and in New England, worked long hours and were employed for a considerable length of time. Very few reported less than 8 hours and 10 hours was the usual length of the working for a number of them. Typical instances were those of an 11-year-old boy who worked a $12\frac{1}{2}$ hour day beginning at 5 a.m. disking transplanting and suckering tobacco; a 12 year-old boy who had harrowed for 10 hours on one day, transplanted for 12 hours another day and suckered and cultivated as long as 13 hours on still another day.

CINEMAS TO EDUCATE IN THE APPRECIATION OF THE BEAUTIFUL

Those interested in the application of the Cinema to Education received strong support from Sir Bertram Mackennal when he recently addressed a gathering at the Education Department, Sydney. His remarks revealed new vistas which might open before pupils in the realms of Art if the Cinema were brought to bear on the development of the artistic and æsthetic faculties. He said: "Suppose you show a group of boys an Adams doorway, one of the most heautiful doors a house can have—supposing you showed them this gem of Georgian architecture, full size upon the screen. Then you might tell them not only the bare fact that it was beautiful, but exactly why it was beautiful. You might point out the exquisite proportion of the plasters to the fanlight, and the thought that had been lavished on planning the strips of wood between the panes. Supposing you showed them this only three times. You would make those boys see that the door was a poem in proportion. At present vouses mon touch their soul."

* *

The British team of University Debaters have caused much interest in Australia. Apart from the stimulus of the actual debates they have come on a mission to tell the students of Australia about the work of the National Union of Students, so that they could, if they thought desirable, form a national union of students in the Commonwealth which would be able to co-operate with that of Great Britain and with unions in all parts of the world, which are bound together in an international union confederation of students. In speaking to the Press the fact was stressed that in a country like Australia distance is a tremendous handicap to any close contact between Universities.

Mr. Paul Reed, President of the London University Union, as spokesman of the party, explained to an interviewer in West Australian, that two years ago an Imperial Conference of students was held in England, and was attended by representatives of all the dominions. On the suggestion of the latter it was decided to send a team round the Empire, and the present tour was the outcome.

In speaking of the National Union of Students, Mr. Paul Reed said that they had formed a National Union combining all Universities to be of very great value for internal purposes, and for bringing them into contact with the students of the world, and they thought that the Dominions might possibly find similar advantages in forming a like Union. Since the imperial Conference of two years ago, South Africa had formed a Union, and Canada and New Zealand were very likely to do so. They had formed a National Union in Ireland, which illustrated one of their principles. This National Union was the only body in Ireland where representatives of the North and South were in one organisation, were sitting together round the same table, and were working out their problems for the whole of Ireland. When they realised that the University men of the North and South would very likely be the leading politicians of the next two or three decades they would realise that for the sake of the future of Ireland it was a good thing for them to sit together and study their common problems.

J.

CORRESPONDENCE

THE SIGNS OF THE TIMES 1

When will eminent members of the Theosophical Society cease to tirade in vague and general terms against Russia and her rulers? It is all very well to talk of "Russia ruined by revolution and her Czar, her nobility and men of intellect murdered by the assassin rulers who still usurp the age-long authority of the emperors," but putting rhetoric aside, "nobility," "intellect" and "age-long authority" are no substitutes for human rights and justice, so long denied to the Russian peoples.

The Revolution of 1917 was a regrettable thing, and no doubt the changes that had to come could have been effected in a less violent way, but the past cannot be altered, "nobility," intellect and "agelong authority" have been paid in their own coin for their atrocious crimes perpetrated against the peoples of Russia through many generations.

No doubt many of those who suffered at the hands of the revolutionaries were innocent of positive wrongdoing, but in so far as they took no steps to acquaint themselves with the crimes committed, and oppose those directly responsible, they were culpable. In these things as elsewhere, ignorance is no excuse.

Any who think and write about Russia in terms similar to those quoted are challenged to produce detailed parts and arguments in support of their contentions. It is admittedly difficult to find out the whole truth about Russia, but two missions of investigation from England, representing Labour and Conservatism respectively, brought back reports precisely identical in their main features. One of their conclusions was that Russia was emphatically not "ruined," but very much alive, and on the road to great prosperity. For obvious reasons the Conservative Government and its party ignored the report of their own members by a "conspiracy of silence" although they had been only too willing to pour abuse on the Labour report which appeared previously.

LEONARD C. SOPER

¹ See Vol. XLVII, p. 391-401.

TEARS AND LAUGHTER

MR. FOSTER in suggesting that "the animal's snarl is descended from the human smile" has obviously quite missed the point I have tried to emphasise. My contention is that actions which have become habitual must at some time have served a definite and useful purpose. Now the smile is a sign of friendliness, but the drawing back of the lips cannot be shown to be a friendly act or in any way serve a friendly purpose. It can have but one material use as a purposeful act and that is a preparation to bite. But the action comes in the manner I have described to serve the derived purpose of setting up friendly relations between human beings.

Perhaps a better example to illustrate my point is the wagging of a dog's tail. This action must at some time have served a useful object to have become a regular habit. But we have to go right back to the fish before we find this action of the tail fulfilling a useful purpose, namely, that of propulsion. Of course, the wagging of the tail is merely a modification of the wriggling of the whole body, the fish flexing its whole body or just its tail according to the speed it wishes to get up. This connects itself, as I have pointed out in an article on "Joy" in the August Theosophist, with the human action of wriggling the body or the side flexures of the head, when one experiences joy.

The question arises whether these actions are useful in any way other than that of serving as a vehicle for the expression of joy. Darwin declares them to be "purposeless movements," but it is surprising that he should have overlooked the very great physiological benefits, that they give, of stirring up and quickening the bodily organs. "Ageing" is merely a gradual dulling and clogging of those organs and the quick movements of joy serve to rouse up and enliven them. This accounts for the fact, familiar to everyone, that cheerfulness and vivacity prolong youth.

But, if the *Upanishads* may be trusted, they serve a still higher purpose, which comes properly within the domain of Occultism. The *Yogakundalī-Upanishad* tells us that the shaking of the body has the effect of stirring up kundalinī. And *Pranava*, whether in the form of the child's undisguised squeal of delight or as those pleasing overtones of a "musical voice," has the effect of rousing the chakra that is situated in the crown of the head and so of opening a passage for the influx of the benediction of one's higher being. This will all have to be re-discovered, or rather, re-observed, with or without the help of the *Upanishads*, and stated with the exactness and precision that the scientific methods of the West have taught us.

But let me add here—and too much stress cannot be laid upon this fact—that if any of these actions is forced or artificial or excessive

¹ See Vol. XLVII, p. 734.

² See the May THEOSOPHIST, 1926, p. 155.

³ See the August Theosophist, 1926, p. 544.

or selfish, with the deliberate purpose of prolonging youth or stirring up kundalini, they will certainly lead to neurasthenia, which in its turn may lead to insanity, the latter being avoided only by immediately dropping one's methods and having nothing further to do with them. Also, if one's stomach is congested, or if one is addicted to alcohol or tobacco, the actions of joy drive, not only prana. but also the poisonous gases from one's stomach, into one's brain. This tends to cloud, and may even overpower, one's reason.

The expression of joy possesses virtues of a very high order, provided it is (1) natural, (2) tempered, and (3) unselfish, radiating out from one to all around. That is, the thing that gives one joy must be regarded as belonging to all and not as personal. Whatever other effects the enlivening—or, rather, keeping alive—of the centres of the higher forces has, it certainly has this very important effect, that it maintains our capacity of enjoying existence, which is the sum and substance of "youth".

So, although these movements have long ceased to serve the purpose, as they did in the fish, of propelling one forward, they have come to serve a derived purpose which is far greater than the primary one that has been lost.

And thereby hangs a tale. It would appear as if that Intelligence that is at the back of all creation, conscious that man would not be likely to be readily cognisant of the benefits herein available to him, and still less of the means to attain them, to say nothing of the extreme unlikelihood of his showing sufficient pertinacity in availing himself of those means to make them the basis of a regular habit, provides for this contingency millions of years beforehand by causing the habit to be inculcated in the manner we have seen. The same is true of all those means for our uplift of which we find ourselves in possession and which I have spoken of elsewhere as Nature's Sacraments, and also of such "vestigial" organs as the pineal gland, which, having ceased to perform their original functions, have adapted themselves to the discharge of still higher functions.

It would thus appear that the whole of the physical life of this world were designed to lead up to man, who stands at the apex of all that physical life and is its finished product. Man may thus be said to precede the rest of the physical creation in the same sense as the running of the finished motor car from the factory out on to the road may be said to precede the most elementary stages of its construction, or the eating of a meal may be said to precede the obtaining of it. But, however things may appear to a higher consciousness, the avowed object of science is to observe things as they appear to our ordinary physical senses backed up by our ordinary mānasic consciousness and reason. In terms of those senses and that consciousness, science will always be perfectly right in treating a straight line as Euclid treated it, however it may appear to a higher four-dimensional consciousness, and common sense will be right in regarding the obtaining of a dinner as a necessary preliminary to the eating thereof.

In terms, also, of that consciousness, there is little doubt about it that the human body has been evolved out of the lower creation. The evidence of physical resemblance, of embryonic development, of the existence of vestigial organs and, lastly, of our inherent instincts and habits, is too overwhelming to be lightly brushed aside. So much at least is absolutely certain that we are somehow the heir by physical heredity of all the experience of the animal world and of the fruits of that experience.

ARTHUR ROBSON

SNAKES

Sometime last year I forwarded you an enquiry about the charming of snake-bitten persons, and you replied in detail. But your replies could not satisfy me, though I had no comments to make then. The question has again cropped up in my mind and I would be glad if you would let me have your explanation of the following occurrences, or get me the opinion of somebody better informed on the matter:

- 1. A friend of mine, who was posted in a town in the Meerut district had a snake in his house, he killed it, but nobody would remove the carcass. At last he paid one rupee to a scavenger who took it away and buried it. Early next morning, the proprietress of the house, who was a widow and lived in a village some miles away, came to him. greatly enraged, and demanded why he had killed her husband and had him taken away by a scavenger. She told him that she had a dream about it in the night and had hurried to him the next day. She got her house vacated the same day and performed proper funeral rites, etc., therein. She had absolutely no means of getting information about that snake being killed because the snake was killed late in the night and no information could have reached her, so far, in so short a time.
- 2. In the family of another of my friends, snakes are worshipped as the family deity and as a mark of reverence, the members of that family do not eat "Chachinda" a vegetable resembling in shape a snake. Now, the friend of mine who related to me this story, one day took into his head to eat this vegetable, and in spite of the protests of his mother, had it cooked outside the house and ate with great relish. The same night, when he was going to bed, he discovered a very big cobra on his bed. His mother scolded him for eating the chachinda and made him take a vow never to eat it again. She then requested the snake to excuse and forgive them. The snake quietly glided off the bed and disappeared. This was the first and the last occurrence of a snake appearing in his house.
- 3. You know I am a Kayastha and we have an "Al," which is equivalent to the "gotra" among us. Now my Al is Dasanya. I am told that either a snake would not bite a Dasanya, or if bitten he would

not die. I do not know how many Dasanyas have survived snake bites, but there is an aunt of mine who has been bitten by snakes twice and has survived without any treatment whatsoever. The fangs had perforated both times, and I do not know how she escaped the poison. Perhaps it was on account of being a Dasanya.

What I want to know is (a) whether a human soul can take the body of a snake? This is against all Theosophical teaching, but all these persons who get cured of snake bites by means of "Thali" (the magic treatment) and who appear to get possessed by the soul of the snake and speak, say that they (the snake speaking for the time being) are such and such persons, mostly the relatives of the patient, and at last forgive him, upon which he recovers. If not a human soul, how could it be the husband of the woman in the first incident?

(b) Can snakes discriminate, or can their poisons discriminate whom to affect and whom to spare? Can the snakes get displeased by mere intentional insults and threaten their votaries.?

It is said that a person who dies of snake poison, does not actually die for some days, and if buried (inwardly alive) a wet cloth spread upon his grave would not dry up even beneath the sun. Many incidents of this nature are reported but they are not authenticated.

Of course the calling of snakes, by force of mantras and making them suck back the poison and the consequent recovery of the persons affected, may be possible under black magic, etc., and I can believe stories of that nature. I would only like to get a satisfactory reply to my questions.

K. P. VERMA

THE LIBERAL CATHOLIC CHURCH

MAY I crave the courtesy of your columns to request all those who were baptised or confirmed at Adyar in the Liberal Catholic Church during the period of the Jubilee Convention of the T. S., and before and after it, to send me the following information, as I find the records here are very incomplete. Name in full; date and place of birth; denomination of previous Baptism and Confirmation; date of Baptism in the L.C.C. and name of Minister; date of Confirmation and name of Bishop. The information should be addressed to

(Rev.) D. H. STEWARD,

Adyar, Madras, India.

REVIEWS

Letters from the Masters of the Wisdom. Second Series. Transcribed and annotated by C. JINARĀJADĀSA, Vice-President of the Theosophical Society. (Theosophical Publishing House, Adyar. Price Rs. 3.)

The book contains 82 letters from the Masters, received by different people between the year 1870 and 1833, beginning with the first letter, of which we have record, received from a Master of the Wisdom; they are divided under five headings, the greater number being those to H. P. Blavatsky and H. S. Olcott. Some of the letters have been reproduced photographically and most of them, in some cases a set of letters, is preceded by a foreword from the transcriber and annotator. Dr. Annie Besant, in the preface to the book, says: "I am privileged to introduce to the world this priceless booklet of Letters from the Elder Brothers, who were the true Founders of the Theosophical Society . . . it will serve to deepen the sense of the reality of our Teachers . . . May it speak to those who have ears to hear."

J. I.

Heredity and Reincarnation, by Olive Stevenson Howell. (Theosophical Publishing House, London. Price 2s. 6d. & 1s.)

This small book ought to prove useful to two classes of readers; it should help those who are not yet convinced of the fact of reincarnation and who are trying to find a solution to life's problems, and those of us who being students of the "Occult doctrine" yet often are at a loss to clearly explain to non-students the need of the teaching of reincarnation for the understanding of human evolution. The book contains two chapters; the first on reincarnation, the author explaining it and showing how it gives an answer to the many problems of life. The second chapter deals with heredity, environment and the achievements of modern

science; the fact that the scientists have inferred "the presence of a force working in the inner recesses of all living organisms" will lead them ultimately, in the writer's opinion, "to the recognition of the fact of reincarnation."

J. I.

The Call of the Mother, by the Lady Emily Lutyens. (Methuen, London. Price 2s.)

In this small book of ninety odd pages, words relating to the greatest mystery of life are to be found; fortunate is he into whose hand the book finds place. On the surface little may be realised but he who hath a mind to probe further can learn much. There are great things to be discovered, great secrets to be unravelled, but it is the few who try to unravel this great mystery of sex, although the unravelling and the understanding in one of the greatest needs of the present day conditions of life with which all of us are faced. The author has written this book in singularly beautiful wording in many cases and shows a far-reaching knowledge that is not common in these days.

There have been many books on this subject but Lady Emily strikes the true note of freedom when she says:

Mothers, let your children go, and they will ever come back to you; never depend on them and they will ever depend on you. Until woman is free over her own body she has not acquired the preliminary of freedom. While she continues to sell herself for bread, while she enters marriage to acquire economic independence, while Motherhood is thrust upon her unwanted: she is a slave.

We hope that many will profit by this sweetly told book, dealing as it does with life's problems that all should consider, ponder over and then decide on what action to take. The day has come, nay is already belated, when the women of the world have to reply to "the call of the Eternal Mother" for that call "rings round the world and the Motherhood inherent in every woman must answer that call sooner or later, the time is urgent, the call must be answered." This book will help those who have not as yet thought on these questions and that will be its immense value.

The Spiritual Universe, by Oswald Murray. (Duckworth & Co., London. Price 8s. 6d.)

There is a strange category of books into which this one falls, or is it a growing fashion, in the hope of arresting the attention of the seeker for the marvellous? It is the book that seeks to achieve distinction because written by an author confessedly ignorant of the matters whereof the book purports to deal. They all hail from some sort of séance room, and make much of the fact, if fact it is, that the intelligence giving the information is not "in the flesh". Why should the ignorance of the writer add to the value of what he writes? It all hangs on his veracity and judgment; is he true, is he conscious, does he really discriminate between his own thoughts and those sent into his mind by another mind? Those are a few of the questions that arise.

This book purports to tell of everything up to God's throne itself, the sub-title being: "A Cosmic Philosophy, based on Teachings by Beings in Supernal states." It begins with the origin of matter. "The condensation of life into matter and transmutation of matter into ethereal states," is the heading of Chapter IV. We do not guarrel with the information of the book as a whole. Though we wonder at the naive dismissal of reincarnation as a mistaken influence of atoms previously used by human and other forms. It is too childish. All the facts are evidently unknown to the writer. They are also evidently unknown to the "supernal states" of the mind dictating to the author. That shows that the entity was still within the sphere of the personality, and had not transcended it. When the next sphere is reached then only is the re-incarnating ego aware of its full power and glorious career through many lives. To bring that knowledge back is an achievement, especially in a land, and a community, that is as firmly prejudiced against the truth of reincarnation as are the English-speaking spiritualists. In South America all the "controls" teach reincarnation, we are told.

In Theosophic literature we have the information as to these supernal states first hand, from the observers themselves. They tell of their discoveries as Columbus did, and some tell all that they know; some know all that they tell.

Kahuna

Ascharyachādamani—a Samskṛṭ drama, by Shaktibadra. (Sri Balamanorama Press, Mylapore, Madras. Price Rs. 2.)

This is a drama in seven Acts by an ancient poet of Malabar, who is known as a disciple of Shrī Shankarāchārya. When we are told that the original manuscript was lost and that Shankarāchārya was able to reproduce the whole drama from his memory, it shows that the drama had the blessing of the great saint and philosopher, and no further recommendation is needed for the enthusiastic acceptance of the drama by those interested in Indian literature and Art. The subject matter of the play is the famous story of Rama and Sītā. The author's unrivalled mastery over the essentials of Art and his originality is quite evident in the play from beginning to end. It is written in a lucid and elegant style, free from all artificialities so common among some of the Samskrt authors. The drama deserves to be placed by the side of Shākunṭalā of Kālidāsa, and to be counted as one of the masterpieces of the world's literature. This is the first time that the drama appears in print, and the book contains an elaborate annotation, which is of great help in understanding and appreciating the drama. The print and the get up are fairly good.

C. K. R.

The Holy City, by Dorothy St. Cyres. (Longmans, London. Price 5s.)

This drama is called by its author, a tragedy and allegory and is in three acts. The scene of the play is an imaginary city in the plain in an imaginary period. A prophet arises, has a vision which reveals to him where Truth and God are to be found. He gathers a band of followers, among them a young girl who goes against the will of her parents and her lover. After many misfortunes and a long period of fruitless wandering the prophet, who is called the Master by his followers, is fatally injured. Dying, and deserted by his disciples as a failure and a fraud, he still maintains his faith in the reality of his vision. The young girl is the only one of all the band that remains with him and believes in him till the end; and it is she to whom the Truth is revealed; for, as the prophet falls back dead, the mists which had hitherto obscured the mountain heights are dispelled, and there, above her, the long sought Holy City is revealed.

He looked for a City which hath foundations, whose builder and maker is God.

The play is well written, and there are passages of considerable beauty, instinct with deep religious feeling. The last scene is one of fine dramatic possibilities. We should like Miss St. Cyres to write a mystical drama for the stage with shorter lines, suitable for performance in "little theatres". Long declamatory speeches are not suitable for these.

NAIDA

Every Man's Life of Jesus, by James Moffatt, D.D., LL.D. (Hodder & Stoughton, London. Price 6s.)

The great need of our time is the awakening of the power to see and understand a great spiritual Figure, to feel His spirit, to see how He regards all mankind and nature, to perceive the inwardness of His life amidst the externals of political factions, religious and race prejudices and traditions that kill the spirit of God in man. Man is so much a bundle of social, racial and personal predilections that the common divinity which breathes so mightily through such lofty personalities as the Christ and the Buddha and so faintly and all unwittingly in all men is, in everyday life, generally lost sight of. This little volume is a scholarly but clear, vivid and simple narrative of the swift course of the life of Jesus who became the Christ. With that vivid imagination which scholarship has simplified, clarified and illumined, we have put before us in one small book the movements of events in the life of Jesus, the Christ, His methods of teaching, and the teachings themselves.

There are little introductory summaries and expositions of the gist of each chapter with additional historical and geographical details which are exceedingly fine. They serve to intensify what the choice of Biblical narratives presented in the book already brings out vividly to one's imagination, viz., the radiance and purity, the greatness and divinity of Jesus, a man made perfect, the Son of God, amidst the party jealousies, national aspirations to independence from a foreign yoke, the intense religious bigotry and ceremonial hypocricies and learned futilities of the priestly aristocracy, all of which were factors in His death.

In whatever way the gentle spirit of Truth is fostered that is to be welcomed even when there is an intellectual or spiritual blindness which sees only one true religion in the world. In this little book, though both are present, the former fortunately predominates over the latter. That man lives by the word of God and not by the breath of political interests and orthodoxy alone many may learn who read this book.

M. W. B.

The Free Spirit, by Henry Bryan Binns. (A. C. Fifield, London. Price 4s. 6d.)

In this book of verse, the poet tells us, he has tried to express certain realisations with regard to life that have come to him with middle age. He has adopted unmetred rhyme as the most suitable form of verbal expression for his purpose, which is rather to convey to his readers an impression of an attitude of mind towards life and death than to present formally a system of philosophic thought. There is a very long note at the end which gives his meaning much more in detail. This note in itself will provide the thoughtful student of life with much helpful material. It is so earnest, so direct, so true, so real.

The Free Spirit of Mr. Binns is what the Theosophist would speak of as the freedom of the Self.

We appreciate the quiet humour of the following from "The Slave":

My whole life long I've tried to be As other folk expected me; Meekly and lovingly I've sought To think as other people thought; In other people's paths I've trod, And served the other people's god. Upon my feet, upon my knees, My holy effice was to please; For who, in Heaven's name was I The other people to deny?

And when to-day somebody's eyes Suddenly did a self surprise That struggled fearfully to be Nobody in the world but me, So shocked I was, I bade it then Never to venture out again—So different from other men!

Naida

The Wizard's Mask and Out of the Deep Dark Mould, by Harindranath Chattopadhyaya. (The Kanara Printing Works, Mangalore. Price As. 10 each.)

Two volumes of delightful verse. Maybe it is true from the formal critical point of view that Mr. Chattopadhyaya cannot fulfil all the literary requirements of English prosody, maybe he often falls below even his own highest standard as inspirational writers are apt to do; but it is also true that he is a poet and he sings because he cannot help singing.

Being in tune with the currents of modern thought, he has also a message—for his own people first, but also for others, in that he voices the urge for international understanding and brotherhood, without which further evolution on this planet is impossible. And there are no "stunts" about Harindranath Chattopadhyaya; musical singing is as natural to him as it is to a bird and he makes just as little fuss about it. Very charmingly he repays a debt to two friends—one Irish and the other Japanese and both poets, J. H. Cousins and and Yone Noguch. To the latter The Wizard's Mask is dedicated and to the former Out of the Deep Dark Mould.

The "Wizard" is the Great Spirit and the mask, the māyā of this world, its passion, its mystery, its pain, its sorrow; and from which rises the poignant cry of humanity—Why? Why? This small book might well be described as a book of flowers, full it is of the fragrance of nature and of life. We quote one mystical poem, Blue Verge, a short one only, because of exigency of space:

The golden day is growing dim, Soft winds come winging the wild sea Wandering over some vague blue rim Of quiet evening mystery.

Now in the centre of my mind A perfume breaks in this pale hour Flooding my heart while eyes are blind To the unfolded mother-flower.

Out of the Deep Dark Mould is, in a sense, the poet's answer to some of the questions of the other book. It is a book of hope, of promise. The Deep Dark Mould of earth, of pain, of sin, of death, of ignorance, from this and this alone springs the immortal flower of Beauty, of Resurrection and Eternal Life—the Flower of the Spirit. We shall quote again two poems, the introductory, which gives the name to the volume, and another, surely one of the most graceful appreciations ever written by one poet to another.

Out of the deep dark mould Arose a flower of gold And in its hour of birth Lost the blind source of earth.

Out of the deep dark mould Of me, a dream of gold, In whose first gleam the clay Was swiftly purged away.

Out of the deep dark mould Of all things, as of old, Arises the pure flower In solitary power.

And the dedication to J. H. Cousins:

Two separate lamps . . . two separate flames Until the ending of the night,
And then we'll know that we, dear James,
Were just one lamp, and just one light.

To earth our separate songs we bring But soon our little songs are done. It is when we have ceased to sing We hear the real song begun.

We sing until we reach the sky Where friends become the single Friend, For I am you and you are I In the lone silence at the end.

Ten annas each, such, a small sum to risk for happiness, the happiness that poetry brings in its train as the sun gathers the beauty of evening clouds at his setting! Risk them.

A. E. A.

Municipal Efficiency, by Shewaram N. Pherwani, M.A. (Price 6s.)

This book contains a fount of knowledge on its own particular line with regard to Bombay Presidency specially. It will serve a most useful purpose rather as a book of reference than one that can be reviewed in the ordinary meaning of the word. It is more or less a history of the development of what we know now as the municipality (again specially regarding Bombay Presidency). It is very useful to have before us so complete a book on the subject, it will be found of great value for other parts of India and induce others to work to bring their efficiency on a line with the ideals set forth so ably by Shewaram Pherwani.

The author has managed to write his survey in a most interesting way which in itself carries enormous weight with a book which may not be of interest to the "all". This book however is of immense value and worthy of a wide sale which we hope that it will get. We should like to see it in all the Libraries especially where the people will be able to get it to read, for it can be read by everyone, the author has abstained from technicality which is such a boon in these days. It is written for the people and we hope that the people will enjoy it and gain efficiency and knowledge, for in the simple rendering of the book there is a treasure of common-sense information which should appeal to all.

He gives us many very informative statistics and perhaps the one on the "triumph over death" is the most interesting, showing the way in which many cities of the world have been able to decrease the death-rate by taking severe measures in all that constitutes the wide area of "health conditions".

With great confidence we commend this book to all who love their fellow men.

S. S.

The Heart of the New Thought, by Ella Wheeler Wilcox. (L. N Fowler. Price 2s. 6d.)

This small book is full of beautiful thoughts put to us in a new way and cunningly put. The author has the art of putting a new life into simple words and making them appear in a new light. This is practically what she has accomplished here and we are grateful to her that she has presented us with such a charming whole which we should like to place in many hands in many lands.

One of our best known millionaires, born to opulence, complains that he has been robbed of the privilege of making his own fortune.

He is no happier than you. His confession betrays his weakness of character just as your repining and fault-finding betrays yours.

The real worth-while character thanks God for its destiny and says, I will show the world what I can do with my life.

W.

The Psychology of the Servant Problem, by Violet M. Firth. (C. W. Daniel Company, London. Price 3s. 6d.)

Cartoons in "Punch" and similar literature in which prospective domestic servants are made to ask for testimonials about the behaviour of their prospective mistresses are meant to indicate the difficulties of the servant problem in England. But there is apparently another side to the problem—the disabilities of the servants—and

this side has been lucidly dealt with in the book. The supply of the servant class is plentiful, but there is in spite of it a reluctance to take up domestic service. The reason is stated by the author to be not so much one of wages as that mistresses fail to ignore the existence of common human feelings in their servants. The author suggests several solutions of the problem: two of them are given below.

1. Middle class families which cannot afford to, but do, imitate the ways of wealthy people should cease to so imitate them, and begin by making themselves independent of domestic servants.

(This lesson may be usefully noted everywhere.)

2. Not treating a servant as an inferior. This appears to be a heroic proposal, but it is by no means an impractical one: any one who happens to visit the T.S. Headquarters (Bhojanasala section) can have a demonstration of this method and its effects.

S. S.

Our Many Lives Here and Elsewhere, by J. H. M. (C. W. Daniel & Co., London. Price 6d.)

The object of this book seems to be to draw attention to a future life. It is pointed out that many people believe in reincarnation, but others do not. The author draws attention to the soul and body as distinct from one another and also that we all have our subtle bodies. It is pointed out that we all have a different outlook on life and reasons are given for it, also that we can choose, and we have to take the punishment of our mistakes, such punishment being only the working out of the Great Law.

Hints for Renewed Health, by Hugh Wyndham. (C. W. Daniel & Co., London. Price 1s.)

This little book claims to be written to help sick people cure themselves by simple methods. Nature Cures, Herbs, Fasting and Milk Diet, are all passed in view before us, in turn. Then comes Sun Baths, and last, but not least, Auto-suggestion. This book has a wide range and should be most helpful to those in need of self help.

BOOKS RECEIVED

The following books have been received and will be reviewed in an early number:

Character Builders, by Kharshedji Cawasji Desai; An Introduction to the Study of the Kabalah, by W. Wynn Westcott Supreme Magus of the Rosicrucian Society (John M. Watkins, 21 Cecil Court, Charing Cross Road, London); The Ego and Spiritual Truth, by T. C. Tsleyam; The Religion of the Future, by Rev. C. B. Johnson, F.R.A.S.; Observed Illuminates, by W. Winslow Hall, M.D.; Blood and Superman, by Valentine Knaggs, L.R.C.P.; Marvels of Modern Medicine, by Elliott Fiksgibbon; Towards a New Era in Healing, by Sheldon Knapp; Health Food Recipes, by Cathic Semple (C. W. Daniel Co., Graham House, Tudor St., London, E. C. 4); Psycho-Analysis for Normal People, by Geraldine Coster B. Litt., Oxen (Oxford University Press, London); The Apocalypse and Initiation, by Daisy E. Grove (The Theosophical Publishing House, London); The World of Dreams, by Havelock Ellis (Constable & Company Ltd., 10 Orange St., London); Madame Blavatsky, by G. Basedon Butt (Rider & Co., Paternoster Row, London,); Fortieth Annual Report of the Bureau of American Ethnology to the Section of the Smithsonian Institution, 1918-1919 (Washington Printing Office): Ascaryacūdāmani Government a Drama. Saktibhadra (The Sri Balamanorama Press, Mylapore, Madras); Concerning the Inner Life, by Evelyn Underhill: The Call of the Mother, by the Lady Emily Lutyens (Methuen & Co., London).

OUR EXCHANGES

We acknowledge with many thanks the following:

The Canadian Theosophist (July), El Lolto Blanco (August), The Theosophical Review (August), Light (July, August), The Herald of the Star (August), Modern Astrology (August), The New Era (July),

Theosophy in South Africa (June), Isis Revista, Theosofico (June), The Servant of India (August, September), The World's Children (August), Mexico Teosofico (July, August), League of Nations (June).

We have also received with many thanks:

Sanatan Pharma College (of Commerce) Cownpore (April), El Mensaje (June), Revue Theosophique (July), Evolucion (May, June), Ordre Det Eloile D'Orient (July), The Cherag (July, August), Theosophical Bulletin (June), The Beacon (July, August), Theosophical News (July), Alibmowalamal (August), The Vedic Magazine (August), The Vedānṭa Kesari (July), Nature (July, August), Whispers by the Ganges (August), Pentalfa (April, May, June, August), La Stella, Sanatan Dharma College (April), Annual Report Leaque of Nations Union, 1925, The Indian Naluropath (July), Nature's Path (July), Annual Report National Auto-Vaccination Leaque (May, 1926), The Budḍhist Annual of Ceylon, 1926, The Phoenix (August), Nagari-pracharini Patrika, Gnosi (July, August), Asian Budḍhist Mission Burma, Theosophy in India (August), Prabudḍha Bhāraṭa (July, September), Paschimandhra The Maha-Boḍhi (September).

WHO HAS LOST A BROTHERHOOD BIRTHDAY BOOK?

DURING the last Jubilee Convention of the T.S. at Adyar some of the delegates gave a number of Birthday Books for Bishop Leadbeater's autograph. Just at the moment of the Bishop's leaving for Australia, Mr. Maung Maungji gave me a bundle of such books to be restored to their respective owners.

Among them is a "Brotherhood Birthday" book without any name to indicate who is the owner. Since I am not able to find out the owner, may I therefore let him know, that on request to Mr. S. R. Krishnan, Theosophical College, Adyar, Madras (South India), the book will be sent to the delegate to the address given.

S. R. Krishnan

ON THE WATCH-TOWER

A cable has just been received which tells us that Dr. Besant's and Mr. Krishnamurti's plans are uncertain. They will remain for the present in America and will therefore not be able to attend the Convention to be held at Benares in December.

Acting Editor

Vol. XLVIII No. 2

THE THEOSOPHIST

ON THE WATCH-TOWER

ON the seventeenth of this month every National Society will be celebrating the birthday of our beloved Society; loved by us all in many different ways, for it is limitless; therefore it can appeal to all in their many-sidednesses and has a place for everyone within its all embracing fold. It is due to the Theosophical Society that the Theosophical Movement has influenced the thought of the world to-day and through that thought has brought a vision of the Truth to thousands upon thousands of souls, blinded by the empty forms that was all that seemed left of the erstwhile beauty of the ritual in many religions, and by the help of that vision they have re-entered, as it were, into their own religion with eyes awakened to the glory and truth therein contained.

We naturally look to the founders on this anniversary of the great Theosophical Society and call to mind the wonderful faith of those leaders when they started out to tread, as it appeared, a lonely road in establishing and founding the Society. C. Thurston writes of Madame Blavatsky as—"One of those Great Souls who, from century to century, again and again, appear among men as benefactors of the human race." We call to mind also what Colonel Olcott said of his co-founder:

"She was the teacher, I the pupil; she the misunderstood and insulted messenger of the Great Ones, I the practical brain to plan, the right hand to work out, the practical details. Under the Hindū classification, she would be the teacher Brahmin, I the fighter Kshaṭṭriya; under the Buḍḍhist one she would be the Bhikshu, I the working Dayaka or lagna."

* *

On December 17th, we expect the President with Mr. Krishnamurti to arrive in Bombay and we plan for them that they go direct to Benares, this however is not definite, sometimes she does not agree with the plans that are laid out for her and frustrates them for better ones of her own making. Bishop Leadbeater arrives in Calcutta on December 19th, by way of Java which he intends to visit en route, he will be accompanied, as at present arranged, by Messrs. Harold Morton, Theodore St. John and Capt. Balfour Clarke. Bishop Arundale and his wife arrive at Colombo on December 1st and come straight to Adyar en route for Benares.

The arrangements for the Convention to be held at Benares will be found on page 249 of this issue.

* *

From the pen of our President we have just received her latest book *India Bond or Free* published by G. P. Putnam's Sons, London. Price 7s. 6d. A most important work on the present-day problem with reference to India and to England; so important is this question that it may be counted amongst the greatest of the world problems of the day.

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The report of the Convention at Chicago is exhilarating in the extreme and we give extracts 2 from the enthusiastic

¹ Old Diary Leaves, Vol. IV.

^{, &}lt;sup>2</sup> The Messenger, September.

account which is delightful to read. It fills one with zeal, with joy unspeakable, with a living sense of Victory to the world, a glimpse of cessation of pain, the unburthening of the load of suffering, a cloud dispersed and the Sun shining in its Glory, in our midst once again.

How can it be described! There is nothing with which to compare it. We have had great Conventions but none that even approached it. In some respects it surpassed even the Adyar Jubilee celebration. According to Mr. Schwarz, Treasurer of the T.S. from Adyar, who was present, there were about 3,000 at the Convention in December—2,600 Orientals and 400 Occidentals . . . There were not quite so many in attendance as at the Jubilee Convention, to be sure, nor did we have any unusual occurrences, but the enthusiasm was unquestionably greater and the harmony nothing less than marvellous. We have had Conventions in past years without a ripple of ill feeling, and they can therefore be rated as entirely harmonious; but this time there was something more than mere harmony—there was a deep, tranquil undercurrent of personal friendship and good will of each to all. . . .

The arrival of the party in Chicago evoked a great demonstration. The La Salle Street station was densely packed with people including apparently hundreds of Theosophists with floral offerings. When Dr. Besant and Mr. Krishnamurti finally escaped from the camera men and got through the gates, they walked over a literal path of flowers that had been thrown before them and, finally reaching the waiting motor cars, were whisked off to the Convention hotel.

The reception hall and balconies, which will seat 2,000, were so densely packed at the Reception, people standing, that the distinguished guests could pass about only with great difficulty. The hall designed for such use is a palatial structure and it was beautifully decorated with flowers, palms, and the flags of many nations.

Next day seven special trains took the great throng to Wheaton in the afternoon for the laying of the cornerstone by Dr. Besant, with full Co-Masonic rites. The solder-sealed copper box placed in the cornerstone contained copies of The Secret Doctrine, Old Diary Leaves, The Ancient Wisdom, Man: Whence, How and Whither, At the Feet of the Master, The Golden Book of the Theosophical Society, the parchment (a facsimile of which has appeared in The Messenger and which Dr. Besant signed before the procession started), Building Fund Bulletins, Nos. 1 to 6, and a programme of the 1926 Convention. Dr. Besant and Mr. Rogers made brief addresses after the stone was placed. Meantime, the motion-picture men cranked their machines from the time the procession began to move.

Monday, August 30th, the Convention opened with a welcoming speech by Dr. Beckwith followed by an Address by Dr. Besant. Greetings from delegates and the reading of telegrams and cables followed. One from Australia was of unusual interest. It read:

"Australia sends loving greetings American brethren in Convention assembled. Congratulations on inspiration of presence of beloved President to whom convey Australia's heartfelt loyalty and devotion. You have deserved her as we hope to do next year. Good luck to Headquarters Fund. Sending a tiny offering of hundred dollars. Forward with Blavatsky, Olcott. Besant, Leadbeater and other messengers, and deepest homage to Elder Brethren for glorious gift to the Theosophical Society of the Great Mother of many brother-hood movements.

ARUNDALE."

After the Annual Report came the Resolutions, and the following cablegram was sent to Bishop Leadbeater by unanimous vote of the Convention:

"American Convention, with two thousand one hundred and eleven delegates, by unanimous vote sends greetings and heartiest good wishes to Bishop Leadbeater and invites him to attend next Convention. Sends Australian Section thanks for gift which is regarded as a new tie of brotherhood, and congratulates Australia on first radio station."

Greetings were also cabled to Mr. Jinarājadāsa.

. . . A resolution was unanimously adopted thanking the President for coming to America and another resolution unanimously adopted the Annual Report of the National President. The Hotel Sherman was thanked for services rendered and by unanimous vote the following legislation was enacted:

Resolved: That November 17 of each year be known hereafter by members of the Theosophical Society in America as Anniversary Day and be officially recognised as commemorating the founding of the Theosophical Society at New York City, November 17, 1875; that each Lodge affiliated with the Theosophical Society in America be requested to hold exercises on this day appropriate to the occasion and that a collection be taken for the benefit of the American Headquarters General Purposes Fund. . . .

The President closed the Convention with the following words:

You are now entering on another year of life. This has been your Fortieth Convention, and you enter it, I feel sure, under the happiest auspices for a year of successful work. We exist as a Society for spreading abroad over the world those great teachings familiar to everyone of us, but in order that we may exclude none from our Society, since we call it a nucleus of universal brotherhood, we keep our platform free and broad so that those who disagree with us may enter if they will. Our platform must be broad enough to include them, whatever their opinions may be. For this Society is really in

¹ Extracts from stenographers unrevised notes. (The Messenger.)

the nature of a prop which is to be used in the future. Universal brotherhood is a fact in nature, but it is one of those facts that are not yet universally acknowledged. In Palestine the great apostle St. Paul declared that the bonds of nationality were overleapt. In the great Teacher, he put it, there is neither Greek nor Jew nor Roman nor any other people, bond nor free. And yet that forecast of his is not yet realised in the outer world. And in that great truth—that there are many facts still unknown although existing in the divine thought, many laws yet to be discovered which are only at present demonstrated by the destruction of those who have acted in disregard of them, realising that that is true and is part of the great truth of evolution, that all is in the mind of the Supreme and in space and time appears in succession, realising that we also as a Society should understand that the great seeds of the coming truths are lying latent within that all-embracing truth of universal brotherhood, and that gradually, as we advance from one point to another, gradually as the sub-races of each great root-race appear on the stage of history—we look forward, not backward, only forward to those that are still unmanifested but will surely in due course of time appear in the world of manifestation. For all worlds, as universes, appear to have, inherent as it were, within them all possibilities of the Spirit Himself, and they are manifested and they grow and appear in the outer world in due succession; and that great truth has many exemplifications. Some of us are learning to apply it to education and to realise that the true education should help to fructify the germs of the useful powers that the child brings with him and to starve out of existence any germs of vicious tendencies that may be there.

Those of you who are well acquainted with the successive theories of society may remember that many efforts have been made out of date—too soon for the average progress of evolution. and therefore not successful when first they were proclaimed abroad. I quoted to you, I think, in speaking at this Convention, those great words of St. Ambrose: "Become what you are." Divine in your innermost nature, a fragment of God Himself, that fragment is covered over with many a sheath of matter, obscuring its brilliance and dimming its light. Nevertheless, it is ever there, and all progress means the unfolding of the spirit and the gradual evolution of the vehicles of that spirit to more and more complicated forms, expressing more and more of the illimitable consciousness of the spirit. And you who have in charge so great a duty, you of the United States of America (and before the world spoken of as America more than as the United States of a larger continent, since we, who do not belong to your nation, when we use the word "America" always mean you, we quietly ignore the great Dominion of Canada, we ignore the Republic of Mexico, and we ignore the whole of South America and allow you to appropriate the name of the whole of the lands in this hemisphere), great as is your possibility, so great must be your responsibility also. You have started so many new things that others of us have imitated and I happened to say this morning to a fellow-member, that you had the great credit of

starting the children's courts, so that a child committing some childish piece of mischief, some naughtiness growing out of ignorance, is not to be brought into a police court, not to be touched by a policeman, but to be brought to a place unconnected with all the paraphernalia of the law, brought before some kindly elder and then placed in the hands of some young person willing to be a friend to that little one who for want of friendship was slipping away from good citizenship. I think you would like to know that, becoming familiar with that great institution of yours many, many years ago, I have longed to see it introduced into my adopted Motherland, India, and I have just had the joy there of seeing established in Madras the first children's court, and there there are three women, women who have been mothers, and they are the magistrates in that court, so that every little child who falls into trouble will not be arrested by a policeman, or if for the moment taken, then handed over at once into a home and not a police court, and then will come before one of these motherly women, who know the ways of children and will easily win the confidence of one who might otherwise become a criminal and enemy of society; and when that was started and when I pressed that the magistrates should not be men, but women, mothers of children, and that was granted by the Government, then I sent over a thought of thanks to you in America who had that nobler idea for the saving of children which we were able to plant on the great continent of India.

You are not so surrounded by conventions as we are in the older world. I confess I look with some anxiety to certain movements amongst you that seem to be more reactionary than going along the path of progress, but I know the spirit of your great Republic, that no movement will ultimately succeed that is not based on love and on liberty and intended for the welfare of mankind. And standing among you here to-day in this great assemblage of members of the Society, seeing how ready you are to help, how generous of your gifts, how officers and members alike are working together for ideals that will serve the future, I feel that I may well say to you, Godspeed on your road. Show us as much as you can, by going before us, that way which we should tread, and we of the older world on our side will strive to emulate your energy, to keep all that is good in the civilisation that is passing, and build nobly in the civilisation whose foundations will soon be laid. We know each other the better for the days that here we have spent, and in going back to your homes, back to your separate states, you will carry with you the light of Theosophy that here we have striven to serve. You are building your houses on the rock of truth, and will hold up the torch of truth high so that all may see it. So may the Divine strength go with you, the Divine love encompass you, the Divine wisdom inspire you, until you spread that wisdom far and wide over the whole of the hemisphere in which you live, until, to use the words of an ancient Hebrew, the Divine Wisdom shall cover the earth as the waters cover the sea.

All will be interested in the accompanying notice issued in *The Herald of the Star* (September) by the General Secretary-Treasurer of The Order of the Star in the East. (Note that Eerde is the castle, Ommen the village.)

The Congress of 1926 will become an historic date for the Order. From now onwards we shall no longer speak of the coming of the Teacher for He is already in our midst.

This year, and this Congress, have become for us the starting place for a new life within the Order. Here and now Krishnaji has definitely begun his public work. He has laid the foundations of that Kingdom of Happiness which the Teacher will establish upon earth. In future years, the laws of that Kingdom, the practical ways in which that Happiness may be realised, will probably be worked out for us in greater detail, but the fundamental principles have been given here at Ommen.

And as the spiritual message has first originated from this Camp it seems to follow naturally that Eerde should become the spiritual Centre of the Order for the world. And being the spiritual Centre it must also become the temporal Centre, the pivot of the Star organisation, the dynamo which will galvanise the world into activity.

Krishnaji has decided that Eerde shall become the world Headquarters of the Order. He will himself spend three months in every year there, which is a guarantee of spiritual life and inspiration.

* *

We are once more grateful to Bishop Arundale for writing another letter which tells us of the various works that are going on in Australia so that we may all share the ideas that are rife in his brain.

I at last have ready the two copies of my new book entitled Nirvāṇa for despatch to the American and Indian Theosophical Publishing Houses respectively for simultaneous publication. The book is the fruit of experiences of a most interesting nature and was piecemeal written down during many nights. Bishop Leadbeater has been so good as to look through the whole manuscript and to write a most kindly preface. The book will be about the size of his own Textbook of Theosophy . . .

We have had the first of a series of vegetarian dinners to which we invited a number of leading Sydney men and women, those interested in reform generally, of whatever kind. The dinner was not a success, for the food was badly cooked and insufficient in quantity. So we determined to repair the error, which was likely to do much harm to our cause, and on Wednesday, September 8th, gave

another, with the help of Miss Clarke, one of the most respected members of the Australian Section, who supervised it from start to finish. The dinner was a triumph, and out of it we expect to develop an "Advance! Australia" dinner Club, with monthly dinners and all kinds of other things appropriate to the Advance! Australia spirit. We hope in this way to provide a common meeting ground for a number of people who are interested in practical idealism along various lines. More of this in subsequent letters.

Interspersed among all these activities were the usual routine duties of numerous kinds, and many broodings over the future. I feel we are not nearly doing enough. Our Cause is so wonderful and the need of the world is so great, that no effort should be spared. Were I Australian I should be much more effective. As it is I have to feel my way along. Fortunately there are most competent colleagues, and as soon as possible the Australian Section must have an Australian General Secretary who really knows Australia. Then we shall really move. In the meantime we are just sowing a seed here and there

From the International Secretary (Miss Esther Nicolan) of the International Correspondence League (Theosophical Order of Service) we receive the following few words with reference to the Camp at Ommen.

As even those of our Secretaries who are not members of the Star may be interested to read some impressions of one or two who were present at the Camp, I quote the following from letters sent to me personally, with the special request that none of it be sent to any paper for publication:

"The one outstanding feature of the Camp Life is the evening round the camp fire, the lighting of the fire by Krishnaji and his mystical chanting of the Vedic Fire Chant as an accompaniment and invocation of the fire elementals. It is weird and magical. Then we have half an hour's heart to heart talk from J.K., his theme for the whole week being 'Happiness and the attaining of it,' very simple, very fundamental and very searching. Last night was really a climax, and he felt—as others of us feel—the utter insufficiency and incapacity of the 2,000 to rise to the level necessary for even the minimum of preparedness for the coming of the World-Teacher. He lashed us, he whipped us, he poured scorn on our miserable little cliques, our pretensions, our groups of this, that and the other, our badges, anything and everything, except the one real thing—the living of the Life. Nothing else mattered. Under the whip we squirmed and felt as the Pharisees must have felt of old under an earlier castigation. There was a world of sorrow in his voice; from anyone else I would have said "bitterness". To him it must have seemed all so hopeless. This motley crowd of mediocre people, crammed with faults, foibles and oh! such littleness, how could they form the vanguard for the

Master's army which is to regenerate the world? They could not, it was hopeless. I believe he was nigh breaking point, when came a dramatic (how J.K. detests that word—'you are all looking for the dramatic,' he said) intervention, and the Master Himself took possession for a brief period of His medium and pleaded with those present for a real sign of love and fidelity from those who claimed to be His adherents. 'I love you all, give Me your love in return,' He said, and there was a melting tenderness in the tone with which He spoke to us. It was a dynamic moment followed by fifteen minutes utter silence in which one scarcely breathed. Then J. K. broke into a Vedic chant, mournful at first but ending in a triumphant note. No one spoke and the hushed crowd melted away almost soundless, mainless and speechless. . . " (F.W.R.)

"Ommen was very refreshing. To be amongst about 2,300 people who thoroughly believe in anything was invigorating in itself, and then Krishnamurti was wounderfully sweet in himself, and it is just such sweetness that is wanted in life . . . Then when the Lord Maitreya spoke, the power and quietness conveyed by His presence was very wonderful indeed. The mighty sense of peace which radiates from Him in some extraordinary way tunes up one's bodies until one for the moment understands and is inspired by the Voice of the Silence which, under such conditions, is real, and conveys very much more than words ever can. It is most abundantly clear to me that scoffers must find it extremely difficult to make any impression upon anyone who has experienced such an upliftment—it really makes one proof against all arguments . . . His presence evidently momentarily lifts one into Buddhi, and one feels the vast peace of real union, and—He teaches union. 'I love, therefore I want you to love; I protect, therefore I want you to protect' it is the Spirit of Brotherhood, and in order to become an Elder Brother, one can see it is necessary to become that rare being—a Spiritual Aristocrat." (H.S.)

* *

We heartily congratulate Ceylon in once again having a National Society of the Theosophical Society. We read in *The Golden Book* ¹ that from 1888 to 1891 there was previously a National Society in Ceylon and that Bishop Leadbeater was its General Secretary for one year, 1888 to 1889.

In a letter addressed to the President we read that at the inauguration the following Resolution was passed:

The Theosophical Society in Ceylon, which from to-day (October 1st) has become a National Society, the 42nd on the Parent Society's Roll of National Societies, assures you of its firm loyalty to you as the President of the Society, and expresses the sincere hope

that you may be long spared to guide the Society, and make it a still greater organisation working in the world for Tolerance and Brotherhood.

The Vice-President sent the following message to Ceylon:

Heartiest congratulations to all brothers on auspicious work begun to-day for the helping of all races and religions in the Island. May you always be living examples of Theosophy, leading men to the Light by your brotherhood.

In the same letter the members congratulate the President on her birthday and convey the message in the following terms:

The Theosophical Society in Ceylon also offers to you its hearty congratulations on your eightieth birthday and assures you of the deep affection and gratitude of all its members for your tireless efforts as a worker in the cause of Freedom and Truth.

* *

The following suggestion was made by Roumania (Miss Cotvici-Ghilevici) at the business meeting of the International Correspondence League held at Ommen which we think is well worthy of note:

- (a) That on International News Nights some time be devoted to the study of the great men in every country.
- (b) That a kind of "International Lodge" be established, consisting of members of every country with the same sphere of interest.

W.

ERRATUM

We cordially apologise to Alpha that in his article "The Penal Theory of Karma" on page 33, line 12 of the October Number the word "eugenics" should have been "engines".—ED.

THE WORK OF STAR MEMBERS'

By Dr. Annie Besant

am speaking to you, as you know, this morning as members of the Order of the Star, and I want, if I can, to suggest to you certain points which seem to me to be important for the future. Very much of the Star work will naturally develop itself after the World Teacher has left us, and has placed in the hands of His more immediate followers-those who have joined this Order before His Coming-the duty of carrying on over the whole of the world that which He will have founded, which will be started by Him. Now there is one difficulty, for probably almost all of you, when you are considering work which has its origin and is carried on in the method of the Great Hierarchy Itself, and that difficulty turns on the enormous periods of time over which They work. We, living with a very limited horizon, expect to see the results of our work soon after any particular part of that work has been accomplished. They, with Their enormous horizon stretching forward over tens of thousands of years and more-I cannot put an outside limit to it-They work for an object which is so far away, that to our more limited vision it seems almost vague and misty, and, with our fashion down here of turning things upside down, it seems to us unreal, while it is, as a matter of fact, very much more real than the things which we regard down here as practical. You remember that old parable of the Greeks, that we live down at the bottom, as it were, of a well and we can only see just a little bit of the sky above our heads and we only see the things of what was the outer world, in this story, as shadows, while we seem to be to ourselves solid, and that indicates a very great

¹ A Lecture addressed to the Members of the Order of the Star in the East on July 27th, 1926, at the Third International Congress held at Ommen. [The Herald of the Star.]

important truth. The values of the world of the Hierarchy are so different from the values which we make for ourselves down here. Quite naturally, in fact inevitably, we are working for objects which are much nearer to ourselves when we have planned them out. We planned them according to our vision, and we proportioned our work according to that part of the future which we are able to recognise. When we pass into the other world, the world which seems unreal to many who are down here, I think the most striking thing in that passage is the change of relative values. The things that seemed so important here fall away into the background, and the things that seemed, from the standpoint of this world, so far off, assume an enormous importance. And that is a thing, which even if it be not realised, it is well to bear in mind, because gradually we can try to assimilate our idea of the real and the unreal to the true view which prevails in that greater world beyond. I have so very, very often quoted an answer of the Masters to one who desired to be a pupil: "He must first come from his world into ours." And that is one essential condition that we must realise, that the things that seem to us so important, the things that show themselves in the outer world, that their inner importance has really very much disappeared in the manifestation. Just in the same way that a thought is more important than an action, because thought is generative power, whereas the action, except as an example, loses its value as it takes place. I am obliged to put in parentheses "except as an example," because we have to remember the reaction upon others of what we do, those others being only a little less blind than we are ourselves; but looking at it in the clear light of the real, we see that those things really matter that are seeds of the future, whereas the things that are actually happening are showing themselves in their latest stage in our world.

Now looking for a moment, as I want you to do this morning with me, at the Star Organisation, you will find, if you think over that general notion I have just put to you, that your own actions with regard to your work in the Star would be very greatly modified. Let me take first an instance of that which is obvious because we are all here gathered in a Congress of the Order of the Star. If we have come together specifically for one great purpose, the less we scatter our energies over a number of things on which we may be working in the

outer world, the better it is for the work we do as members of the Star in this Congress. It is far more important that we should think over, prepare for, the work of the future than that we should bring into the Congress our particular interests in the outer world. Those interests may be extremely useful in their own place, but it does not follow that the best place for working at those interests is within the limits of the Star Camp. Supposing that I had thought of various things beforehand I should not have had a meeting particularly here of the Theosophical Society. The Society has its own work, has its own Annual Meeting, has its own Federations, has all its activities which we label Theosophical. Frankly, to me everything that helps human kind, done in obedience to the Divine Will for the helping of evolution, comes within that great word Theosophy; it only means Divine Wisdom, and clearly Divine Wisdom—to quote a Hebrew scripture—" Mightily and sweetly ordereth all things".

The Star Organisation, above all others, I think, is working more for the future than for the present. Its present work is a work of preparation and this is nearing its close. Its future work will be determined by the teachings of the World Teacher, and the spreading of those and the organising for those, the building of the civilisation which will be founded upon those. There we have, I think, a very, very rough outline—I should not venture to do more—as to the work of the Star in the days to come. And as the future influences the present quite as much as the past, which is a thing that many people forget, but it is very important to remember it, the very fact that we have not yet the teachings that the World Teacher will give, while we allow Him to remain in the world, a longer time, I hope—as the preparation has been far greater—than was allowed to Him when last He came in Palestine. Thus looking at it, I think it is quite clear that we ought not to try to mark out too definitely a work in the future, which naturally belongs to Him to mark out when He is fully enthroned in possession of His chosen vehicle, which He is now adapting for His habitation with that wisdom which does not act in a hurry and so may sometimes destroy, but carrying on the preparation that only He can carry on, of gradually using, increasing in frequency, increasing in power, so that the vehicle itself may not be broken by too sudden an outrush of that tremendous force which we cannot imagine, which only He Himself knows in its fullness.

Now, realising to some very small extent, through one's own experience, the immensity of the work of the World Teacher, having the teaching of the world on His shoulders, one hesitates very much at even attempting the smallest outline of a plan which He alone can know, of the proportions of which He alone can judge. We know from the past how He laboured to build for the future that succeeded His retiring from the vehicle that He chose; we know that He is to give the ancient truths in a new form. He has done that, He and His predecessors every time that They came to our mortal world, taking a mortal body, using it to the great purpose for which it was chosen. And we know that on each such occasion He has not taught a new truth, but the old truths in a way which made them seem new, and so we talk about a new religion. We speak, for instance, of Christianity as the religion founded by the World Teacher when He came to Palestine. we study the records that He left we should have very little idea of how those teachings would work among the people who were attracted to them; how they would permeate the whole of the thought of the generations of that fifth sub-race to which He specially came, and how all the religions of the world would be altered to some extent by the influence spread out from the new presentment of the ancient truths which He gave us. We can see now from history, throwing its light, as it were, back on the Gospel story, and applied to the teachings that He gave, not merely to the multitude to whom He spoke, as He said, in parables; but, if you have noticed what was laid great stress upon by the early Fathers of the Christian Church, the teachings that He gave to his disciples in the house, during those last three years. You may remember how He said to them "It is given unto you to know the mysteries of the Kingdom of God," but "unto the multitude in parables". The others not being ready to receive, even He could not press the truths Himself on their attention. He veiled them in parables, veiled them in allegories, veiled them in symbols, but to those who were to carry on the work after His mortal body was slain, to them it was said that He taught in the house in privacy; that is, these mysteries of the Kingdom of God.

Pausing for a moment then on that thought, we realise that it was in those private conversations of His with those whom He chose as His first messengers to the world, it was to them, in these conversations,

that He gave the knowledge which, vivified by the power of the Spirit which was sent down upon them, enabled them to spread abroad some of the teachings; and there were others of them, as those of you whohave read the writings of those early Fathers will remember, which were called the Mysteries of Jesus, those were only open to those, who —to use the phrase that guarded them—"for a long time had been conscious of no transgression." In this careful way the great truths were gradually spread abroad; spreading from within as it were, they reached those who were able to catch a glimpse of their truthfulness, and so spread outwards and outwards, further and further over the world. We know, as I have just said, from the light of history, reflected back from those teachings, that there were two great services that that religion He was founding was to do specially to the Western world, that is what we call the fifth sub-race, spreading as it did continually westwards. One of these, as we know, was the great value of the individual, because it was necessary to develop a greater strength. second of these was the way in which the strength that made a person great was to be used, and that was in service. The first has been developed very strongly in the Western nations, and their policy, their civilisation, their general environment, have all tended to strengthen that sense of individuality, which makes, on the side less desirable, for self-assertion, when an imperfect nation, in building it, can only progress, I think, by exaggeration. The middle path, narrow as the edge of a razor, is difficult as a matter of balance for the untrained one; on either side an excess becomes a vice. Taking then what we see in history, this tremendous development of the individuality and the exaggeration of it in most unreasonable self-assertion, making it very often offensive, we get also the other great teaching coming in that "the greatest is he that serves, behold I am among you as he that serveth". And it is because of that, I think, that in Western countries with all their self-assertion, there is more of what we may call the social conscience developing than is developed up to now in the East; that sense of subordination of strength to serve, which was the second great essential teaching of the Christ when last He came.

Now obviously, to His own disciples that future would not be very clear. Presumably, He outlined that in the teachings which

became the Mysteries, for as Origen said: "The knowers were necessary for the walls and buttresses of any Church." And we are in the position to-day, remember, of the Hebrews and Greeks and Romans of His time. We are likely to show the same kind of general characteristics they showed, colouring those by the characteristics of the sub-race, to which we may happen to belong. But our general attitude, the general attitude of the crowd everywhere, would be that same uncomprehending of teachings that appeared to them then strange, because they were the flowering out as it were, not hitherto seen, of the eternal spiritual verities, they never change; but they send up into the outer wilderness, as it were, shoots from time to time, each one with its own flower which it adds to the evolution of humanity.

Now we do know enough to realise that intuition is going to be the great quality which will show itself in the new human type which we call the sixth sub-race, but we do not know exactly how this quality is going to work; some of us may be able to guess how it works in very favourable surroundings, but how it will work itself out with an environment hitherto based on reason, logic and the civilisation built thereon, the civilisation of human rights, how it will develop itself in the future can be known only to a few whose vision has been extended by entering into the world of the Masters. Hence it behoves us to be very, very careful how we speak too positively of the future work of the Star; that will have its great impetus from the Teacher Himself, and He will lay, as before He laid, underground somewhat, the great foundation on which the new temple of humanity is to be built. Only the Master Builder can lay that foundation accurately. Our work is gathering the materials together which He can use, and those materials come from many countries, from many different types of humanity, each gathering up the best of its own in order to present that as the offering of that particular portion of humanity to the Teacher of the World, the Founder of a new Civilisation, based on His presentment of the ancient unchangeable truths.

Looking at it, then, in that way, it seems to me that in a Star Congress our attitude should be very largely one of an attempt to understand each other, and to understand the difference of each other's point of view, but not to multiply the activities of each part that we carrry on when we are not in this Congress, but rather to seek a point

of unity beneath the diversity and rely upon that. Take for a moment the Theosophical Society; we have not in that, what you may call definite belief, except that which is implied in the first object, that the Society at large is a nucleus of the universal brotherhood, and a nucleus only means a centre from which organising forces go out, the organising forces of life. There is no object then in bringing in a special Theosophical meeting into a Congress which is to seek points of view of all and leave the differences outside. Supposing, for instance, to take an example outside our special organisation here, suppose you take the work of a Masonic Lodge, it has its own way of working. It does not want to popularise that way of work here. There would be no particular object in having a meeting of Masons from which all others are excluded. What the Masons ought to do who are here-I do not doubt there are many of them-is rather to find out what are the conditions of those with whom they talk, quietly and in a friendly way, so that they may gather from all these conversations the kind of work which is wanted to be done by a Masonic Lodge in their own country, not here. And our meetings here, it seems to me-I am only putting my own view-our meetings here ought not to be for the purpose of a propaganda of our own particular work in the organisations to which we may belong outside the Star, but rather how we can carry the Star-spirit into those organisations; that is the thing on which we ought to unite as Star members. So that, as I often say to my Theosophical brothers: Go out into the world and Theosophise everything. What does that mean? It means, carry the spirit of the Divine Wisdom to the organisations which you find in your own environment. I was interested the other day to see a phrase from my Brother George Arundale in which he said: The work of the Society was to Theosophise Australia. That is his good vigorous way, his fashion of putting whatever he is doing, and the way he will do it is by advising Theosophists to enter every other organisation and to spread the spirit of Theosophy within the form provided by the various organisations. Not to make those organisations part of the Theosophical Society but to take the spirit of Theosophy into them so that the people who may not specially care about the Society, as an organisation, may be infused with its spirit of brotherhood, its spirit of width, its spirit of free exercise of the intellect and of the lower mind, and in that way help to develop each human being

so that his specialities may be applied to his own surroundings and that he may be able to influence those surroundings with the wider thought, the brotherly feeling, which should spread through society and change its antagonism into friendship; the partial views of each recognised as partial and fitted into the larger and wider plan of the whole. For notice that the Divine Wisdom is said to work not only mightily but sweetly, not by dominating but by inspiring, not by saying: You must label yourself Theosophical, but by saying: Let the spirit be that which is nameless, because it is universal. In that way the Theosophical Society can do a magnificent work, and is doing it. If you take the religion of the day for a moment as an example, whatever the religion may be, you will find that the Theosophical Society has not made converts from one religion to another or into itself, but has said to every religion: You have all you want, go and live it, do not quarrel with your neighbours. Now the result of that teaching, put roughly for the moment, has been an enormous increase of tolerance in religious work. Missionaries used to go out definitely to convert people from being heathens into becoming Christians. Now they are being told, as the Archbishop of Canterbury, the ecclesiastical head of the Church of England, told them recently, to remember that every religion was a revelation from God, although, quite naturally, he added that Christianity was the best of them; naturally, otherwise he would not be what he is. While a person may belong assuredly to one because it suits his temperament—which means it suits his past lives, for he has many lives behind him, in which he has been in one faith after another, he has gathered something, from each of them in which he has been, and he has probably missed some great truth in the different religions to which he has belonged—if he comes into touch with the spirit of the Divine Wisdom in this life, he will not leave his own faith, because for the most part people come into the faith that suits them. Sometimes that they may help other faiths to which they have more affinity by learning one which they know less of. Take a personal example for the moment to illustrate this point. I have not been Christian in my past lives; I have come into Christianity sometimes, but my experiences have, on the whole, not been very joyful ones in those lives, and they

ray. been apt to finish up with a rather sudden ending. Now my art erv-my natural affinity-belongs to that particular faith in which I have been born most often, and that happens to be the Hindu. I find in its philosophy, its metaphysics, the subtlety of it, an immense intellectual satisfaction; but I also realise that while the Mother race has kept in it the seeds of different faiths, they have been manifested at different times. Now I cannot be a Hindu because I have a white skin-that was not part of the original Hinduism otherwise it could not have spread, but nowadays that is one of the rules, if you are a Hinda you must have a brown skin-although it is quite true that a very orthodox Hindū spoke of me as a Hindū inside; it is rather like talking of a round triangle, still it was accepted and my servants were not ou canel, because I lived the Hindu life; that is to say, I did not eat a r of things which people in other countries do eat, I never touched alcohol, meat or fish, therefore the servants were not in anyway likely to be led away from their own faith. Because of that, because I was born over here in order to get a Western training I was able to help India immensely against the materialism which was over-spreading her, because of the influence of foreign countries, and especially of foreign science. I became a materialist for that reason, a scientific materialist, and I knew exactly how it affected the mind, and also later how you could answer the mind which was thus affected; and then I went over to India. You will not find so many Indians now who are materialists, because I was able to teach them their own faith in a form which suited the particular difference made by a Western education. We do not hear much now of materialism in India.

On the other hand I was able to supply them with things they had forgotten. There is the special work, I think, of the Society everywhere, that is why it has no boundaries of belief. Every religion has lost something in the course of time, and Hinduism has lost the true doctrine of karma, although it has talked about it a great deal, and lived in the words, so to speak, that one's life depended on previous lives; but I pointed out to them, that in one of their great teachings, from the mouth of one of the greatest of their teachers, it was said: Exertion is greater than destiny. I just put what was wanted to make karma not an undue submission but a reasonable acceptance, without discontent, of whatever

comes, joined to a tremendous effort to change it, whence comes the endeavour for human evolution. And in that came what other religions have lost. The early teaching, in similar fashion, may have been different. The duty of the Theosophist is to give them back what they have lost, and to ask them to live their own faith.

Similarly, you who are members of the Star, when you go amongst other organisations, your duty is to carry into them the Star spirit, which is the spirit of preparation for coming changes; an openness of mind that means a readiness to receive ideas that seem new; not to make ruts into which your thoughts run in common, so that when the stream takes a different direction, you cannot follow because it does not run along your particular line. You want to spread the open mind more than anything else, together with the idea of the coming of the supreme Teacher, who is coming as He has come before to give us a fresh presentment of the ancient truths on which a more brotherly civilisation will be founded. The work of the Society has been to spread the idea of brotherliness, it has done it very, very effectually. What its special work will be after the World Teacher has given His teachings, remains for us to learn. Your special work as members of the Star, is to spread everywhere the fact of the coming, in your own surroundings; that is your chief work, and you will find, that there are many useful organisations in your own land which can be helped by becoming more open-minded, which can be helped by adapting themselves to the new conditions that are coming. One of these is the development of intuition above logic and the reasoning faculty—the recognition of a truth at sight—that is really what intuition means—it is the development of what we call the Buddhi, the discrimination between the real and the unreal, and the intuition sees the real and puts aside the unreal. That is the true discrimination which they call Viveka in the East, discrimination between the real and the unreal, not by a process of reasoning-which is inadequate, although useful as a preparatory—but by the direct answering of the spirit within to the truth presented, above all reasoning. But remember, it is developed after the reason has been developed. It is not the blind credulity that is superstition, taking the unreal for the real, the very reverse of true discrimination. And the work of the Star member for himself is, I think, this cultivation of discrimination, the use of his very best

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intelligence, his best powers of judgment, gaining all the knowledge he can of the world around him and being more effective not less efficient, because he is a Star member, because he realises the accuracy in Nature. It is his business to make order where there is disorder, concord where there is discord, and to know how to resolve discord into a richer concord, and so make fuller melodies out of each human life. The Star member, I think, should look on every human being as an instrument and try delicately to assist the music within the heart of each in the tuning of his instrument to respond. That is a delicate and beautiful work, but remember always that you can do it better by example than by deliberate teaching, because the spirit of the time is to rebel against authority and exaggeration; but that is a thing that is very useful if it can be turned to rebel against unreasonableness and inaccuracy; then very much is to be gained. Each of you ought to be a pattern of accuracy; your bodies ought to be accurate; if you will only take the trouble to train them you will find that they work automatically; your body will take up the work, and you will be accurate without trying. You create then the automatism, the natural automatism which continues of its own accord something that you have made it repeat over and over again. I will give you an illustration which may seem very absurd, but which has been of value to myself; it came from H. P. B. I was asking what I should do. You know the strange way people ask, thinking you should know what they should be better than they know for themselves. I generally say "My dear Sir or Madam, I don't know what you can do. How can I tell you what you ought to do?" Sometimes that truth strikes the person as a little absurd.

Now what H.P.B. said was quite a shock for the moment, but as I was her pupil I tried to do it, she said: My dear, you had better learn to stick your stamps on straight on the envelope. I thought when I got over the shock: What on earth does it matter how the stamp is stuck on, whether straight or crooked, but then, I thought, she would not have said that if there had not been a reason for it. I began to try it, and if I stuck a stamp on crooked, I pulled it off again and stuck it on straight; my fingers soon learnt to do it, and my eyes soon learned to expect it, so that I had to attend less and less to the sticking of stamps on envelopes. When you have a large correspondence such

as I have, you have to have somebody to help you and as I do not like to ask them to stick them over again, if you receive a letter from me with a crooked stamp, do not think, Mrs. Besant puts on her stamps crooked, for somebody else's fingers will have done it. I stick my stamps myself straight, and really all this makes you accurate, you cannot bear a crooked thing and you do not do things therefore in a crooked manner, you do them as well as you possibly can, but remember it must be your best, not the second best or third or fourth best. The Master once said: "He who does his best does enough for us." But doing your best always, is a very high level of attainment, and it is in these little things that you must train your body, then you can leave it alone, and it will do them automatically. If it gets a little slack, put it back again to the right attitude.

In the same way you have to train your emotional body. You think: I feel so and so. Why? you do not. It is very often an impact from somebody else on your astral body which makes you feel a thing. You have to train your emotional body only to repeat the vibrations that come to it if they are good, and if they are bad, to answer with the opposite, and then you distinguish the bad. When there are two rays of complementary light you find they extinguish each other and you get a black spot; it is rather startling to anybody who has not expected it, they have extinguished each other's vibrations; to experience light vibrations is to be in the dark. In all these things you can get help by the study of the laws of Nature and applying them in the ways in which science does not apply them to the training of character, and along these lines, it seems to me, you should find your special Star work. Work in other organisations, in your own country, in your Star Congresses, in order to take the Star spirit into them, seek the Star spirit, assimilate it and go out of the Congress much better messengers of the Star than you were when you came into it.

Annie Besant

PEACE AND WAR 1

By J. KRISHNAMURTI

T think that most of you who have studied, who have looked around and considered, must realise that each nation has something particular and peculiar of its own which it wishes to give to others who are willing to understand, willing to sympathise. If you go into an old church or into one of those museums where ancient things are preserved and you look at a beautiful mosaic and see how intricately it is worked, you are rather surprised that a man should have taken so much trouble, given so much time, so much energy to produce something that may crumble and fall away. If with that simile in mind, you examine the various nations of the world, you will see each nation closely fitting into its place, each nation giving something to the others, and you will realise that no nation, as a nation, has any particular right of domination over another, it only has a function to fulfil in creating that pattern. If I am a brown man, living in a country where there is plenty of sun which has made me dark, where I have peculiar customs, where I have a peculiar dress, it does not mean that I am not fitting into this particular mosaic, this picture which the great Artist has drawn. It does not mean that I do not contribute to the colour scheme; as a matter of fact I do, because every colour is wanted to make a perfect picture. You cannot push me aside and say: You are not civilised. You cannot push me aside and say: I am now going to civilise you in a particular fashion whether you like it or not. Why should I, possessing my own opportunities, my own particular development, tendencies, aspirations, why should I destroy all those and adopt the peculiarities and idiosyncracies and ambitions and economic theories of another nation? And yet that is exactly what is taking place You do not want the colour of the mosaic to be any in every country. different from that of the special little corner that you have preserved

An Address given at the Third International Congress of the Order of the Star in the East at Ommen on July 28th, 1926. [The Herald of the Star.]

for yourselves. If I bring some peculiarity of my own, as each individual must, for the beautifying of the whole, you must examine it, you must take a sympathetic interest in it, and you must give me the full enjoyment of my own development. Yet every one of you, whether you be Theosophists or Star members, or anything else, is trying to dominate the other. Your slogan is: You are wrong, but you will be right if you follow me. That is the general attitude of the world. Every nation has a sense of superiority, every nation thinks that the God of Creation has specially chosen it and given it an opportunity to beautify and civilise the world, forgetting that a poor heathen like myself desires the same opportunities, desires the same thing, but along a different line. If you can possibly escape for a moment from all these prejudices—economic, national, colour, and so on—if you can escape from all these you will see the thing as it is, you will see the picture as it should be.

I want for the moment to paint a picture in which every colour is used, in which every technique of painting is employed. (I am taking for granted for the moment that I am a great artist.) You say: No, do not do it that way; I want you to put in colours where they do not suit, where they clash. That is what each nation, each individual, is trying to do. You do not realise that each nation must develop according to its own environment, its own ambition. You do not know what the architect, the painter, the artist, wants to do with all his colours, and yet you interfere. You think white is better than brown, and you are going to have white! I am not creating colour hatred or colour distinctions, I am just wanting to impress on you that few of us are really artists and that the artist who has something to create and has great ambition in creating, cannot be interfered with. You do not go to your gardener and tell him what to do. Your gardener has much more experience, he knows where to put special flowers, what kinds of flowers to cultivate, what arrangements will be most suitable to give real beauty to the garden. Yet you take the responsibility of saying: You must do this and you must not do that. That is what you are doing with regard to the direction of all nations, and that is why I feel a particular horror when I hear people say that such and such a nation is under the power of the Reds or the Blacks or the Purples-that such and such a nation has lost its opportunity—that such and such a nation can progress much better than another. All are wanted to make a whole.

You cannot set me aside and say: You are not wanted. I have something to give and if you like to look at it, look at it without prejudice, with understanding, with sympathy. And the older the nation, the more perfect, the more cultured, the more is it the duty of that particular nation to act as a guide, philosopher and friend to those that are young.

I do not want to generalise, because it is very easy on this subject to talk vaguely; but at the present moment, if you look around and consider and if you read the newspapers and the books that are being printed-and I hope you do read them, as Theosophists and Star members I hope you take a general interest in all the things that are happening in the world-you will find that there is a tremendous discontentment, a great unrest, a great seething, which can only be solved, according to my particular way of thinking, in one way, and that is by a change of heart, a change of mind, a change of attitude which each one of you must adopt and not leave it to the politicians. Unrest and discontentment are as necessary for nations as for individuals. Without that unrest, without that discontentment, there is no evolution. that unrest which gives the freshness to a fast running stream, which enables it to exhale pure air, without that there is a sense of deadliness and poison. It is exactly the same with individuals and nations. Wherever there is stagnation, there is not production, and wherever there is vitality, unrest, there is creation. I am not saying that this always holds but that it generally happens. This unrest can be utilised for benefit or for destruction and you must realise that each nation has its own particular flower to produce, its own particular colour to give, and consequently it must go through its particular form of unrest. If you go through a form of unrest it does not necessarily mean that I must go through that same form. If you are having strikes, if you are having class wars, it does not mean that I must copy you, for I may have a peculiar unrest of my own. But for all there must be unrest of a certain kind, the unrest that produces beauty, that gives something to the world; that is essential.

I was talking some time ago to a passenger on the boat and in the course of conversation he said: We are civilising certain peoples. It sounded very grand. "We are civilising those peoples by throwing bombs—that was his explanation—by going over their villages with aeroplanes and making them disappear from the face of the earth," and

he said that they were establishing peace by this means and giving them the opportunity to develop. That is one way of looking at it—the military point of view. I have got the power and you have got to accept my civilisation in the way I want to give it. My friend went on to explain that civilisation was a purely business matter. He wanted the people to have shops, motor cars and all the other things considered necessary for an ugly civilisation. I asked him if, in his view, civilisation meant only the outward appearance, clothes, manners, the superficial refinement? He answered that it depended a great deal on the superficial, and that you must have the outward things before you could have the inward. It is difficult to argue with a military person, but as I am a pacifist by nature, I immediately went to the opposite extreme and we argued and argued, but we got nowhere near a solution, because I wanted him to see my particular point of view and he wanted me to see that the only way to alter things was by killing. That is exactly where you are. All civilisations in the world want to dominate over other nations, want to civilise them, to make them cultured along their own particular line. As another friend of mine said to me: Why do you want Home Rule for India? We have been civilising you through all these years; why do you want Home Rule? He thought I was a kind of animal to be tamed, a kind of vicious creature that required the rattling of guns. That is happening everywhere. In all the papers, in all the books, you may read the same arguments. They never put forward the question of what is human, what is right or wrong. I was reading the other day a book by a French pacifist-Massis-who had been through all the Near East examining the religious problems of those countries. He is a Roman Catholic, and he was all the time patronising the other religions, all the time trying to prove that his own was better, and all the time forgetting that there should be real friendliness between all peoples. That is the attitude from which you must escape if you are to understand this tremendous question; because you cannot leave politics on one side and religious life on the other. Politics, religion, love, they are all the same thing under different names; they all exist for the benefit of humanity; they all help to guide us along the right lines. That is why you must take an interest in politics and not say: I leave it to the politicians, let them fight it out. They generally do fight it out!

I was talking the other day to a prominent person in the League of Nations and he told me that the problems were so complex, so innumerable, and that each country was so eager to get everything for itself, that they were losing the sense of the vital purpose for which the League of Nations was founded. He ended by saying: The only way it seems to me, is to have a war; the problems are so complex, are so immense, and the only practical way of escape is to have a war. We have just had a war; you know what it was like. The papers were full of it, books have been written about it. But if there is another war you will all jump into it with equal excitement, with equal belief in the justice of your particular cause, because you have not thought of the opposite side of the picture. Which is the more practical? To have a war or to change your attitude towards life? Is it more advisable to kill each other or to be real friends? Which is more comprehensive, which is simpler, which is easier? You must solve that problem; you must have a definite idea about it and not leave it to the politicians to settle. You must think out these things-whether wars are necessary, whether they are to be continued, whether they are the correct medicine for our present diseases, or whether we are to have absolute peace and tranquillity, which ultimately means a change of heart?

If you read and if you discuss the question you will see that the problems of each country are getting more and more complicated. We have in India our own seething unrest, we have our own matters to settle. In Europe each country is in a ferment. There is general unsettlement, a general worrying over the problem, without arriving at any solution. The complications increase more and more if you follow that particular line which is far away from the really simple solution. My military friend, to whom I have previously referred, ended the conversation by saying: You know that Christ was the most unpractical person, so consequently we cannot follow His teaching, it is impossible.

Why is it impossible? Why not rather make war an impossibility? Surely it is much more complicated to hate, to feel antagonism? You must work yourself up into a state of hatred before you can kill. It is much easier to feel friendly. That is why you must change your attitude, that is why you must change your mind and your heart if you would understand this problem and get away from all the economic

difficulties that every newspaper raises when you suggest a simple answer. Leave them aside and look at the question from this simple point of view—whether kindliness and friendliness really pay or not? Whether it is not much easier to advance, and make progress together, than to shoot at each other? And if you agree, if you are willing to examine these problems from that point of view—they cease to exist. All the social struggles, the economic struggles, the struggles of each nation really cease if you look at them from this point of view. You may bring up the thousand problems which trouble each one of you and as a matter of fact they will disappear because you will be looking at them from a totally different point of view.

When you consider the problem as to why certain nations dominate other nations, why certain classes dominate other classes, you will see that each nation, each class is trying to copy the other. The uncultured classes, the unlearned classes, those who are the workers-if I may use the word for the moment in this sense -are trying to imitate those who have a little more money. "I have a Ford, but I must end up with a Rolls Royce. I have a little room, but I must have a bigger room before I finish, with a piano, with this and with that." It is the people who have the authority, it is the people who have money, it is the people who are cultured who must set the example. You must be satisfied with the simple and not want the complex. If you go to America—and I am saying it with great admiration of the Americans, because I like America and I like the Americans very much—you will see there that practically every person demands the highest standard of living. I have been to those houses where working people live, and I have noticed that they have a piano, a gramophone, a radio, all the modern conveniences which you and I would desire. But does it produce greater culture, does it produce greater refinement, does it make the mind and heart really simple, does it solve any of the problems which are troubling us? I say that you are going about it the wrong way, not that I want you to put on the yellow robe and take a begging bowl—to go to the other extreme—and become mendicants, but that, being the elders of the race, you must not make the physical things necessary for your evolution. They are necessary inasmuch as they give leisure, they give opportunities, they give time to develop your mind and your heart; but you must not surround

yourself with all the luxuries, with all the useless things of life. The more you have the more you want of these useless things. And the problem that each country has to face, that each individual has to face, is this: Are we working for the perfection of the whole or for the perfection of the one; are we working for the happiness of a certain individual or for the happiness of the whole; do we want the whole world to walk to a certain goal, or that only one nation shall advance and leave the rest behind? It is an individual problem, a problem that each one of you must settle for vourselves; and that is why I say that you must have this change of heart, which makes you really Christian, really friendly, then you will cease to be confronted with innumerable problems that you cannot solve. What would any sane and cultured person say if you brought all the problems before him; the fall of the franc in France, the strike in England, the troubles in Germany and every other country? He would say: Leave all that aside and look at it from a different point of view, from a point of view that is simple, that is natural, that is based on real friendliness, real co-operation. But you answer: Oh no, we want something practical, my dear fellow, practical. That was said to me when I brought this argument forward. You want something practical, which may lead you to another war. You have had experience of this point of view, you have had practical demonstration of its result, you have had a magnificent war, then why not try the other experiment? Why not let every individual develop according to his temperament, according to his desire, his intuition, according to the standard which he has set for himself?

I am, as I said, a pacifist. I think it is ugly to kill anybody even if he has injured my mother, my sister, or my friend—you know all the arguments for war that people bring forward. If I resist every time that you try to dominate, you will continue your domination and we shall fight, fight. But I say: All right, take what you want and see what you can do with it. You have had this civilisation in your hands for so many generations, and what is the result? There is trouble all over the world, there is chaos all over the world, then why not try the simple method of being friendly, of trying to understand a foreigner like myself. I assure you it is so simple that I do not see the difficulty. The difficulties which we create, emotionally and mentally, all disappear if you look at them from this point of view, and I assure you that those

who have this grasp, this feeling of real friendliness for all, of real sympathy for all, have a much better life, much more excitement, and much more fun that those who are always quarrelling. When I go about from country to country I enjoy the greatest pleasure because I am always watching. I do not say India is the biggest country in the world and the most beautiful country (probably it is), that Indians are much more beautifully dressed, that they have much more sunshine (probably they have) but it does not blind me to the things that you have in Holland or in England or in America or in any other country in the world. We all have to learn, and you do not learn if you want everyone to copy you.

How simple it all becomes. There is no question of war or peace, there is no question of struggling to dominate one another. If you have this change of heart, if you have altered your outlook on life-I hope that you have-then you will be able to prevent wars, then you will really follow the one path, the one Truth-which is "Kill not". You do not want to make more complications; you do not want to bring more unhappiness, and that is why you, as Star members, must settle this question for yourselves. I have settled it for myself long ago; you must settle it for yourselves; you must think out these problems and find out if you have altered, if your heart is changed and ask yourselves whether if there is a war you will be the first to jump into it and get excited, or whether you will stand aside and say: That is not the way which leads to understanding, which leads to life, which leads to sympathy. It seems to me that if Star members really understood the question and really worked for it in such a way, we should not have any more wars. There are so many organisations to prevent war all over the world; join them if you will but you must have that change of heart. You may join organisations by the hundred and pay subscriptions every year, but you will not be the real strength, the real centre of those organisations if you keep the old proud heart that is perverted, that is crooked, that is not simple. Then, instead of helping you will only make more complications, you will give more trouble. That is why I feel that more and more we must come back-or go forward, or any other phrase you like-to this simplicity, to this understanding, to this real friendliness.



THE FIRST THEOSOPHICAL BROADCASTING STATION IN THE WORLD

2 G. B. SYDNEY

AN AUSPICIOUS OPENING

By G. S. ARUNDALE

As I begin to write this record of the triumphant inauguration of one of the Theosophical Society's most important activities in the course of its present half century of existence, the words

"Something attempted, something done, To earn a night's repose,"

enters irresistibly into my mind, for our principal workers had been literally working day and night for some considerable time in order to be sure that on Monday, August 23rd, 1926, at 8 p.m. at Adyar Hall, Sydney, Australia, the Theosophical Broadcasting Station, the first of its kind in the world, might be successfully opened. Especially Mr. Beard, our engineer, and Mr. Bennett, our general manager, worked unceasingly, loyally supported by all other members of the Station staff. Upon Mr. Beard, of course, lay the main responsibility, for he had determined to make this, the second station he has erected in Australia, second to none, with all the latest improvements, together with a few of his own, so that it may be one of the most powerful stations in the world, able to contact most countries of the world, and entirely up-to-date. Upon the shoulders of Mr. Bennett lay the organising responsibility—in its own way equally onerous, for there are a thousand and one things to attend to, and some of them always go wrong. By 10 p.m. on this eventful Monday, both of these tireless workers knew that something had been accomplished, "something done," and I trust they enjoyed the night's repose, indeed the many nights' repose, they had so thoroughly earned. Perhaps they were too elated to rest, for during the course of the inauguration of the station numberless telephone messages poured in testifying to the unqualified success of the transmission, and to the admirable "radio voices" of some of the speakers.

However great the care, however expert the worker—and those of us who have watched Mr. Beard at work consider him to be a genius at his business—one can never be certain about the results. At the last moment connecting may go wrong, even the best regulated arrangements; and in the case of transmission there is always the bogey of "static interference" about which it is easy to discourse most learnedly so far as regards the first word, but when it comes

to "interference" even the most learned of discoursers are left impotent. So, at 7.55 p.m. on this memorable Monday, our workers were surely trembling in their shoes, or they ought to have been, unless a stoic external calm concealed a vibrating, inward perturbation.

I, too, confess, to a certain amount of trepidation as I saw before me in the hall a large and distinguished audience of Sydney's citizens, and on the platform our guest of honour himself, Mr. Mutch, M.L.A. (Minister of Education in the Government of New South Wales), the Director of the Sydney Conservatorium of Music (Mr. Arundel Orchard) Dr. Arthur. M.L.A., Mr. Sproule, K. C. (Solicitor-General in a former Ministry), and other personages, all expecting, and everything, depending upon Mr. Beard and his tiny representative in the hall—the microphone, a forlorn looking little thing standing sadly on one slender leg, all alone and conscious of isolation pierced only by the cold curiosity of hundreds of pairs of eyes. Of course, Mr. Beard was far away on the other side of the harbour, at The Manor, Mosman, where the transmitting Station is situated, and where lives a colony of Theosophists with Bishop Leadbeater as their head. We knew we had Mr. Beard's moral support. We knew he was watching over us with anxious care, and that there were telephonic communications between him and ourselves. was present in spirit, yet we should have liked the more palpable support of the flesh.

8 p.m. strikes, and our general manager drags me to the microphone, which, I have no doubt, was just as much afraid of me as I was of it. Accustomed as I am, when I lecture, to wander aimlessly about the platform, I found most irksome the restriction of being forced to speak into that little box. One seems to lose all freedom of speech, and to be reduced to pouring in words one by one into a receptacle which never becomes full. One is in danger of becoming stilted and

mechanical, especially when there is no responsive audience. I have broadcasted many times, and usually, of course, in a close and stuffy room hermetically sealed on all sides; and the more I become eloquent and fervent, the colder everything seems to grow. My habitual gestures, my eager solicitations and exhortations, my most appealing efforts—all seem to fall flat. I seem to hear the wretched microphone, upon which I am expending so much energy, coldly and cynically staring me in the face and quietly saying: "Well, and what about it anyhow?"

On this occasion, however, the microphone did not have everything its own way. There was an audience, and I felt my gestures and other tricks of the oratorical trade would for once not be "wasted on the desert air". Before beginning my speech proper I explained all this to my audience, for I wanted the microphone to know—and I am in a position to assert that it did know, for it not only took it all in but reproduced it faithfully—that for a brief space of time it was a slave and not a master.

Having thus relieved my feelings, I proceeded to deliver my address as Chairman of the Board of Directors of the Theosophical Broadcasting Station.

BISHOP ARUNDALE'S SPEECH

I count it a high privilege to speak on what I verily believe to be one of the most memorable events in the history of broadcasting and, I earnestly trust, a landmark in Australia's progress to the destiny some of us know, and all of us believe, to be awaiting her.

The occasion is memorable not so much because the Theosophical Broadcasting Station is the first of its kind in this country as because it represents an offering in the cause of Brotherhood to this great land on the part of hundreds of

comparatively poor men and women throughout the country, who, being members of the Theosophical Society, believe in brotherhood and strive to make their belief active and constructive. Needless, I trust, to say that we are eager to work in friendly co-operation with all Stations in this and in other countries. We should all be engaged in the same mission of uplift—National and International.

The Theosophical Broadcasting Station is established to broadcast brotherhood wherever the friendly air will take it; we hope in many parts of the world, for our engineer, Mr. Beard (to whom I should like to pay a very sincere tribute for his unrivelled knowledge united to untiring devotion,) hopes that our Station will in course of time sound the note of Australian comradeship to many places beyond our seas.

All that can be made a channel for this broadcasting of brotherhood will be utilised by our Station, bearing in mind the fact that the nearer we can approach the Good, the Beautiful and the True, the nearer are we approaching true Brotherhood. All that goes out from this Station will be as good as we can make it, as beautiful as we can make it, and as true as we can make it. I do not say we shall always succeed, but I do say that we shall always try. And I ask those who do us the honour to listen-in to remember that behind every sound they hear is the deliberate force of good-will. for the Station is of the sacrifice of men and women whose experience it is that what the world needs more than anything else in every department of life is good-will. With good-will our myriad problems will vanish. Without it they can but increase and multiply, to yet another undoing of the worlds, greater perhaps, more disastrous than the undoings already recorded in the pages of her history.

I cannot, of course, in the time at my disposal, give you a detailed statement as to the programme we have in view, but I may at least say that music—as is fitting in this music-loving

Nation—will form its heart—good music, beautiful music, true music, though not necessarily always classical music; often light music, dance music, for such music may be no less beautiful than its sterner sister. We shall rely much on good music for our broadcasting of brotherhood. For the rest, we shall utilise every means in our power to interest always, to amuse often, but always (we most sincerely hope) to inspire. We trust that it may some day be said by listeners-in to our Station that our programmes always make them happier, always kindlier.

But there is more for us to do than this. This Theosophical Broadcasting Station must become, if it has any right to existence at all, a force for Australia's uplift on these very foundations of happiness and kindliness. What is our Theosophical Society here for? What is any one of us here for? That we may leave this Motherland, for Australia is our Motherland whether we have been born here or have come to her from afar, the better for what we are and do.

Australia needs more sacrifice from her sons and daughters. Australia needs better citizenship from every one of us without exception. Australia needs more true comradeship as between class and class, sect and sect, party and party. These things we must give her, those of us who believe in her, and who believe, too, that our own happiness is bound up in her contentment and prosperity.

The work of individual citizens who believe in Australia and in her great future, this Station, therefore, is dedicated to those ends. We are frankly idealistic. We believe in men and women who have at heart some great principles and great causes. Australia needs such men and women, and we hope they will soon come to realise that all that comes from the heart in a spirit of sincerity, goodwill and loyal patriotism may be spoken from this Theosophical Station. The Station itself has no politics, no creed, no dogmas and no doctrines.

But political talks, religious talks, talks on Australia's problems and questions will be heartily welcomed, provided, as I have said, they come from the heart as much as from the head, and are uttered in a spirit of perfect tolerance, good-will and sincere respect for those who may happen to differ. The more all men and women who love Australia and whose joy in life is to serve her, are heard by their fellow-citizens, the better for Australia. Let them infect Australia with their wise and experienced enthusiasm. They may differ. Conflicting views will be heard from our Station. But behind, and perhaps resolving the differences, will be a common homage to brotherhood in the name of which all must speak. The one thing the Station will not tolerate is lack of that chivalry which is too often lacking among us in these modern days.

We want the air to vibrate with Brotherhood, so that Australia may become bathed in it and rise a great and united Nation ready and eager to promote that world-brotherhood which sooner or later shall dawn upon the Nations and the Faiths and make them know themselves as one.

And now I have very great pleasure in asking the Honourable the Minister for Education, Mr. Mutch, to be good enough to declare this Station open, consecrating us in the name of our Government to the service of Australia both here and, as I hope, in other parts of the world as well. The Directors of the Station are very grateful to Mr. Mutch for finding time to come to us this evening. As an educationist, and myself a former Minister of Education in an Indian State, I know well the great educative value of broadcasting, and I can assure him that we fully realise both the opportunities and the great responsibilities which lie before us with regard to young Australia. All that we can do to help Australia's youth to find their greatest happiness in loving and serving their great Motherland shall, I need hardly say, be done, for upon Australia's youth depends Australia's future.

I now ask you, Sir, to be pleased to declare open this Theosophical Broadcasting Station.

Then appeared on the scene our announcer, Mr. Burton who informed the invisible hosts that this was "2 G.B. speaking, the Theosophical Broadcasting Station, 29 Bligh St., Sydney, Australia". The hosts were then told to whom they had just listened, and they were adjured to listen to the Honourable the Minister for Education, Mr. Mutch, who gave us the following most kindly encouragement:

Speech of the Hon, T. D. Mutch

It is at once the particular privilege and the duty of a Minister for Education to advance every movement that has for its object the promotion of human knowledge, understanding, and brotherhood.

In the exercise of my official duty I have opened many public schools in this State, and indeed I hope to retain the privilege of opening many more, and if I may be pardoned for so expressing myself, I admit the possession of a spirit of exultation when as Minister, I find myself in a position to extend the facilities for learning to the children of New South Wales.

In a direction that cannot be followed, at least, as yet, by the Department of Public Instruction, wireless had provided a means of education that can further or retard, if not destroy, much of that good work which is commenced by my Department. A great responsibility therefore is cast upon the directors of broadcasting Stations—a responsibility they must not lightly regard.

It was because I had received an assurance of the high purpose of the promoters of this Theosophical Broadcasting Station 2 G.B. that I accepted the privilege of officially opening it. The declaration of the aims and policy appeal to me strongly, as I believe they will to that large section of the public who realise that no country can be great among the nations of the earth if the spirit of its people, their philosophy of life, is merely materialistic.

"What shall it profit a man if he gain the whole world and lose his own soul." It is declared by the promoters:

This Station will tolerate no personalities, no attacks on individuals, no imputation of unworthy motives, no effence against the rules of chivalry.

This Station will stand for clean and honourable politics; for religious liberty and mutual respect between faiths; for social reforms; for educational reform; for the rapid development of Australia's resources and manufactures; for an Australia-first policy; for the spread of culture through the arts and sciences, including, of course, music and literature.

May those messages be expressed in the spirit of Petrarch, with whose words I will conclude:

Above all, let us be Christians. Let us so read philosophy, poetry and history that our hearts may be ever open to the Gospel of Christ. The Gospel is the one sure foundation on which human history may securely build all true knowledge.

We then had the privilege of listening to Mr. Arundel Orchard, Mus. Bac., the Director of the State Conservatorium of Music, who is specially interested in our endeavour to broadcast really good music.

MR. ARUNDEL ORCHARD'S SPEECH

I appreciate the privilege of being amongst the first to speak from this new Broadcasting Station. I gather from the Directors that their ideals are high and that nothing but the best will be put before you. This is clearly as it should be, for makers of programmes have a great responsibility and such a marvellous invention is worse than useless if it disseminates anything that is inferior. Both Gramophones and Broadcasting Stations have much in their favour and a

few things against them. At the best they are substitutes, though very excellent ones. After a tiring day in town, it is rather comforting to know that one can have some good music without making a tiresome journey to town and back, to say nothing of the possibility of an uncomfortable seat such as the Sydney Town Hall provides. Yet even at the expense of a little discomfort, it is generally worth while (in the case of good concerts or opera) to be within sight of the singer or instrumentalist, for however good the artificial system may be, there is always something lost to the listener if he does not have the artists before him. Yet both Gramophones and Broadcasting Stations are an inestimable boon to those living beyond the reach of Metropolitan Concerts. This applies also to those who live near but who for some reason cannot travel. Therefore, by all means let there be Broadcasting Stations or Gramophones, and so long as the selections and recording are good, there the double purpose of education and amusement will be served. My very good wishes for the success of this new venture.

Then spoke Mr. Sproule, K.C., Solicitor-General in a former Labour Ministry.

It was with great pleasure I received an invitation to be here to-night with you at the opening of the Theosophical Broadcasting Station. You may not know it, but anyone in public life has to be very, very careful where he goes and what he says. I was pleased to see that other speakers read their addresses, but I am not under any responsibility to anybody so I can say what I like. I have known many good people associated with the Theosophical Society, and I know those who have had the enterprise to establish this Station. There are wonderful possibilities in a radio station. It may be a great power for evil and it may be a great power for good. It is going to take the place of the press largely, and we know what the press is in New

South Wales and in Australia. The main thing to my mind in a Broadcasting Station is to preserve the keynote of refinement and purity and culture, and I am convinced that that keynote will be always maintained by this Station. I join with my colleagues in wishing success to your new enterprise.

THE GENERAL MANAGER

Mr. Bennett, our indefatigable General Manager, then spoke stressing the fact that our Theosophical Station was in no way started in competition with existing Stations, with which we hoped to co-operate. He thought that the Theosophical Station had a special line of activity more open to it than to other Stations. It would specially appeal to the cultured, to the artistic, to the idealist, to the pioneer, and would continually stress the supreme importance of civic service.

Mr. Bennett pointed out that our Station could not be expected immediately to reach the standard towards which we strive. As in the case of other Stations, it takes time to reach a certain level of excellence; and he asked listeners in to be good enough to be patient with us until we had a little more experience. As for the power of the Station, it will as soon as the large valves reach Sydney, be one of the most powerful Stations existing, and will be quite capable of putting on the air the licensed 3,000 watts. For the time being, we have to work at a lower power, but even with things as they are, reports have been received by telephone from various parts stating that there has been most satisfactory transmission. Mr. Bennett then read a number of these reports.

As regards the wave length, the first official intimation was 326 metres. Shortly afterwards, this was altered to 316

metres, on which wave length we are for the time being transmitting. It may be, however, that the length will be still further reduced. The call sign is 2 G.B.

Mr. Bennett then paid a glowing tribute to Mr. Beard, the engineer, whose services were lent to the Station by the United Distributors of Sydney. The Station was only conceived and decided upon last April (1926), yet within the space of a few months the Station was designed, the contracts signed, the plant erected, and programmes put upon the air. All this is due to the devotion of Mr. Beard, who has given himself heart and soul to the work in the most admirable manner, and with results which must be as gratifying to him as they are to the Board of Directors. The design of our plant is, Mr. Bennett believed, quite original and a distinct departure from recognised methods. Mr. Beard is a very valuable asset to Australia, and it is to be hoped his services will be extensively used in adequately equipping Australia with a complete wireless service.

PROGRAMME OF MUSIC

The musical programme from the Studio on the seventh floor commenced at 7.35 with a piano solo, "Songs without Words" from Mendelssohn by Miss Betty Stuart, a violin solo, "Minuet," from Edgar Maddocks played by Chas. Boult, and "Andante" from Haydn's "Clock" symphony arranged for three violins and piano and played by Lloyd Davies, Monica Horder, Chas. Boult and Betty Stuart. The addresses in the hall were interspersed with violin music by Lloyd Davies (violin solos from Brahms and de Heriot), song group from Wagner by Robert L. Harper, Sydney's brilliant tenor and teacher, and concerted music from Schubert, Boccherini and Haydn by the string quartet above mentioned. Mr. Harper's numbers were the "Prize Song" from the

Meistersingers, "Spring Song" from the Valkyrie, and the "Farewell" and "Narration" from Lohengrin.

DESCRIPTION OF THE STATION

The Station is designed for a power of 15,000 watts and will therefore be the most powerful Station in the southern hemisphere when completed. At present the license issued by the Postmaster-General only authorises the use of 3,000 watts, but it is hoped to be able to use the full power at intervals or on special occasions. Until the large valves arrive a power of about 800 watts is being used, and judging from the results that have been obtained with this power no difficulty will be experienced in receiving the Station in any part of Australia.

The design of the Station is absolutely unique and in accordance with the latest developments of both receiving and transmitting Stations. It differs from that adopted in all other Australian Stations in that the wireless and sound currents are combined while both are of very small power and the combination is afterwards amplified until the power required is obtained.

The main Studio is fitted on the seventh floor of Adyar House in Bligh Street, Sydney, the Headquarters of the Theosophical Society, Australian Section. Adjoining the Studio is a comfortable waiting room and accommodation for the office staff. Adyar Hall itself, which is renowned for its accoustic properties, is used as a studio for band items, etc.

An auxiliary Studio is also fitted at the Manor, Mosman, for the convenience of various lecturers and artists who may find it inconvenient to travel to the city studio. Both Studios are used during an evening's transmission.

Carbon microphones are at present being used in the Studio, similar to those in use at the other Australian stations,

but it is hoped to supplement these by a different type in which all "hiss" will be eliminated. This has been found to be essential for the satisfactory broadcasting of church services, conferences, etc.

The sound currents from the microphone are magnified by a six-valve amplifier before being passed through a telephone line to the actual transmitting Station and a receiving set is fitted so that the actual quality of transmission from the station can be controlled from the Studio.

The transmitting Station is picturesquely situated in the gardens attached to the Manor, the residence of Bishop Leadbeater and Bishop Arundale at Mosman. The transmitting aerials are supported by two wooden masts, one at the front of the Manor being 100 feet high while the other is at the rear and is about 80 feet above the transmitting plant which is located in a building overlooking the tennis court. The magnificent view of Sydney Harbour from the Station is well appreciated by the operating staff.

The sound currents from the Studio are fed into a connection board where convenient arrangements are made for supplying the Station with sound currents from either the Studio in Bligh Street, that in the Manor itself, or from any hall situated in North Sydney. The sound currents from this connection board are first reduced in strength as may be necessary for clear transmission and are then fed through a one stage amplifier to the modulating valves which have a power of about 10 watts.

The wireless currents are generated at the correct wavelength of 316 metres by a small receiving valve which will later be replaced by a quartz crystal, ensuring absolute constant wave-length. These small wireless currents are fed through a control valve to a third valve, which, working in conjunction with the modulating valves, combines them with the sound currents to form the actual wireless telephony currents

which are necessary to actuate a receiver. At this stage the power of the currents is only about five watts.

These currents are then amplified by three stages before being put into the aerial. The first stage uses a 240 watt valve, the second stage a 480 watt valve and the last stage a large water-cooled valve capable of handling 35,000 watts without being in any way overloaded. All the valves have been supplied by Messrs. Phillips. The water-cooled valve is a most interesting piece of apparatus. It requires 200 gallons of fresh water an hour to keep it cool in addition to powerful air blasts.

The high voltage supply for the small valves is obtained by stepping up the ordinary lighting current of 240 volts to 1,000 volts which is then converted to direct current at about 450 volts by means of small rectifying valves. That for the large valves is obtained by stepping up the 415 current from the power mains to 25,000 volts and converting this to direct current at about 10,000 volts by means of two water cooled valves.

The method of combining the wireless and sound currents is very interesting to a technical person because no iron-cored chokes are used in the process. It is possible to adopt this improved method because the combination is effected with such very small powers. This method also results in considerable economy both in capital cost and running expenses. Thus whereas certain Stations have advertised the fact that they require 35,000 watts to maintain an input of 5,000 watts this Station only requires 19,000 watts for an input of 15,000 watts. It is quite fascinating to move a small dial similar to that on a broadcast receiver and watch the power of the Station vary from nothing to its maximum.

The design also permits of the inclusion of various devices for the limitation of unwanted sidebands and thus prevent the Station from unduly interfering with reception from other Stations on nearby wave-length. With regard to the installation of the quartz crystal drive to ensure stability of wave-length, a recent international wireless conference recommended the compulsory adoption of this method of wave-length control as being the only way to solve the interference problem.

The wave-length of the Station is 316 metres. This can be received on any set, the tuning position being almost exactly midway between 2 BL and 2KY. Similar coils to those used for 2BL should be used. That Station should be on full power by the middle of September.

The Station and Studio equipment has been built by the Theosophical Broadcasting Station Ltd. Mr. E. G. Beard, the designing and constructing engineer, being loaned by United Distributors Ltd. for the erection of the Station. The Station was opened eight weeks after actual work was commenced, thus nearly equalling the record for speedy erection established by the same engineer during the construction of 2 KY, the latter Station taking seven weeks to build.

Despite the low power at present being used very favourable reports as to strength and modulation have been received from Hobart, Melbourne, Adelaide and Queensland. Thus listeners-in have another Station of high power with high grade programmes to listen to and will doubtless appreciate the efforts of the Theosophical pioneers who have made the erection of this Station possible.

PADMAPĀNI

OUT of the world-old silence where I live, Where Dhyāni-Buddhas sit contemplative, My voice resounds among the startled worlds That men may know the comfort that I give.

I who have borne the sum of human woes And all your birthing and your dying throes Since that first dawn when like a ruby ray From Amitabha's splendour I arose.

I who have wept with all my sons that weep, I who have waked while human spirits sleep, I who have travailed in the hearts of men Lest love should perish in the darkness deep.

I who must watch until the last dawn break Speak with a voice as never mortal spake, That those who stray amid the cosmic mists May tread the perfect pathway for my sake.

I am the bridge between the loftiest goal Of Spirit and its earthly nether pole; Yea, in the vilest of the vile I shine, The Jewel in the Lotus of the Soul. THE THEOSOPHIST

With watchful wisdom till the end I wait, Standing forever in Nirvāṇa's gate, And from the region of the peace I bend Over my weeping babes, compassionate.

Though I remain in that celestial height, In conscious union with the Boundless Light The all-refulgent effluence of my love Shines downward in the Mother-deep of Night.

Around the light that mind can never win This ghostly web of gossamer I spin. Alone beyond the veil I meditate, Transfusing all with glory from within.

Throughout the epoch of the worlds I seek To pour my life in forms so cramped and weak. In the torn hearts of my beloved ones, Where passions rage, I vainly strive to speak.

When cravings goad them onward with their whips And all the stars of Spirit know eclipse, Amid the storms my lamp may flicker dim, The seal of silence be upon my lips.

Yet when desires and mocking doubts depart, And all the dwelling place is dark with smart, Into that gloom in mercy I descend And bring my comfort to the lonely heart.

The thousand gods before whose feet men pray, Gods of the fiery flesh that smite and slay: These are the faint reflections of my face That flicker on the astral mists a day. The Blessed Buddhas to each race I send That all my children to the Light may tend, That seeds of Wisdom sown in every soul May find fruition ere the ages end.

Yea, one by one, derided and denied, Mocked by the little children they would guide, They reach the termination of their toils, Returning unto me at eventide.

Slowly my children who in darkness pine, Approach the summit where the beacons shine, And slowly rise above the shades of earth Into the heights and know themselves divine.

And to the gates of peace from time to time The servants of the holy Masters climb. Their weary passions flicker out in calm, And they attain the silentness sublime.

E'en those who toil for ages without cease, The piteous Bodhisattvas, seek release; To other hands they leave their task of love, And pass beyond into the perfect peace.

But as they vanish in the dim unknown, O'er which the impenetrable veil is thrown, The souls that struggle in the toils of sin Tremble lest they at last be left alone.

But, oh my children, be ye not afraid; Before the meanest sinner is betrayed The filmy fabric of the worlds shall tear, The white star-blossoms into darkness fade. Others may seek the Peace, but not in vain I bear the heavy burden of your pain; Unto the last Nirvāṇa I renounce, Unto the last your Guardian I remain.

When chaos travailed with the cosmic morn I sacrificed myself for things unborn, And till that darkness shall engulf the spheres I shall not break the vow that I have sworn.

For by the promise I have made I must Never relinquish nor betray my trust, Until the portals of Nirvāņa close Upon the utmost grain of cosmic dust.

ANON

THE THEOSOPHICAL SOCIETY: SEVEN PHASES

By WAYFARER

A few days ago I had a letter from a well-known official in the Theosophical Society who has been travelling through several of the countries in which a National Society has been formed; he expressed himself happy in having started on his tour and finds that he has inbibed another aspect of the Society as a whole and a distinctly wider and more extensive vision of the vastness of the work of the Society and a still more extensive view of the Theosophical Movement all over the world. It is sometime now since I have been puzzling out to myself the growth of the Society and the receipt of this letter made me think that possibly the result of my thought (though insignificant) might be of some small value to those who have just come within its influence, either as a member, or as a listener, or enquirer only.

A gardener knows that when he first plants out a seedling he cannot guarantee the exact way in which that seedling will develop, he has a certain vague idea of what has happened to others under certain conditions but the effect of the weather, wind, storm or tempest, hot or cold, dry or wet have all to be taken into consideration and are to a certain extent uncontrollable from the gardener's point of view. Yet not altogether uncontrollable as he can shelter the plant from storm and from heat and he can temper the wind and tempest from playing havoc with the undeveloped growth of the tiny seedling. Moreover he watches day by day what treatment

the plant requires to fit it for its struggle to live and grow and flower according to the plan laid down for it. It may some days require certain food or certain chemicals to help it to bring forth and grow to perfection.

The Masters of the Wisdom are the Great Gardeners of the Theosophical Society, under Their instruction it was founded as we all know and we also know that:

the idea of the Masters has been as a trumpet call to sacrifice for most of those who have worked for the Theosophical Society.

The beginning of the Theosophical Movement centres around H. P. B., a pupil of the Masters and a wonderful example of what a servant of theirs should be. The Golden Book of the Theosophical Society which was published just in time for the Jubilee Convention, 1925, brings us a fount of knowledge of the first happenings in the Society which, in time, would otherwise have run the risk of being forgotten. To those of us who have not travelled in the car of the Society from the beginning these records are invaluable and specially now, when one feels that the Society is developing almost quicker than we can "travel"; the book is invaluable in another way too, and even more so, and that is that in reviewing the history of the Society one realises how the seedling planted by the hand of H. P. B. and Colonel Olcott under the direction of the Great Gardeners has been guarded in storm, guided in tempest and protected in strife. Pruned when the growth tended to develop abnormally on one side or the other, tended, fed, cared for, loved.

As regards the Theosophical Society every circumstance tends to show that it has been a gradual evolution, controlled by circumstances and the resultant of opposite forces, now running into smooth, now into rough grooves, and prosperous or checked proportionately with the wisdom or unwisdom of its management. . . . All things show me that the movement as such was planned out beforehand by the watching Sages, but all details were left for us to conquer as best we might.¹

¹ Old Diary Leaves, p. 24.

It appears to me to have passed through seven phases:

- 1. The necessity of phenomena.
- 2. Period of special study of religions which may be termed the intellectual age.
- 3. The influence of Mrs. Besant. The Secession of W. Q. Judge. The attacks on C. W. Leadbeater.
- 4. Proclamation of the news of the Coming of a World-Teacher.
 - 5. Sundry attacks on the leaders and on the E. S.
 - 6. Proclamations at Ommen.
- 7. The publications of various books relating to the Masters and other Occult realities.
- I. It has been made quite clear that H. P. B. worked definitely from 1867 under the orders of the Masters, and that very early in the history of the Society much investigation was made in spiritualism and that spiritualistic phenomena was of very frequent occurrence; added to that, several series of materialisations, etc.

Then you will of course, aim to show that this Theosophy is no new candidate for the world's attention, but only the restatement of principles which have been recognised from the very infancy of mankind. The historic sequence ought to be succinctly yet geographically traced through the successive evolutions of philosophical schools, and illustrated with accounts of the experimental demonstrations of occult power ascribed to various thaumaturgists. The alternate breakings-out and subsidences of mystical phenomena; as well as their shifting from one centre to another of population, show the conflicting play of the opposing forces of spirituality and animalism. And lastly it will appear that the present tidal-wave of phenomena, with its varied effects upon human thought and feeling, made the revival of Theosophical enquiry an indispensible necessity. The only problem to solve is the practical one, of how best to promote the necessary study, and give to the spiritualistic movement a needed upward impulse. ²

It would appear that this phase was very necessary, maybe to attract the notice of the outside world, maybe to establish the verity of phenomena to the successive generations.

¹ The Golden Book of the Theosophical Society, pp. 4 and 5.

² The Mahatma Letters. Letter No. VIII received through Madame Blavatsky about February 20th, 1881, p. 34.

It is of course impossible in a few pages to give anything like an adequate idea of the first interesting pages of this part of the Society's history and to those who would know more and really study it I refer them to Old Diary Leaves and other early writings. I am inclined to think that it is of paramount importance for us all to know and understand how things "happened" at the beginning and in so doing one is able to gauge more certainly the reason for some of the happenings to-day. Perhaps it would be better to put it in this way, we should be able to understand without misgivings the way in which the leaders of the Society approach the work of the Society and their attitude to it. We are so often in need of a background to our expressed opinions, they seem uttered without knowledge very often, knowledge that is, of all that has gone on before in the last fifty years and even a few years previous to that, in the life of H. P. B. Specially is this warning necessary to those who follow blindly that which has been termed the "Back to Blavatsky" movement; the more one studies the history and workings of the early days of the Society the more is one convinced of the progressive nature of the movement in all ways. It was never meant to be a stagnant movement, nor was the plan laid before any of us ordinary members, I do not know if the present leaders have a plan laid out for the future (by future meaning a century or two) but I venture to doubt it for in each age or each year plans develop, grow, expand and the Theosophical Movement is nothing if it is not expansive and liable to growth. The Leaders must have planned for it long ago according to The Masters and the Path. One cannot ally H. P. B., as pictured by any of her own words or by any of the utterances of her immediate followers, with stagnation, nor with a non-progressive nature, it is unthinkable!

2. This period which I have put under the second heading began in the early days of the Society, greatly encouraged

by both the Founders, and dovetails into the third and fourth period to a great extent and must not be taken to end in the third period of the history of the Society. It is a very important landmark from many points of view, chiefly, perhaps, because it laid the foundation so very definitely for the emancipation, if so I may term it, of the brotherhood side of the Society from the intellectual standpoint which was a vastly important standpoint. It seems to me to be a firm rock fixed within the Society and carrying with it a stability that no storms can shake. It enabled the first drawing together of East and West on a common ground, a common footing; it unearthed a spectre of division which proved only a spectre and not a reality. There is no fundamental division in any religion and the study of comparative religions largely, if not entirely, due to the Theosophical Movement, proved this to the world and few can gauge or understand the enormous widening of opinions and tolerance that this realisation brought about. There is much still to be done in this way of study but it has been well begun through the power of Theosophy. This was, and is, a very essential part of our work.

3. The Passing out of the Society of H.P.B. in 1891 marks the third great period, when Mrs. Annie Besant became one of the outer world leaders with Colonel Olcott as President. She had, as all know, been a pupil of H.P.B. and never does she forget to pay homage to H.P.B.'s greatness and sacrifice for humanity.

The services of H.P.B. to the world in general are manifold, but one especially stands out. This is the unification which she has given through her writings to the various departments of truth in which men have laboured throughout the ages.¹

The E. S. was at that time divided into two Divisions, Eastern and Western. Mrs. Besant being the Head of the Eastern and Mr. W. Q. Judge the Head of the Western. In

¹ The Golden Book of the Theosophical Society, p. 126.

the year 1895 Mr. Judge seceded from the Theosophical Society (the whole account of the Judge Case has been fully published and is to be read in *The Golden Book of the Theosophical Society*) and formed his own Society; became the President of that Society and died within a year. For the next ten years there seems to have been a rather more peaceful time, and the Society grew both in the East and in the West.

In 1906 in America the accusations began with reference to Bishop Leadbeater and a storm arose in the Society which is one of the worst that it has faced. The next year Colonel Olcott died at Adyar in February, 1907, and Mrs. Besant became the President of the Society, elected in July, 1907. She had no easy task, for the Society was very storm-tossed, neither was the storm quickly abated but on and off the same accusations have been hurled at Bishop Leadbeater ever since; with very little effect so far as the work of the Society is concerned. It is true that after each of these storms the weak have left, the strong have stood by the Society and remained within it; the work has grown and extended, remarkably more after each storm as if the storm had had a unifying and cleansing effect. This is one of the most remarkable features in the history of the Society.

In, or about, the year 1909 the President of the Society gave out to the world the statement that a World-Teacher was coming before very long. She gave no actual time, but spoke of a possible twenty or more years. In her lectures given in London, in May, 1909, a clear statement is there made:

^{...} that we are on the threshold of a new manifestation, and that the mighty Teacher again will appear as man among men... And yet He came before; why not again? If at the birth of the fifth sub-race, why not at the birth of the sixth?... For an expectation is spreading everywhere of the coming of some mighty Teacher, and here and there on earth the expectation has taken voice, nay, has even had a human messenger and herald to proclaim it... why should we have eyes open to see a greatness that has never been recognised in the

past? That is the problem that may well exercise our minds, in order that we may try to develop in ourselves the power to recognise should He come in our own day... If in ourselves there is some opening up of the spiritual nature, if in ourselves there are some of the qualities which shine out so gloriously in Him, if in us there is some touch of that nature which in Him has risen to divinity, ah! then it is possible that we may throb responsive to Him when He comes, hidden, as He ever has been, beneath the veil of flesh.

There is a very remarkable feature about the members of the Theosophical Society, which is the fear that a certain section always have that the neutrality of the Society will be violated by its President. I daresay the same happened in the times before Mrs. Besant became President but of course one has to remember that the work of Society varies from one age or year to another. If one looks back the first scare of the violation of the neutrality of the Society was over Hinduism. the same may have occurred with Colonel Olcott when he became a Buddhist, though I cannot put my hand on it; the second was over Free-masonry, others follow in due course: scares about the Liberal Catholic Church, the Order of the Star in the East, about her political work and her Indian work generally, as if the Society were not large enough to accommodate all works that hold the ideal for the helping of humanity and all workers who are ready to give their lives for those ideals. Nothing can be outside the Wisdom of God. The proclamation of the Coming of the World-Teacher caused many heart burnings amongst those who would curtail God's Wisdom and stultify the Society that works for the spreading of Theosophy.

5. In 1910 Bishop Leadbeater brought out his wonderful book Man: Whence, How and Whither. The following year the Order of the Star in the East was founded. The Lives of Alcyone was first published in THE THEOSOPHIST in 1913. A series of attacks followed on these, among other events, and these attacks have been renewed intermittently for the last ten

¹ The Changing World, pp. 149 to 152.

years. The work however has gone on as before, those that fear have gone out and those with hope eternal have stayed in and work on under the unfaltering leadership of the President. This marks however a very definite period and one that we may say shows great progress, for the type of storm changed considerably from the type of storm that overtook us in 1906 and previously. The difference being that the trouble is on the surface and has not touched the heart of the Society, so in one sense has passed by with very little result except to make the Society stronger and as a help to consolidate it for the sixth period which was about to come.

This is a period of altogether another aspect, to a 6. certain extent unexpected by the large majority of members. It happened at the Second International Congress of the Order of the Star in the East (1925) when the leaders gave out certain very special announcements which altered their states as leaders and proclaimed them to be advanced people in the world of the spirit. It is not necessary to write much with reference to this; all of us knew that the two leaders who had born the brunt of all the scandals and profanity within the Society were the specially chosen leaders by the Masters themselves, though many may not have known their occult Those who have a little intuition and who can read between the lines will find a fount of knowledge and wisdom in the accounts of the lectures and statements written of this Congress. But they must be read with an open mind. a mind untainted by suspicion or doubt. Read, with an open mind! They are the most wonderful accounts of a great, great happening. The happening that began there will alter the face of the whole world for those who are ready to receive the news of it. Those great events make a preparation for the launching into the world of a ship load of wonders in the books which have just been brought out and

which event constitutes the seventh stage or period of the Theosophical Society.

7. As I have said this stage is a period when great truths have been given out to the world at large; truths that only those who have ears to hear can hear. It will be difficult for the world to grasp these great truths, that have been hidden within the secrets of the earth among the mysteries that are from time to time revealed but which are ever there for those who can read. Now we have the books before us, the knowledge plainly written in black and white. Who will read? Who will learn? As of old it will be the wise men who are ever ready to absorb knowledge, those who can see the Star when it shines in the heavens.

They are possibly the few, but it is only the wise men who see the Star, that can take the Star for a guide to bring them to where the young Child is; or it may be that shepherds will again be "in the fields" listening to the Message of the Angel and the Song of the Heavenly Host who herald the "Good tidings of Great Joy that shall be to all people" in the birth of the Child of Happiness and Compassion in a world of sadness and of pain.

At the Convention at Adyar we recognised the Birth of the Child of Compassion; at Ommen, at the Third Congress held last July there were greater revelations. The accounts are recorded in *The Herald of the Star*.¹

The Theosophical Society cannot disassociate itself from these happenings, possibly some of its members will have to revise their ideas, their preconceived notions of their idea of what the work of the Society should be. It requires thought as to where each stands, and what is his belief or knowledge. It is of great significance that the President in her lectures at the Queen's Hall last June, entitled "How the World-Teacher Comes" speaks of knowledge on these matters, not of

¹ September and October numbers.

belief as formerly. Though no one is asked to believe only to listen.

I have tried in this short article to show the very definite phases through which the Society has gone, it is of necessity scrappy, but it may induce some to read up the history of the Society before passing a hasty judgment which they may have cause later on to bitterly regret. Nothing that is false can live for long and the pathway of the Society is strewn with doubters, but no harm has ever come to the Society through them. The path of the Society has had the guiding hand of the Masters and the very beautiful Message given by an Elder Brother shows us how They regard the work already done and with what hope They tell us we can go forward under Their appointed leader wno is lent to us by Them for yet another period of time.

Something in me resents accepting such sacrifice, for I feel that we should have been able to take over and carry on some of her work, to free her for other work which we gather waits for her until such a time comes that we can be left to carry on successfully. The thought of this inspires us to further work, deeper work, and to gain more knowledge, so as to fit ourselves to press forward, to make ourselves more efficient, stronger, bolder, more responsible, to carry some of the burden.

A great feature of the present work is the establishment of centres in certain parts of the world, each has his own characteristic which is profoundly interesting to watch.

In 1891 Colonel Olcott visited Australia and he is recorded to have prophesied the great centre that would be shortly established there in the following words:

It would not surprise me to be shown that fifty years hence Theosophy will have one of its strongest footholds in the hearts of those dear, good people.

Australia is now one of the most important centres, expanding day by day in all parts of the continent. Of the

centre at Ommen (Holland) we give a short notice where the General Secretary-Treasurer says:

The Congress of 1926 will become an historic date for the Order. From now onwards we shall no longer speak of the coming of the Teacher for He is already in our midst.

This year, and this Congress, have become for us the starting place for a new life within the Order. Here and now Krishnaji has definitely begun his public work. He has laid the foundations of that Kingdom of Happiness which the Teacher will establish upon earth. In future years, the laws of that Kingdom, the practical ways in which that Happiness may be realised, will probably be worked out for us in greater detail, but the fundamental principles have been given here at Ommen.

And as the spiritual message has first originated from this Camp it seems to follow naturally that Eerde' should become the spiritual Centre of the Order for the world. And being the spiritual Centre it must also become the temporal Centre, the pivot of the Star organisation, the dynamo which will galvanise the world into activity.

Krishnaji has decided that Eerde shall become the world Headquarters of the Order. He will himself spend three months in every year there, which is a guarantee of spiritual life and inspiration.

In Holland we might almost speak of a twin centre, as Huizen is only a short distance away (a hundred miles at most from Ommen) and they are so evidently the complements of each other doing quite different aspects or sides of the same Great Work. We must look upon it as *one* centre even if we allow it the name of Twin-Centre, which fully describes it to my thinking.

At Ojai in California another centre is growing apace, and I gather it is still another type and will work from another aspect. The centre at Adyar scarcely needs a word here except to show that in naming others we have the older centres vividly in our minds. If each continent is to be the objective for centres we must work hard in South America and in Africa. There are signs of great

¹ The September number of The Herald of the Star, p. 399.

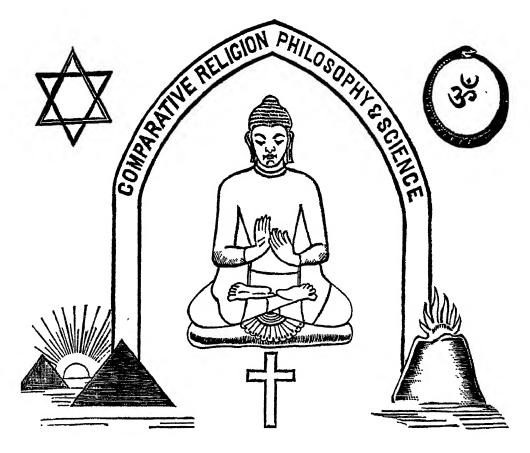
² Eerde is the Castle. Ommen the village and district. ED.

activity in many parts of South America. One of the signs for instance is in Mexico where the people are determined to throw off the yoke of religious domination and claim freedom of thought and of life. This type of action literally means the clearing of the jungle in the Theosophical world of being.

The approaching new phase of the Society is heralded by the opening of the Theosophical Broadcasting Station at Sydney.¹

Thus the Great Society spreads her life over all the world, gradually, surely, splendidly, like a great archangel spreading wondrous wings, or like the Great God of the thousand hands and the thousand eyes, who has Hands to help all and Eyes that pour out love to all for aye and for aye, seeing all, understanding all, in a perfection of Love and Compassion through the guidance of the Inner Leaders.

Wayfarer



THE MYSTICISM OF THE NORTH AMERICAN INDIAN

By SENTA SIMONS

THERE is perhaps no race on earth which has suffered more from the misunderstanding of other peoples than the Red Men who once owned this continent. Our earliest historical records picture them as savage brutes, without humanity, religion, or any of the gentler attributes.

How false this convention was can be readily realised by a study of the legends handed down by word of mouth in the various tribes, the only records available of their early history. The only method of writing known to this people was the pictorial representation of incidents and events, and for the majority of the tribes the only form of this that had any great permanency was the wampum belt, a strip of deer-skin ornamented with beads, small shells, and tiny stones worked into pictures and conventional figures.

Naturally, this method of expression occupied a great deal of time, and as only those members of the tribe who had reached a certain stage of progress were fully instructed in the preparation and reading of the wampum, such records were confined to the most important events in tribal history. Had even these been preserved, they would be invaluable, but in the wars between the Indians and the encroaching whites, extending over centuries, most of them were destroyed, or irretrievably scattered, thus meeting the fate of the Indians themselves.

Occasionally, here and there, some old belt of wampum is unearthed, and, if anyone capable of interpreting it can be found, it throws a fitful gleam on the dim vistas of the past—yes, the glorious past of a race of poets and orators and heroes, now rapidly becoming only a memory.

The deeper legends of the Indians were not related like ordinary stories, but repeated at certain seasons, with something of a religious or sacramental spirit, as though the tales imparted an especial virtue to those who learned them from reliable sources. The same legends are found in slightly different forms among all the tribes, from the Atlantic to the Pacific, and from the mouth of the Mackenzie to the sunny valleys of Mexico and the forests of Central America. These were maintained not so much by the tribes, as by the clans, who belonged to all tribes. Of these the furthest advanced in mystic lore was the Turtle clan, to which the majority of the great shamans and peace chiefs, or statesmen, belonged.

Through the legends of all the tribes runs a story of a former race, a mighty white people, who were similar in most respects to the red men, and who inhabited the south and south-east.

The story of them, told by the Iroquois, is that a portion of this race found a home on the other side of the Bitter Water (The Atlantic) and there became the progenitors of another mighty race, the whites, who were one day to return to the land of their origin, to overthrow and destroy the red men. This legend was recorded in wampum far antedating the formation of the Iroquois confederacy, and, of course, centuries before they first came in contact with any of the white race.

There are also stories of a race of giants, who were at war with these white Indians. These were malignant beings, who defied the forces of nature, and the great Spirit, the All-Father, or Ruler. They were wiped out when their land sank to the level of the sea, and they were swallowed up in the earth. The origin of these legends is clear enough to anyone who has studied what we know of Atlantean times.

There is a general legend, which is no doubt already familiar to you, of the destruction of the world by a flood or deluge. This varies very much with the nature of the country and its inhabitants. The Micmacs say that at the time of the flood, Glooscap took pairs of all the more valuable animals into a mighty canoe, which drifted about for some time, and when the waters receded, came to rest near the head of the Bay of During the voyage Malsum, the principle of evil, as Glooscap was of good, undertook to destroy the ark by turning himself into a log, which knocked a hole into the bottom of the Glooscap, in order to stop the flow of water, seized the canoe. nearest animal, which happened to be the dog, and thrust his nose into the hole. The ark came safely to land, and the faithful dog was released, but ever since his nose is cold and moist, and is always thrust into the hand of his friend, to remind him of the time when this great service was performed.

In the Iroquois legend the animals saved themselves by swimming. The muskrat had a great desire to find a bit of earth to rest on, but was unsuccessful in his search. At last he dived down and brought up some earth, which he placed on the Turtle's back. He dived again and again, until he brought the earth up from the bottom of the sea, building it up on the Turtle's back. Here we have a picture of the Turtle supporting the world, a picture found also in the sacred writings of India.

The Indians of the British Columbia coast have a very exalted version. When the waters rose the tribe retreated to the highest mountain. Here a Great Council was held, and it was decided to build a giant canoe. The men toiled night and day at this, while the women were engaged in fashioning a cable of cedar bark, the longest and strongest ever made. And still the sea crept up and up. It was the last day. Selfsacrificing hands fastened the cable, one end to the giant canoe, the other about a vast immovable rock. The same noble hands placed in the canoe all the children of the tribe. The canoe was stocked with food and fresh water, and to act as guardians of the children, the ancients of the council selected the bravest, most stalwart and handsomest young man, and the youngest mother. These two were placed, she at the bow of the canoe to watch, he at the stern to guide, and all the little children crowded between.

And still the waters rose, but of all the doomed adults not one attempted to enter the canoe. The waters reached the summit, and the canoe floated. The rest were gone.

After many days the top of Mount Baker appeared above the waters, and the canoe landed there. As the waters receded, they moved down the slope, and founded a village, where the little children grew and thrived, and repeopled the earth.

In all the beliefs, the Great Spirit, under his various names, had no actual anthropomorphic existence. His Seat of Power was in the Sun, and even among the less instructed of the tribes, the Sun itself was venerated, not as the God, but as his symbol. The Being himself was present in all things. animate and inanimate. All entities-men, brutes, plants, bodies of land, bodies of water, stars and clouds, were considered as creatures, each with a soul of its own. The souls were tenuous existences, creatures of mist, inhabiting firmer bodies of matter. These souls, or ghosts, were considered to have a more enduring existence, and a much greater measure of freedom than the bodies which they inhabited, or if they discovered bodies that had been vacated, they could take possession of them. Force and mind belonged to the soul, fixed form to the body.

There are seven worlds, of which this present existence is the physical centre. The others are placed, one above, one below, and one at each of the four cardinal points of the compass. All bodies and all attributes of the bodies in this world have a home, or proper place of habitation in one of these six outer worlds, from which they come to the midworld, for some specific purpose, or through some chain of circumstances.

The seven priests of the Zuni, of Mexico, or at least, six priests and one priestess, represent the seven regions or worlds. At the great feast of the Harvest they appear before the people, garbed in their sacred colours, and receive a present of corn, of the same colour. The white of the Dawn represents the East, the yellow of the aurora, the North, the blue of the twilight, the West. The red, colour of fire or heat, is the South, to mark the sun at its meridian, and black, the underground regions of darkness. The priest of the upper world wears a many-coloured robe, dotted with scales of silver and gold, and receives a present of corn with many colours in one ear, while the priestess-mother, who represents the mid-world, wears a garment which is a composite of all the others, and her tribute is made up of speckled grains. Over all these is the soul or spirit of the Sun, who visits all the worlds, and the priest of the Sun is the spiritual and temporal head of the tribe.

In the Zuni mythology the universe is supposed to have been generated from haze, or steam, produced by light out of darkness, and they see this creation exemplified every morning, when the world appears out of a haze, or mist, at dawn, and as the Sun rises, takes shape and form. The soul or vital principle, of every being, passes through successive stages, beginning as a haze-being, and passing through the raw or soft, the formative, variable, fixed, and completed or ripe stages, then falling into decay. The gods may assume any of these at will, without losing their own exalted condition.

In the legends there are no natural phenomena. All happenings, from the growth of the plant to the roar of the thunder, the trembling of the earth in an earthquake, or the darkening of the sun in an eclipse, are due to the operation of some magical cause, and can usually be modified by some stronger magic, if there is sufficient time for its operation. It was not even considered necessary for this magic to be stronger than the original cause, if its operation could be carried out in secret. Thus the Iroquois say that when the Manito was planning the streams of the world he arranged them to run down on one side and up on the other, a decidedly convenient arrangement, as any paddler can testify. However, a malignant power interfered with this forecast of our present traffic arrangements, and made the streams run down on both sides. The Manito was not aware of this change until he had left the task as finished and could not change it again.

Everything in nature has its story to account for its existence. The peculiar markings of birds and animals, their distinctive habits, the colour and fragrance of flowers, the curative or harmful effects of the roots and leaves of plants. each has its tale to account for its magical origin. tales vary among the various tribes, it can be understood that an inexhaustible mine of legend and fairy tale is waiting the investigator. Fortunately, there have been some investigators. Fortunately, there have been some efforts to preserve a few of these tales, and there are a few good collections to be obtained, but these only touch the surface. Had our forefathers been as anxious to study the Indian's romance and poetry as they were to cheat him out of his furs and to steal his lands, we would not need to fall back on the folk-tales of Europe to amuse our children, nor need we travel overseas to visit the scenes of the brave deeds of old, when deeds of equal courage and equal skill have been effected almost at our doors.

One of these legends may not be out of place here. The Iroquois tell us that when the Spirit of spring came forth from a contest of wills with the Desolate Manito, the Spirit of Winter, in which she had been victorious, she took from her bosom some beautiful white and rose-white flowers, which she hid under the leaves all about her, and as she breathed with love upon them, said: "I give to you, O precious jewels! all my virtues and my sweetest breath, and men shall pluck you with bowed heads and on bended knee." Thus the arbutus came into being, and no one may pluck the arbutus save in a position of adoration to the Spring-giver, whose footsteps are marked by this most wonderful of our native flowers.

I ran across, not long ago, a legend-explaining the formation of the Bad Lands, a horrible plateau in Arizona. The Indians say that when the Evil Spirit was young, he created a world upon the world, as a playground for himself. After the way of children, he soon tired of it, and wrecked it with

a sweep of his hand. This is true. None but a Spirit could have made this land, and it is certainly not the work of the Great Spirit, who never made anything useless or ugly.

The Iroquois say that when the Great Spirit brought men to live on this earth, they were filled with fear lest they should not be able to communicate with Him, to tell Him of their wants, and make Him aware of their joys and sorrows. So the Great Spirit created for each one of his children a second self, to whom he gave a home in the air. To them he gave the secret of the entrance to his home, and made them guides to his children whom he had called on the long journey to the Happy Hunting Grounds.

He told these creatures of the air that they should be message-bearers for his children, and convey their words, exactly as spoken, from one point to another, until they reached his ears. They must be ready at all times to answer the calls of the red men, so that none of their words should be lost, and no appeal or thanksgiving be unheard. Not only messages for the Great Father, but those intended for friends and loved ones who had gone before were to be carefully transmitted. Now, when the spokesmen of the people go to the bank of a river, or among high rocks, to speak to the Great Father, they hear in the echo the voices of the messagebearers, shouting from one to another the messages, and growing fainter and fainter in the distance until they reach the ears of the ever listening and loving Father. And the warriors dying in battle, or seeing the approach of inevitable death, sends forth his death-shout, to warn his friends already in the peaceful land, that he is soon to appear among them, knowing that the messengers, provided by the Great Father, will carry the tidings to their waiting ears, faster than his newly released soul can be conducted over the new long trail opening out before him.

There was among all Indians, so far as I have been able to ascertain, a distinct belief in a life after death, in which the same pursuits would be followed as in this life, but more successfully by those who had closely followed the teachings of the elders, and the laws of the Great Spirit.

An old chief of the Crees once told me a story which illustrates this point. In the old days a renowned and wealthy warrior, who had plenty of everything he needed, attacked a fellow-member of the tribe, and seized some of his ponies. The old man's sons came to his assistance, and in the ensuing scramble the thief was slain. After a period of suffering in the spirit world, he returned to earth in the form of a tame crow, and lived near the abode of his former victim.

The young man who had killed him, had, in the meantime, become possessed of magical power, by which he was able to recognise him and carry on conversation with him. but could not release him from the body of the crow. However, after some time, the old warrior fell ill. No cure could be found until the crow brought from a great distance a magic herb, which, when sprinkled with blood from his own breast, was effective in recovering the old man. By use of the same herb, the young magician was able to help the crow to again become a brave. In his man form, he had great courage, but was always very poor.

A great deal, and I am afraid a great deal of nonsense, has been said and written about the magic powers of the medicine men. These were the doctors of the tribe, and like some other doctors, whose ways are not totally unknown to us, believed that to impress their patients, it was necessary to cloak their knowledge of healing in a great deal of hocuspocus, strange sounding words, and weird gestures.

The men of true mystic knowledge, the shamans or initiated priests and high officials of the clans, were not given to advertising and in consequence it is very difficult to get any authentic information as to their powers, these powers were seldom exhibited to the vulgar gaze, and often the results were credited to the dancing, drumming, and howling of the medicine men, who were not slow to claim the credit.

I myself have seen things done by shamans that could not be explained by any natural causes, but those feats were performed in a spirit of good-natured condescension, much as a dignified stockbroker might make shadow-pictures, or do tricks with a piece of cord, to amuse his grandchildren. I do know that the higher initiates have the power of leaving the body, and I believe, of entering other bodies, or materialising at long distances from where the body lies. This power, however, has to be very carefully used, as any use of it for personal profit is bound to result in its loss, if not in the death of the user.

The power of death is also given to the initiate at a fairly early stage, so that he can sit or lie down and die in a very short time, if he has pressing reasons for wishing to leave this world. This has always seemed to me to be a physical rather than a psychic phenomenon, and I may say in passing that this power was seldom given to warriors, probably lest they should disgrace the tribe by using it to escape torture at the hands of an enemy.

The Aztecs of Mexico, and the Incas of Peru, had a great deal more of this sort of knowledge than is given to the Indians of to-day, but it must be remembered that the Aztecs and the Incas, were, and still are, a much superior race to any others of the Indians.

Current literature on the subject will give you to understand that these wondrous nations have disappeared, or that their descendants have fallen to the level of the other tribes, or the still more degraded whites, of their respective countries. It may be so, and it may be difficult to prove that it is not so. Those who know least about the subject have

most to say about it, while those who are in the circle of knowledge are linked in a bond of silence, but I will venture to predict that this round will see a great deal of their former glory restored. They have had a mighty karma to work out. but I believe that they, as a race, are getting very near to the light of the sun again, and that they are going to have a great influence in the future, in moulding the right thoughts of generations into glorious deeds, for the good of humanity.

It is a notable fact that the tribes of red men who have retained the greatest degree of independence and national spirit are the tribes which were the immediate servants of the Aztecs and Incas. Among these peoples may always be found certain others, lighter of skin than their neighbours. who are treated with great deference, although they take very little part in the tribal life, and, as far as the casual observer can see, none at all in the tribal government.

It is, however, just as well to remain a casual observer. I can imagine no more dangerous experiment than to evince undue curiosity regarding these people of mystery, unless it be curiosity of the earnest seeker after higher knowledge. For him they have a message of power, veiled in allegory as lofty as that of any of the great minds of any race, and probably better protected from the vulgar than any other. The Hieroglyphic records of Egypt are no longer a sealed book, the cuneiform writings of Assyria are now almost as clear to some of our servants as if written in their native tongue, but where will we find the white man who is able to read the quipus of the Aztec, that arrangement of knotted cords of different colours which, centuries before the Christian era, had superseded writing among the forbears of this race? Yet there are men in Peru and Mexico and Central America to-day who are spending their whole lives in renewing and annotating these records in preparation for the day when the knowledge can again be given to the world.

We have kept our eyes to the East, as the fount of all occult lore, but I believe that our children or our children's children will find an even deeper source of knowledge in the field I have just mentioned. Remember that if the speculations and discoveries of the occultists are true, the territory forming the home of these people is practically the cradle of the whole great Āryan race, which now owns and rules the greater portion of the world.

But to go back to the actual red man. One common point in all the tribal legends was the story of a representative of the Deity, who was sent to the central earth to act as ruler and instructor to the human race. Probably the best known to us is the Hiawatha of the Iroquois, the inspiration of Longfellow's great poem. There was an actual person of the name, man and yet more than man, who first conceived the idea of the Iroquois confederacy, and who, in spite of the most violent opposition on the part of the tribal medicine men and the warlike chiefs of some of the tribes, carried it into effect. There is very little doubt in my mind that he was an initiate of a very high order, with mystic powers that enabled him to make a very deep impression on the savage minds with which he had to deal.

Very many wonderful tales are told of him, and in the country formerly inhabited by the Iroquois, many of the physical features are credited in legend to his efforts to improve the condition of his people. He is said to have opened a passage between two lakes to permit free travel by water between the tribes, and by some is claimed to have raised falls and dangerous rapids in the streams that flowed towards hostile tribes, as a defence against invasion. He cleared the Hudson and the Ohio of rocks and sandbars, levelled rough mountains to fill in enormous swamps, and changed the whole face of the country. These, of course, are campfire tales, and other earlier heroes are represented as

assisting him in his labours, but I believe they have a deeper mystical significance. They may be interpreted as meaning that Hiawatha, aiding his own power by the example and teachings of his predecessors, taught his people how to overcome the natural difficulties with which they had to contend, and made them realise that a stout heart and a sure trust in their ability to advance, would enable them to surmount all obstacles in the way of their progress, and that the same unfailing faith was the best defence against the attacks of enemies from without.

One of the most wonderful scenes in Indian history is the founding of the Iroquois confederacy, the Five Nations, or People of the Long House, as they still call themselves.

A vast assemblage of the people of the five tribes—the Mohawks, Oneidas, Onondagas, Cayugas, and Senecas-had met together at the call of Hiawatha. Already the principles of the League had been placed before them by their chiefs, and the arguments pro and con had been set out by rival orators at the tribal councils. For a long time these tribes had been more or less friendly, sometimes helping one another in the wars with the Hurons and wild Algonquins to the north, and sometimes, for want of other warfare, attacking one another. Among the many men gathered together in the great beaver meadow designated as the place of meeting were many old friends, and some who had met more than once in war. But for the time the pipe replaced the tomahawk, no man wore war-paint, and all were encircled by a figurative band of white wampum, the token of amity.

A house was prepared in the centre for a Lodge of Silence. Into it, for six successive days, the leading chiefs and shamans entered. They remained within, in silent meditation, until sunset, and all around, with hushed voices, and awe-struck faces, the braves waited for the decision.

On the seventh day Hiawatha called the people together, and they established the League, in the presence of the Nations. And this was the constitution of the League, in the words of Hiawatha; handed down in tradition to this day: "Ye shall make a chain of silver, of five links, ye shall build a Long House of five families, whose doors shall be towards sunrise and sunset. The doorkeeper of the Dawn shall be the Mohawk. The doorkeeper of the Sunset shall be the Seneca. And lest the chain become dimmed or the House decay, ve shall renew them every year at an appointed time. The meeting place shall be at Onondaga, under a Pine whose head is in the clouds. No nation shall oppress another or move it against its will. Ye shall be a chain of silver. Thus shall your tree grow great of girth, and put forth spreading boughs. In wampum shall the story be kept, and never shall it fade from your memories."

So was founded one of the finest political and social unions of ancient or modern times.

Another of the great characters in Indian history is the Glooscap of the Abenaki, the Indians of the Atlantic coast. His home was at Blomidon, in the Evangeline country, on a towering cape which overlooks the beautiful Annapolis valley, but his influence extended from Newfoundland to Florida. In the words of a Nova Scotia Micmac "Glooscap loved mankind, and wherever he might be in the wilderness, he was never far from any of his children. He dwelt in a lonely land, but whenever they sought him, they found him."

To him the Micmacs gave thanks for all their knowledge. He taught them to hunt and to fish. He told them what animals and fish were suitable for food. He taught them the hidden virtues of plants, roots and barks. He showed them how to weave baskets, prepare the skins of animals for clothing and make bark canoes. He gave names to the stars, and taught his children to use them as guides. The stars, by

the way, were lights held in the sky by the servants of the Great Spirit, from whom Glooscap received his knowledge. But these lesser spirits have other duties to perform, and in consequence their lights are always on the move. The North Star, which always appears in the same place, is held by the Great Spirit himself, so that his red children should always have one sure point as a guide.

The Micmacs believed in sorcerers, giants, and other monsters, most of whom were destroyed or rendered harmless by Glooscap. These monsters were always men who had been transformed into their terrible shape on account of their wicked deeds. Most terrible of all was the Chenoo, a giant with a heart of ice, who could not be slain by mortal means. There are, however, stories of certain Indians who were able to defeat the monster by true kindness, which in time melted the ice around his heart, and impelled him to do a kind deed in return. This always brought about the death of the Chenoo body, and enabled him to return to earth in human form.

Glooscap was one of twin brothers. The other, Malsum, who typifies Evil, killed their mother, the Moon, was defeated in an attack on their father, the Sun, and afterwards tried to slay Glooscap, in order that he might have undisputed sway over the earth. The only weapon with which he could accomplish this was a flowering rush, and before the rush was in bloom, Glooscap became aware of his design, and killed him with a handful of bird's down. Thus Good has the advantage over Evil, in that its weapons are simple things, always easily accessible, whereas the performance of evil deeds usually requires careful planning and elaborate preparations. Evil is easily overcome by good, and good rules the world. I have seldom found a clearer description of the struggle between the good and the evil in the heart of every one of us.

After Glooscap had conquered all the enemies of mankind, he began to wonder whether his work were done, and to think that there was nothing further for him to struggle against. He spoke those thoughts to the people and one wise woman replied: "Master, there remains one whom no one has ever conquered, and who will remain unconquered to the end of time." "And who is he?" asked the Master. "It is the mighty Wasis," the woman replied, "and there he sits." Now Wasis was the baby! He sat upon the floor, sucking a piece of maple sugar, in great content.

As the Master had never married, he knew nothing about the management of children, but like all such people, he thought he knew all about it. So he turned to the baby with a sweet smile, and bade it come to him. Baby smiled back, but did not budge. Then the Master spoke sweetly, and made his voice like the song of a summer bird, but it was of no avail, for Wasis sat still, and sucked his maple sugar, and looked at Glooscap with untroubled eyes.

Then the Master frowned as if in a terrible anger, and in an awful voice that would have struck dread into the icy heart of the fiercest Chenoo, ordered Wasis to come to him at once. The baby burst into wild screams and tears, but did not move an inch.

As a last resource, the Master had recourse to magic. He used the most dreadful spells. He sang the songs that raise the dead, and scare the demons, and cause the great pines in the forest to bend like grass. And all the time Wasis sat and looked at him admiringly and was very interested in the performance staged for his benefit. But for all that he did not stir. And the Micmacs say that when you see a baby sitting in the sun, cooing contentedly to himself, you may know that he is thinking and boasting of the time when he overcame the great Chief, who had conquered the rest of the world.



PHYSICAL FORCE AND SPIRITUAL OPPORTUNITIES

By R. J. ROBERTS

As Theosophists we may acknowledge the working of all things to the ultimate good; but, whether we can agree with Browning's "God's in his heaven, all's right with the world" or not, there might come moments when doubts assail us. Particularly perhaps in these days of rapid locomotion and accelerated evolution, wherein old standards are cast upon the scrap heap, old conventions assailed, changed; and old forms, brought from the garret of long forgotten lumber, are given new life, wherewith to produce notes, tones and outlines which jar.

Also perhaps are we inclined to question this rushing around the countryside, this hectic journeying from place to place. Where does it all lead? All these aids of time and material are they essentially good or essentially bad?

Each of us knows examples and instances to show some elements of bad in the present conditions of life—economic, domestic, social, political, international. There is the palpable neglect of religious forms, in face of which orthodoxy very wisely says and does little other than utter occasional jeremiads. If you cannot comprehend a subject is it wiser not to look at it? Grumble a little at other people for being cleverer than yourselves, if it pleases you. But let us look at things as they are and try to understand and appreciate the good of which the evil is but the shadow.

Physical force may be defined as that quality by means of which objects might be moved from place to place. Muscle, human or animal, is one natural example of physical force, but its application was of necessity limited; and the observant man notes the vast use to-day of other forms of physical force—unnatural if you will—in quantities and in ways which, in the history of man, has never been equalled. Does this great change mark the commencement of a new form of evil or does it denote good as a means to the production of greater opportunities for spiritual improvement? I shall endeavour to show that these tendencies are good—if, we can use them rightly.

The commonest hindrances to the right understanding of a line of argument lie in lack of definition. I have defined physical force as a starting point and I wish to show you the goal of spiritual opportunities before I can hope to take you along the road of comprehension.

The term spiritual life conveys little to many, and to call it the life of the spirit leaves the average man still in the dark. Theosophy, in common with all great religions, teaches

that man has a higher and a lower self-the god within the temple of the flesh. This higher self is the spirit and shows itself in very many ways. Again Theosophy teaches that there are seven types of man, i.e., of the inner or higher man. We all combine some characteristics of each of these seven traits although one form or ray, as we call it, usually predominates. The perfect man, the adept, has each of all seven more highly developed than is found in any but the greatest men, but before attaining perfection he may have taken his greatest steps along one particular ray. You will see therefore that spiritual life is a term denoting 'a form of life or operation of the spirit (higher self) somewhat different from the more or less narrow definition usually considered correct by orthodox religious people. All too frequently a man grows up without questioning or comprehending this life of the spirit. He has heard of it since childhood, and it is usually so buried in a mass. of religious forms and ceremonies, which from long association have become dear to him, that the comforting emotions these arouse only serve to extinguish any enquiry into the particular or general meanings which might be applied to this term, spiritual life.

The spiritual life is one therefore which tends to develop the functions of the spirit; that is to say a life such as the higher man, the godlike, is able to operate on the physical plane. This descent of the spirit is frequently shown by unusual abilities—positive abilities. Great men are men of spirit, men of unusual ability. A spiritual man is not of necessity a good man in the conventional sense, although he usually is one. To elucidate this matter further requires examples, and when doing so I shall endeavour to place them in their particular categories or rays.

Note, however, that spiritual elements may have downward as well as upward tendencies—the one decreases, in the one life, the operation of the particular characteristic of the spirit, whilst the other leads it on to greater and more permanent results—results again which may lead in turn to an early death in order that wider work of the spirit may be performed through a more suitable body. This characteristic, of which all others may appear as different aspects only, that definitely places the work of the spirit upon the up-grade appears to me as love, a knowledge of God's purpose, brotherhood. It is variously named, but its true understanding entails a comprehension which can be attained only through the intuition.

Firstly there are those great men who are pre-eminently leaders of others, dominant, men of will, such as Alexander, Julius Cæsar, Hannibal, Napoleon, St. Jerome, Mussolini, Charlemagne, Danton, Kitchener, Cromwell. All men of impregnable wills with an ability to command so that their orders are carried through to a successful ending or to the destruction of the instruments. This then shows one type of the operation of the spirit.

Having illustrated the first ray type of spiritual force and life we will turn to the second. It is this type-concisely termed "love wisdom"—which is almost exclusively accepted as the spiritual. Consider as our example that most notable of all mediæval Christian saints St. Francis of Assisi. great man and saint was, as you may know, so desirous of acting upon the teachings of his Lord that he gave up all earthly possessions, wore the meanest of habits, and begged for the crusts and scraps of food that the poorest of his time disdained. He, who as a youth was noted for his fastidiousness in manners, food and clothing. His life's work and example fired the imaginations of all types of people of his time so that thousands flocked to join his mode of work and life, until there grew up that mightiest of monastic orders the "poor brothers," Franciscans, the Friars. His work created internally great reforms in the Western Church and

there is little doubt but that, without him and St. Dominic, the disruption and reform might have occurred disastrously then, and not comparatively quietly as it did some two centuries later, with the printing press to help Luther and Calvin.

It will be noticed by the enquirer that all the austerities of St. Francis and all his work were performed for love-for love of his Lord, his fellow sinners, and for the love he bore all God's creatures. His spirituality, the power of his spirit, was so great that his work endures to this day and his life and teachings are inspirations to thousands of men and women. The legends and tales in the "Little Flowers of St. Francis" may not all be true to fact and we may smile pensively over the stories of "Brother Wolf" and "The Little Sisters, the Birds," but the foundations of these many stories were certainly there. If the force of his great love was not felt by the wild animals and birds in the manner of these legends, his followers were able to appreciate its intensity and depth, and to consider it capable of all things. Most of us have experienced the force of a parent's love, would he not be a very bold man who would deny the possibilities for extraordinary results from that intense burning sacrificing love of a very remarkable and most unusual man? This "love characteristic" is our second type or ray of spirituality.

We come now to the third ray and a totally different type of spirituality. How shall we designate the dominant characteristics of the work (and by their works shall ye know them) such men as Aristotle, Plato, Descartes, Kant, Hegel, Spencer, Bergson? They appear to me as great creative powers of thought—creative in the abstract sense, and they deal more with causes than with results. The greatest of this type of greatness would have, and did in some cases, sacrifice all for truth. Witness Socrates contentedly drinking the hemlock rather than go counter to his own sense of justice.

The fourth ray is again a distinct type and combines in its activities the great characteristics of beauty and harmony. As examples we have all the great artists and poets: Euripides, Phidias, Virgil, Fra Angelico, Michaelangelo, Raphael, Benvenuto Cellini, Velasquez, Rembrandt, William Morris, and hosts of others, Mozart, Beethoven, Schubert, Wagner with their hundreds of lesser great personalities and characters of which harmony and beauty formed the main pivots of the forces which have left their mark on the lives of men. This is truly a type of spirituality and the true artist and poet is born, not made.

The fifth ray includes that form of spirituality which deals with the working and knowledge of concrete action. As examples I would quote Herodotus, Æsculapius, Galileo, Newton, Faraday, Darwin, Huxley, Kelvin, Maxwell, and other men of, that which is so often loosely termed, science. I cannot place the spirituality of this type as in any way inferior to that of the other rays. Can we measure spirituality otherwise than in terms of its influence upon the lives of men?

The sixth ray and the seventh ray—those of devotion and law or ceremonial magic are difficult types of spirituality for which to point outstanding examples. The majority of Christian saints and martyrs belong undoubtedly to the sixth ray but it is not only devotion to a character or personality which is intended. Devotion might be just as great a characteristic for an ideal, as for a form, a country. Wholehearted devotion is perhaps not easily recognised, as its results and workings are mostly effective upon other planes than the physical.

The seventh ray is difficult to explain and examples of men who were of the seventh ray pattern might easily convey false impressions of the type intended. To put Sir Henry Irving and Cagliostro together upon this ray will appear as strange to some as to suggest that many prominent Freemasons and some Roman Catholic dignitaries might possess equally a form of spirituality of a distinctly seventh ray pattern.

Spirituality is too often a loosely quoted quality. Its operations and activities are many sided and varied. It is the spirit in man which makes him great and in some way we all possess potentialities for greatness—usually latent. But it must not be expected that our individual potentialities belong exclusively to one ray. We all possess some characteristics of all rays—one in some measure others to greater or less degrees. He is called a genius who by birth is particularised and the very diversity of our potentialities make most of us commonplace. But let us once recognise the latency of our potentialities and no longer need we consider our mediocrity.

All civilisations have particular characteristics, and since we are dealing now with the life of the spirit we can do worse than consider for a moment that civilisation which appeals to us as most peculiarly spiritual. Ancient Greece appeals to all from our knowledge of it, scanty perhaps though it be, as a civilisation essentially spiritual. The population of Greece at its prime numbered perhaps no more than that of New Zealand to-day, and yet that little corner of the western world has left more inerradicable impressions perhaps upon the manners, customs and thoughts of half the world to-day than those of magnificent, mighty Rome. Look at the lives of the Greeks five or six hundred years B.C. and we find that the whole social structure of that time rested upon slavery. Without leisure, that is a surcease from the necessity of providing daily food and clothing, no great operation of the spirit is possible. The saints of the middle ages retired to monasteries or became hermits and thus decreased the demands of the body and of society. The artists and philosophers applied themselves without stint to their work in penury or forced their abilities into paying channels to provide food and lodging. But the Greek, like the rich men of all time, was waited upon by slaves. The Helots of Sparta were, apart from the crudeness of military dominion, no worse off possibly than the slaves of Athens or Corinth. All the menial tasks and field drudgery were done by slaves; and, but for the existence of the slaves, it may safely be asserted that no gems of art could have been produced. Leisure is in some measure imperative before great spiritual growth is probable. All things are possible but when dealing with questions of environment we must concern ourselves with probabilities; and the most favourable environment is that which produces the greatest number of probabilities.

Coming down through the historical centuries we find the æsthetic fashions of Athens copied in imperial Rome. The first ray neglects its own work to ape the fourth. Roman art in poesy and architecture reached high levels but at her best periods there is evidence that Rome employed Greek slaves to produce her works of art. The freeborn Spartan was succeeded by the Roman mercenary—the Olympic athlete by the gladiator—the solemn dignified feasts and processions to the temples by huge triumphs of magnificence and numbers. The golden banquets of Plato and Pericles copied in Rome became mere excuses for debauchery wherein the æsthetic portions were performed by slaves and the sparkling conversation of great minds was replaced by silence and worse. It can scarcely be conceded otherwise than that the civilisation of Greece and Rome-one of beauty and harmony, the other of will and domination were built upon slavery. But observe the need for this slavery. The leisure requisite for the spiritual work of the philosopher, artist, soldier and statesman could not be obtained other than by a reserve of physical force, and, because little of the application of

non-human physical forces was known, the Greek and Roman greatness rested upon the muscles of slaves.

After the breaking up and destruction of the Roman Empire we may perceive a very gradual recrudescence of spiritual perception. Baronial lawlessness and repression created a reaction which coupled with the growth of religious devotion produced the beautiful gothic abbeys, cathedrals and monasteries of England and other western European countries. The workers for protection banded themselves into Gilds and the background of the monastic thought and gild craftsmanship coupled with the rejuvenation of religious thought in the Reformation brought the Renaissance into being. It was during the Renaissance that the spiritual perception of the possibilities of physical force first appeared. In spite of the opposition of ignorance and prejudice, and probably because of the martyrdoms of Galileo, Bruno and others, our knowledge of physical forces and their applications to the assistance and for the benefit of mankind came more and more to the frontthe engineer was about to be born. Waterwheels and windmills were improved and their power applied to the grinding of corn and the pumping of water; but it was long afterwards, when Newcomen, Watt and others had made the steam engine practicable and the spinning mule had been invented, that the industrial revolution began.

This industrial revolution was primarily the replacement of human muscle by the forces of steam in engines of iron and steel. Its repercussion upon agriculture showed a possible end to the ditch drudgery and back-aching toil of the landless labourer-who had been rendered landless by the legal enclosure or stealing of the common lands at the commencement of this revolution. Thus was created the unlovely manufacturing town. Machinery can and does accomplish a very great deal; but the modern machine did not exist until there was first power, other than human muscle, to drive it.

Animal and human muscle is the oldest, crudest, but possibly the most efficient, source of power. It was used by Greek and barbarian as almost the only useable form of physical power through historical to comparatively recent times.

It was human muscle which is credited with the building of the gigantic pyramids, which raised the immense monoliths of Stonehenge, carved and pieced together the many wonders of the ancient world—the peerless Acropolis, the Colossus of Rhodes, the Colosseum. Still later we find human muscle was responsible for those petrified flowers of mediæval architecture—the cathedrals of Europe. For building purposes and for the preparation of building materials, we are so apt to forget that until about 100 years ago human muscle alone was the single instrument by which stone, wood and iron was shaped into what really are symbols of man's many faceted ideals, his houses and temples.

Man ever was a farmer even as Adam became, perhaps before he was a builder—and he tamed and trained the horse and the ox to assist him in the tilling of his land and the harvesting of his crops. In the Middle Ages we find human muscle was looked upon as the first essential and prime element in all work, i.e., thought directed action. We see this echoed in the couplet which enshrined the yearnings and all the feelings of injustice that lay behind the movement which was to end so tragically in Watt Tyler's rebellion.

When Adam delved and Eve span Who was then the gentleman?

This reminds us again that, until about a century ago, woman's work in the preparation of food and clothing was essentially one of tarm and finger. The spinning of flax and wool, and the grinding of corn was done by hand.

It is indeed difficult for us to realise what domestic life of only a few hundred years ago was like and to understand that the miller-whose muscles were assisted by his claves of wind and water—was considered the happiest and most contented of mortals. How else would be written the rhyme of the "Miller on the River Dee" who worked and sang from morn till night, no lark so blithe as he. The housewife today never stops to think how her great-grandmother used to sit for hours, sometimes with others, sometimes alone, spinning by daylight and rushlight, or by dark. Can modern imagery call up pictures of the aching backs and the worksore fingers of the young and old women sitting for hours at that picturesque article of furniture—the spinning wheel? Hood's "Song of the Shirt" represented a later phase of woman's misery but were not earlier ones as bad? We now see why stays were invented.

James Watt took as his unit of power that which he termed a horse-power, and this he estimated as the amount of power an average horse could exert for eight hours a day. Man he found capable of much less. Other investigators corroborated his work in this direction and a man to-day is judged capable of exerting one-tenth of a horse-power for 8 hours a day. In a treadmill he might exert one-sixth.

Look now for example at the comparative power value of a water horse-power. It is capable of working for twenty-four hours a day and can therefore perform the work of thirty men, and its power or muscle value equals that of thirty men. Water power without conversion has the great defect of being utilisable only in concentrated areas; but to-day the engineer can distribute it over the whole countryside, and in this way it can be used, otherwise its great potentialities for the help of would perforce be neglected. The hydro-electric developments of New Zealand might be likened to the importation of an immense number of tireless, ageless and hungerless slaves. The development and distribution of 300,000 horse-power as at Arapuni and Waikaremoana can be

likened to the importation of nine million of these slaves. The spiritual opportunities rendered possible by these slaves might be sufficient to engender some real spiritual development in the people of this country.

Human social life has many sides and aspects but there are two important ones which I shall consider now: the domestic and industrial—one the undoubted realm of the woman, the other of the man. The two are not independent but are very intimately interdependent.

The bringing of power into the house and home will have an influence which is already being perceived generally. The possibility of cooking without dirt and without the divided attention to cooking and firing, leaves the cook every opportunity for treating her work as a serious thing—a work of art. The elimination of fire-places and lamps will do away with a lot of drudgery; but indeed the possibilities and potentialities of the introduction of electric power into the household are not yet realised, let alone given a full trial.

Those household aids which we to-day look upon as novel and as luxuries, are but the forerunners of better and more numerous ones. Tireless and even tempered servants will relieve the housewife of much drudgery and leave her leisure for other things than the scrubbing of pots and floors and all those other tasks which a few years ago made her life one of day-long toil. In this way spiritual opportunities will be created. I could suggest further that by these means the modern house might be converted from a closed packing case into a thing of simple beauty, air, and sunshine.

Look now at industry, at those things to which man puts his mind and hands in order to transform things of little use into things of greater use, if not of beauty. New Zealand might be used as a sample to illustrate universal tendencies. The capital invested in industry per worker has remained fairly constant throughout the last twenty years, so has the proportion of the population at work in these our many industries. The only statistical factor I will consider which has changed greatly is the amount of power used per worker. This has risen from less than one half horse-power to over six horse-power per worker during the last twenty years, and is still rising rapidly.

The influence of this increase in the application of power industry is twofold: it increases quantity (possibly quality) but at the same time it relieves the worker of more and more muscular effort and leaves his energies a chance to operate through his brain. In this way the introduction of power produces spiritual opportunities by making it possible for the worker to be more and more a thinker and less a beast of burden. I would not for one moment suggest that all machine work is good and beautiful but there are undoubtedly certain operations for the conversion of raw material into articles for human use which do not call for the exercise of much thought and therefore to create them by hand and not by machine would be a misapplication of human effort—the grinding of corn, the spinning of fibres and the weaving of cloth, to name only two. Craftsmanship is a wonderful and spiritual thing—but there are degrees of craftsmanship. None would surely deny that the craftsmanship of a Raphael was superior to that of a house painter. In the same way then I would suggest that there are superior forms of all common crafts. The extended use of power in these junior crafts will be in increased production and (of course the better organisation of society we all anticipate) give the worker greater leisure and more and greater spiritual opportunities—opportunities which are not the faults of those who help to make them if they are neglected or misused.

Leisure alone is not spirituality, but it provides the opportunity for the man or woman to develop or work upon some form of spirituality. Any simple hobby may contain the beginnings of spiritual work. All things go forward to the ultimate goal—some slowly but others more quickly, and the beginnings of a new, or the enlarging of an old, faculty is ever something gained.

So far as external environment goes it must be apparent to even the most casual observer that the modern tendency for travel and changing scenes is more than a craze for a new form of pleasure. It is the internal urge seeking more and newer experiences; and the many applications of physical force have gone far to produce the ways and means for the realisation of these experiences by the many which were previously the privileges only of the few. To-day the whole world is travelled over and on the seven seas are seen the ships of all nations. The railway and motor car and also the aeroplane are fast annihilating ignorance and prejudice. Of course we find abuse of rapid travel, but how very little appears this abuse and misuse of good things when the total amount of ignorance and prejudice, which so long has dominated the world, is being reduced thereby.

I have been trying to illustrate one aspect of life which, commonly considered evil from a spiritual outlook, might in reality be most uncommonly good. It is the evident will of the Logos that all things grow, and the ways and means are manifold by which man attains the godhead.

A new age has begun and the Great Teacher will turn the uglinesses of modern life to things of beauty. For "Behold! I make all things new"!

R. J. Roberts

CLOUDS

LIKE great dark ships they sail across the sky, Bringing fresh cargoes of bright flowers, rich fruits To the young buds, that through the winter lie Hid in the branches; giving to the roots The food they need, till filled with glad amaze, We see the promise of the coming days.

And so the clouds that cover us so oft
Are ships, with cargoes of bright Morrows stored;
Days that shall ring with carols, tender, soft;
Melodious madrigals, sung to our Lord;
Nights filled with pleasures that no man can think,
Save him who from each passing cloud can drink.

Clouds are our greatest blessings, if we knew.
Bearing new life to us straight from Christ's heart;
Giving us strength that we may walk anew,
And in His service better play our part.
"Come, clouds, and cover me, that when you pass
I may have strength to sing at His High Mass!"

M. BRIGHT

THE ENJOYMENT OF TRAGIC DRAMA

By D. JEFFREY WILLIAMS

What is it that enables us to enjoy the tragic play? How is it that we can go again and again to see "Macbeth" or "Othello"? Why should we ever wish to see "Richard III"?

This is one of those questions which baffle yet ever invite explanation. There must be some explanation. People who in "real life" shrink from witnessing a street squabble or the struggling arrest of a disturber of the peace, can be drawn to see the working out of criminal and base motives, watch the action of "plots . . . inductions dangerous," when faithfully portrayed on the stage. They can be made to enter into and even sympathise with a character that is the apparent incarnation of villany. And to the extent they are able to understand and sympathise with such a character, to that extent they are vivifying, making real and living to themselves the part played by the actor. If they were not able to do this, it is open to doubt whether any actor could be able to make a "character" at all convincing and real to their minds.

It has been said that one of the signs of a sane and healthy mind is a capacity to enjoy and appreciate the tragic in drama and literature. We may be reluctant to subscribe to a statement of this kind, yet we cannot deny its truth when we ponder it; and we may be as much at a loss to explain it as we might be, say, in trying to give the specific reasons for taking some medicine known or believed to be "good" for us.

There is something magical in the mirror in which we see the portrayal of a "Richard III, a Lady Macbeth, Hamlet. or a Cleopratra". Bernard Shaw in the Preface to "St. Joan" refers to what he calls the "vacuum in Shakespeare"; he believes that because Shakespeare does not allow for the play of contemporary social, religious or other external forces or influences in the shaping and guiding of a "character's" outlook and action, as is so obvious in Joan as Shaw sees her, that he is therefore without ballast in the hold and without wind in the sails of his ships! The undying characters mentioned above are, among many others, a sufficient answer to this unjust criticism. Even Sir John Falstaff, in whom may be the greatest "vacuum" in the Shaw sense of the word, is the greatest of Shakespeare's English characters! It might be retorted that Shakespeare's men and women can move as human beings and are not, in the main, moved from outside and with the help of a formidable deux ex machina of a speech-created atmosphere! If Shakespeare chose to give us human beings actuated by the simple, direct motives and passions, if they are moved, in the main, from the good or bad within themselves, what is wrong in doing so? On the other hand, if Bernard Shaw chooses to give men and women who are, in the main, the abstract though not very brief chronicles of the times, or of the middle ages, who are the trumpets of social prophecies, heralds of new awakenings, in more or less discordant conflict with the defenders of the sacred ground of established, and, it may be, very necessary, order, will any say he is not justified? The one holds the mirror up to strong or weak qualities inherent in human nature itself; the other holds it to those "external" forces which compel and carry along the minds and feelings of their human agents to courses of action predetermined by these influences, and often a case of a "tide in the affairs of men that leads on to fortune," or apparent disaster!

It is in Thomas Hardy's Dynasts that we find both such inner and outer forces represented in a very powerful manner on the stage of a stupendous imagination. The "blind, immanent Will" works out in an irrevocable play of unspeakably tragic and direful destiny, and men and women, even the towering Napoleon himself, are seen as its puppet instruments. On the other hand, Napoleon, for example, is seen as a great self-moving, self-determined human force, defying every formidable obstacle, challenging every insurmountable difficulty, displaying the might of an indomitable will, using the penetrating mind and organising ability of a supreme military genius, and with all these things he is felt as possessing those qualities which made him the wonderful and magnetic leader of men as well as the terror of a whole continent.

I am not seeking in any sense to make a comparison, as the literary fashion is, between Shakespeare and Shaw, or to try to compare either or both with Hardy. If I were able to do this I would refrain because it would be both unedifying and fruitless.

How is it made possible for us to see and feel things as Hardy's Napoleon sees and feels them, as a Lady Macbeth, as a Hamlet sees and feels, and with some of the torturing sensitiveness in the case of the Prince of Denmark? It is true that what we bring to the enchantment matters a great deal, but those who bring little can be stirred to a deeper sympathy during a play, and on occasion, to a deeper sympathy at a play than when facing similar situations in ordinary daily life. Is this due only to help received from the collective reaction of a sensitive and imaginative audience, and because audiences can be more responsive and reach higher levels of sympathetic reaction than the solitary individual?

Actors nowadays are fond of using a colloquial but expressive phrase about their work. They talk about "getting it across" to the audience. Whether it is a joke, a fine

shade of meaning, or a beautiful or significant passage, it must be "got across" with success. Perhaps we may use such a phrase as indicative of a deeper something to be "got across," a far deeper relation than the "nervous" and subtle one between actors and their audiences. It has been suggested that

perhaps a part of the charm (felt) at the height of any great tragedy is that the play-goer is semi-consciously admitted to an intensely intimate and confidential relation with a very powerful and tender mind, working at the top of its capacity. All spiritual intimacy is deeply moving and all contact with minds of extraordinary vitality is exciting. At the climax of "Macbeth" or "Antony and Cleopatra" you may achieve, perhaps, so complete, if momentary, a mutual understanding with the mind of Shakespeare as personal acquaintance with him in his lifetime could not have given.

This relation and contact may be illustrated, or perhaps symbolised, for us by the lighting of an electric lamp "switched" into contact with an electric current, or, better, by an ordinary wireless reception apparatus. Just as the sounds of the human voice are transmitted by transforming them into inaudible etheric "waves" and these again are reproduced and received as the "identical" original sounds, so may a "contact" be made between the mind of Shakespeare and that of a play-goer. The all-pervading, universal medium of higher-mind-stuff makes this possible as does the ether in the case of wireless.

Several considerations will occur to the reader in connection with this illustration and he is left to reflect over them! The writer wishes to pass on to some other important questions.

Is it not due to the fact—for fact it must be—that the artistic genius becomes for the purpose of his creation (the possessive "his" may be omitted by those who feel it is out of place!) a very embodiment of a consciousness that transcends individual limitations and divisions, a consciousness that is common to and shared by all—if it were reached by all?

¹ Manchester Guardian Weekly, August 14th, 1925.

The true artist is enabled to enter into the life and soul of that thing or being he seeks to reproduce as an undving work of art. Ordinary limitations are and must be transcended in order to do so. He becomes, in an intense and real sense, that which he has felt, seen, heard or touched, while in touch with this inspirational level of consciousness. And that which he has "seen," "heard," that which, in other words, has come to birth in his imagination, "trailing clouds of glory," he tries to bring to a "perfect work" in the realm of his chosen art-expression. He first becomes that which he afterwards endeavours to reproduce and create. In his creative "mood" he is the powerful inspiration and the "means" inspired to creation, he is both the divine vision and the imagination that captures it, both the inrush of mighty power and the "embodiment" of its compelling urge. Moreover, during such periods of creative work he is unable to think of himself as apart from that which he creates and builds. For such time he is the reproduction as well as the vision, he is the thing created as well as the creator, and in a special sense he is for ever inseparable from his work.

At this high level which the true artist reaches in moments of great inspiration, not only are feelings of individual limitations and separations transcended, but also all feelings of revulsion towards evil in any form, and all such as are attracted only by the good and pleasant. When in touch with this creative level nothing is alien, vile or unclean, and virtue and vice, saint and sinner, are understood with an insight and sympathy that find it impossible either to praise or blame, much as the loving mother cannot really praise or blame the unconscious actions of her baby child. Everything is felt as subjective, as part of the artist's own consciousness, inseparable from his own being, much as the unweaned baby, again, is, in some senses, inseparable from

its mother who feels its needs subjectively and as in herself. It is something of the kind of feeling that is hinted, adumbrated in a passage like the following—taken from Herman Melville's *Moby-Dick*—and, indeed, may have inspired it:

It is a thing most sorrowful, nay shocking, to expose the fall of valour in the soul. Men may seem detestable as joint-stock companies and nations; knaves, fools, and murderers there may be; men may have mean and meagre faces; but man, in the ideal, is so noble and sparkling, such a grand and glowing creature, that over any ignominious blemish in him all his fellows should run to throw their costliest robes. That immaculate manliness we feel within ourselves, so far within us, that it remains intact though all the outer character were gone, bleeds with keenest anguish at the undraped spectacle of a valour-ruined man. Nor can piety itself, at such a shameful sight, completely stifle her upbraidings against the permitting stars. But this august dignity I treat of, is not the dignity of kings and robes, but that abounding dignity which has no robed investiture. Thou shalt see it shining in the arm that wields a pick or drives a spike; that democratic dignity which, on all hands, radiates without end from God; Himself! The great God absolute! The centre and circumference of all democracy! His omnipresence, our divine equality!

In this passage from Melville a hint of only one aspect of this inner consciousness is given. In the great genius of dramatic art it will lead to an identification with the detestable man, the fool, the knave and the murderer, just in the same way as he will unite himself with and "get inside" the noble, wise and the heroic man. He will reproduce the fool with the same fidelity as he will the wise man, and with the same utmost sympathy and understanding. Good and evil, from this standpoint, are equally necessary, equally natural—as natural as day and night and light and shade. It is the universal, the truly human point of view as against the limited and distorted personal one.

High lights and deep shades make up the canvass of human life, and when we see a "picture" reflected in the dramatic work of true genius, we are subtly initiated into one of the "lesser mysteries" of art. We are imperceptibly drawn into a magic circle, lifted for a moment from the mire into the sunshine of the hilltop, and from that higher level we see a little more clearly, understand a little more sympathetically and truly. We are en rapport—the degree depends on ourselves—with a mind attuned to and working from the creative levels and if, for a moment, a light glows in our minds and a warmth engenders in our hearts, if we respond to the wonder and beauty revealed to us, then, for the time, we have made a "contact" and are perhaps drawn nearer to those high levels ourselves. "Where there is no commonness of perception, nothing is less than beautiful, other than sacred."

When we come away from seeing a great play we slip back immediately and imperceptibly to our limited selves, and the spell is broken. We begin again to think and feel in our narrow, circumscribed way. "After all," we feel and say to ourselves,

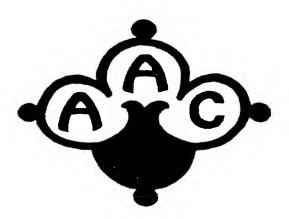
it wasn't real: it was very enjoyable; but it won't do to feel like that outside the artificial atmosphere of the theatre, and this is a practical, matter-of-fact world demanding unending effort to cope with its endless necessities and calls. And so to bed and the "realism" of business and the world of the morrow.

So we think. But that is not all. "That" is the vision lost! The days of miracles, visions and mystery, are not over while we have great drama and the theatre with us.

D. Jeffrey Williams

THE DUCAL PALACE, VENICE





THE LAST OF THE IMPRESSIONISTS

A VISIT TO CLAUDE MONET

By James H. Cousins, D.Lit.

When Hogarth wiped straight lines out of existence (and thus anticipated Einstein as art has frequently anticipated science) he touched a law that is operative in other realms than art. At least I found it so when, in a little café in the artiest part of arty Paris, I suddenly fell from the alleged straight line of history into a cavity in which was concealed the first (in initiative), the greatest (in the opinion of some), and the last (as chronology goes) of the French impressionist painters. In other words I found that fate had arranged for me a wholly unthought-of visit to Claude Monet.

Now Claude Monet is a thing that, according to straightline history, ought to have been reposing horizontally under a carved monument for years and years. He was "awfully modern" a generation ago. But after the impressionists and post-impressionists came the futurists, cubists, vorticists, and other varieties of pictorial experiment. So amazingly did art history progress in those far-off times twenty years ago that an artist became "frightfully famous" in a week. I was earnestly recommended to secure a picture in a little show in a back street as the artist's price was sure to be multiplied by ten a year later. Having lived beside calmer waters than the Parisian puddle for a number of years, I had somehow subconsciously calculated, on a basis of historical straight-line averages, that plain impressionism had passed away a millennium ago, and that Claude Monet was a legend of the pictorial Middle Ages.

And yet, there he was, that sunny, dusty, green-leaved day of the early summer of France, standing with his hefty daughter-in-law at the gate of what I had long taken to be "a ghost of a garden" in some ancient romance, waiting to welcome the visitors, a sturdy, straight figure in a fawn tweed lounge suit, with a flannel shirt under a linen ditto opennecked below the long grey beard. He looked quite solid; yet something like a shiver went through me when he offered his hand for a shake and I saw frills where cuffs ought to have been. Had he also disclosed a sword I should have given the salutation proper to historical spectres. But when, instead, he took off his soft straw hat in response to our greeting, I saw that his head was close-cropped all over, which removed him from the celestial order (which neither bobs nor shingles) or the other order (which only singes) and left him just human.

As a matter of cold statistics Claude Monet was eightyfive when I visited him (b Paris November 14, 1840, as the biographical dictionaries put it), but his short, alert and quickly moving figure spoke of the strong spirit within, despite the signs of growing physical infirmity in the organs which he had most used in his long career as a painter: he had recently been operated on for cataract. Still, he had work in hand, and much recently done; and we could see the lot, ancient and modern, if we would follow him. Which we did, as he led us to his reception room and later his work-room, a living image of enthusiasm controlled by labour and experience. He moved with a mixture of aged deliberateness and temperamental lightness on small feet neatly booted, with trousers buttoned tightly round his thin ankles. He was slightly deaf and knew no English; but with the help of a young Irish-American artist (who had a commission to buy a Monet for a friend), we managed a vivacious conversation.

In one of those futile moments before the head-waters of conversation get their direction, I asked the old Master if he had been up to Paris to see the exhibitions. With something between a smile and a frown he said, "I go to Paris once in about five years." I had forgotten that Claude Monet was as capable of snuffing out the post-Monet depressionists as they were of burying him, and had emptied Paris and all its works. (though not its art-dealers) out of his life years ago. Besides, if Paris and Monet had to come together, other than once in five years, it was only an hour and a half by rail to Vernon, and a tramp over a much painted bridge and along a much painted valley to a much painted garden and lily pool at Giverney. As for exhibitions, when one surveyed Monet's walls and easels and portfolios, one felt that here was an exhibition of the art of painting, while in Paris the painters largely succeeded in making exhibitions of themselves. Here the broad river of art-tradition flowed calmly towards still broader and deeper accomplishment; there, the little hectic accomplishments of the city whirlpools, for want of the power to flow (since continuity implies tradition and tradition to them is anathema) could only simulate progress by a series of jumps from ism to ism. Monet did not say.

these things. They were only in the atmosphere, but very tangibly so; so much so that the young American artist, in a tragic "aside" asked me, "What is wrong with us?" (meaning the new generation) "Artistic in-breeding, auto-intoxication and auto-poisoning," I diagnosed. "And the cure?" "A volcanic explosion that would scatter your cliques and cults amongst the sanities of nature and humanity," I prescribed. He has since pilgrimated from Paris into North Africa, and with his paraphernalia under his arm and armed police on his heels fled thence towards wider realms. Remembering the miles of paintings I had recently wandered through in the rival salons, which were hung with many alleged works of art whose perpetrators deserved a like doom, and comparing one's impression of them with this assured, placid, masterful art, one realised how the struggle for contemporary notoriety through buffoonery or contortion in the art-circus of the city served the febrile impulses of a season, while honest labour bestowed with enthusiasm and persistence on one aspect of nature's outer appearance, as Monet had bestowed it on light rather than on form, gave a sane expression to the creative instinct of the artist and a permanent place to his name in the record of art.

At the same time, one realised the limitations of the art of Monet. It seldom touched the feelings, and never the mind or the soul. Its interest was almost solely technical. Its beauty was a transcription. The protest of his youth against the meticulous realism and classicism of the time became the habit of his manhood and the chain of his age. I had only recently loitered, as he had done, on the waterways of Venice, and still preserved clearly a more distant memory of Rouen; and when I stood before some of his paintings done in these places, I saw clearly that this art was neither creative nor interpretative, but a tour de force of sight and handicraft. It was as if he had acquired, not atmospheric vision, but what

one might call etheric vision, which enabled him to catch the rebound of light a few inches from the surface of things, and to paint, so to speak, not the sun but the corona of the sun. Of spiritual realities he gave no hint.

There was much beauty in these pictures of Venice and Rouen. The enthusiasm of his life had gone into them, and his pleasure at my appreciation was delightfully frank. Mv American friend asked the price of one. "Mes enfants?" said Monet with a shrug that put the children of his heyday beyond the categories of art-merchandise. If people would insist on buying his pictures, why, there were plenty to choose from among the less intimate progeny of his brush. Thus we gravitated to his water-lily phase of 1897 to 1903, when each minute of the day had pictorial possibilities in subtle changes of light on the pool which he had put in his. garden to supply him with copy, even as the Japanese kakemono painter had reared cocks and hens in his little garden primarily for artistic purposes, and only secondarily for digestion. In that little lustrous kingdom at Giverney, where Monet has lived since 1883, and where he will probably die, there was for the seeing eye, once its airy pathways were familiar, as much light-travel between one hour and the next as the unseeing would find only between there and Constantinople burdened with their physical bodies. A day's work took the open-eyed painter from zone to zone, with a dozen canvases on which to record the appearance of one hay-stack in a dozen lights.

We chose a canvas about four feet wide and three high; a simple representation of the colour-impression of three or four water-lilies on a pool looked down upon at an angle of thirty degrees. It was to form the annual gift of some special work of art by a wealthy American business man to his wife. One year it was a house, another a piece of sculpture. This year it was to be a Monet, and price was of no importance. There

was no question of bargaining. His agents did not permit him to accept less than a minimum, and he gave us the picture at the minimum—one hundred thousand francs. I calculated to myself, with a touch of secret envy, that for the cost of that one canvas, whose chief distinction was its signature, I could furnish a gallery of two hundred masterpieces of modern Indian painting, and bring joy, even relief from poverty, to a score of Indian artists whose works are technically, in their own sphere, as fine as that of the master impressionist, and that express not only the beauty that light reveals to the eye but the infinitely more precious quality of the light of the spirit.

There was something pathetically heroic in observing how the aged artist had adapted his art to the infirmities of age. His spectacles obscured one eye, as a result of the operation for cataract; the other looked like a single eye of Vulcan, misplaced and enlarged to twice its normal size by the lens. In this condition, subtlety of effect was beyond him. But he must paint or perish; and as he is not amongst the perishers, the painting had to conform to his needs. In his beloved garden he was full of exclamations of "très jolie!" over masses of almost audible colour in tulips, iris and pink clematis. Being entirely innocent of subjective inspiration he had made nature provide the objective matter of his art at the stage when his sensorium was capable of responding only to emphatic impacts. His latest phase, therefore, was one of heavy, blobbed painting of the fresh colours of spring and the fulfilled splendours of autumn.

A Japanese doll in his reception room attracted my attention. At once he flamed into enthusiasm, and took us through private rooms whose walls were completely covered with Japanese prints which he confessed to have been collecting since he was sixteen years old. These were the sole decoration of his rooms apart from his own pictures. "I have a

GRAND CANAL, VENICE (TWILLIGHT)

Chunde Monet



cult for Japanese art," he said, which, being further interpreted, meant that while oil painting was his vocation, Japanese colour-prints were the scriptures of his religion. "They were very great artists," he said very seriously. He named picture after picture mentioning the artist's name. His own specialisation in art demanded, for the satisfaction of his inner nature, a complementary but contrasted enthusiasm. From his own work as an impressionist in light he swung for relief to the work of oriental artists who saw objects with microscopic clearness, and who, because they had no need for light as such, had no need either for shadows. Yet, with fine largeness of spirit, the old western impressionist in oils regarded some of the eastern particularists in waters as "very great artists". He had passed beyond the illusion of bulk and the prejudices of one's own method, and knew that artistic achievement was measured, not by foot-rules or familiarities, but by the degree of fulfilment of a definite purpose through recognised means.

"Mon ami," he said with feeling and pride as I looked at a lithograph drawing of Manet by Degas (both prominent members of the impressionist school) set beside a photograph of himself on his own table. And I thought, as we said goodbye, that they were indeed friends of memorable name, but with the difference that, while the fight for freedom of expression had killed Manet in his prime it had served only to nourish and stimulate the stronger, steadier, perhaps more commonplace genius of Monet.

James H. Cousins

HEROES TO-DAY

By Weller Van Hook

THE old heroes were pictures, moving statues, warriors, giants, magicians, Colossi. They moved about, arrayed in gorgeous colours, as in brilliant canvases set in golden frames and these lighted at the most favourable angle with great clusters of waxen candles standing in silver candelabra. What an atmosphere of impossible purple haze stops their crudities off from us! The Homeric painter lets them cross the wine-dark sea and all they do, of wanderings, of battlings, of the snatching of victories or of the final exhalings of the spirit is viewed heroic, as when, amid tinted operatic clouds upon mountain acclivities two heroes of Wagner, in an atmosphere of orchestral chords appear and, at the denouèment, Wotan the God stands forth, all dim and heroic, to destroy His enemy with a glance!

How changed is our practical age! No more heroes are wanted. They have come to be a nuisance by multiplicity! The spirit of heroism is everywhere among men and women, boys and girls. Over a beer-saloon I once saw, at four o'clock in the afternoon, when there is no romance but plain daylight, a girl of thirteen dying of hydrophobia. For five minutes she might breathe, though with agony; then the teeth clenched together, the slender frame, the whole rocked throughout, was lifted by spasm from the bed on heels and occiput, and consciousness was in abeyance for a few moments; then hideously fate let her wake again for the jaws slowly to relax and the spirit to look out again from the eyes that had been dead. Many times this The mother was only a fat German woman; the room was not very tidy; the wooden walls of the house let through, and the near-by shingled roof reflected in, the stifling heat of the summer's sun. But what a pitiful agony was that Mother's! O Mary! Thou wert a Mother! The girl would soon die; that you could see-only a few more of those agonies would be needed to finish her. But what said the child to the Mother? "Never mind," said the girl, "don't feel so bad, Mother, it is not so painful!"

That was twenty years ago; the vision is burnt in forever. Nobody has ever written a poem about the little girl. No Arnold Winkelried paintings have been done of her. And, of course, no painter should put such ugly things on canvas. If we had heroines in these later days she would be one!

Did you ever visit the county hospital? There is where they take the down-and-outers, the people who have not succeeded and are supernumeraries about South Halstead Street. The wives and daughters are allowed to call on them between two and four each day. Feel this man's pulse, his artery is hard as a pipe-stem, his hair is gray and he says he is forty-five. Why is he thus and here! He would be a hero for you if you could read his life as the Gods can do. Never ceasing labour and care did it. You see his wages were small, and he hadn't wit enough to save. and often he was out of work. But he might have been a hero if he had but lived in the days of knighthood, long ago. To-day heroes are so common we have forgotten to call them so, and they are lost as to the distinction of heroism. This man sacrificed himself for his family.

What millions of heroes did the world produce when the great war raged! At first some of the young drafted men came for medical examinations with eyes that were red about the lids. Their sweethearts or wives were aghast in the little flat, at home! Tom was drafted! Heroically he went. And nobody must know that anybody had wept. I do not know whether Tom's body is in France, or whether he is clerk again in the foundry. There were so many, you know. But we never saw him again.

In the next block to me a young man in the twenties has been slowly dying for two years. Lately he could no longer move his legs, and when he wanted to rub his nose the nurse had to lift his elbows. But he could guide his forearms so that he could still rub his nose. In that limited way he lived, until he died!

In the last months God's Almoners of Mercy lightened his inner burden, although he had great pain. He gained new realisations of spiritual truths; he saw the place of pain in evolution, and, no doubt, when away from the body in sleep he was generously cared for, indeed.

When he died we did not know how we ought to feel. We were glad to know he was free. And yet we felt full of grief that the man could not enjoy his youth and its contest and the protracted struggle for existence, with touches of victory here and there.

Such a man, smiling at Fate and sustaining the women with jests as he lies enchained in an ossified body, would have been a hero in the old days. To-day he is not noticed; it would not be good form!

Oh, but God and His Sons, the Saviours of the world—They see; They know. These silent, self-forgetting heroes of to-day are making the world noble as they endure! Humanity is getting to be so well trained in heroism that heroism is a commonplace, cowardice the exception. O God! have not men learned their lesson when they have lived through it, every page and line of it, correctly and die knowing that they would be heroes, if there were any in these modern days! Yes, we know that such testings suffice!

Once the Grail Knights were the only true leaders and heroes of men. Now the younger ones are bearing some of the weight of the World's huge debt to the law! And not long now will the world-agony continue till it is lightened more and more. And the dawn of brighter, sweeter eras will be seen—in the East, Brother!

Weller Van Hook

SEEDS OF INTERNATIONALITY

T

THE Third International Congress of Psychical Research will take place in Paris from September 26 to October 2, 1927.

The Congress, which follows those of Copenhagen, in 1921, and Warsaw, in 1923, has for its object to report and discuss such scientific work as may have been accomplished since the last Congress, as well as to establish "an intellectual fusion between seekers of all nationalities".

Members of the Congress are those, only, who are invited to take part by their respective National Committees, or by the Organising Committee in Paris, and the National Committees must send in their lists of names by the end of December, 1926. Only members of the Congress will be allowed to speak or discuss, the languages admitted being English, German and French—preferably the last.

The subjects to be dealt with are classified under the following categories:

- I. Paranormal action on matter by the human being (tele-kinetic, teleplastic. etc.)
- II. Paranormal knowledge under all its already catalogued aspects (telepathy, clairvoyance, psychometry, prevision of the future, etc., to use the old terms until a definitive terminology be adopted.)
- III. Physics and Metapsychics (normal and paranormal psychophysics, human radiations, etc.)
 - IV. Biology, Psychology, Physiology and Metapsychics.
 - V. Laboratory practice (technique, instruments, etc.)
- VI. Terminology (of which the definitive establishment is urgent.)

Enquiries should be addressed to the Secretary-General of the Congress: Dr. Osty, 89 Avenue Niel, Paris (17), letters being marked: "service des Congres."

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The Fourteenth Session of the International Geological Congress was lately held in Madrid. This Congress is almost the sole survivor of the scientific congresses which formerly played such an important rôle in international scientific comity, and holds a unique position in that it is open to men of science of all nations.

The members numbered more than a thousand, many of whom had already taken part in excursions to the Canary Islands, Morocco or to Huelva and other places of geological interest in the south of Spain. Toledo, the Guadarrama mountains, the Balearic Islands, the Pyrenees, Asturias, and Bilbao, all of which excursions dealt with the wealth of varying interest peculiar to each place.

Naturally much of current geological interest was contributed, papers were-read, and many questions of interest discussed, but the greatest achievement of the Congress is considered to be the recreation among geologists from all parts of the world of the atmosphere of friendliness and cordiality that prevailed in the days which now seem so remote—before the War.

AN INTERNATIONAL SCHOOL

An International Boarding School is shortly to be established in Geneva, Mr. Charles R. King, B.A. (Balliol College, Oxford) will be the Headmaster. He is a teacher of unusual ability and influence, and has convictions as regards international comity and a belief that judicious education may help in removing misunderstandings between different peoples.

The Fifth International Road Congress, held in Milan during the early part of September, included delegates from fifty-two nations, ranging in size from the United States to the tiny republic of San Marino.

There were, in all, nearly two thousand delegates. The importance of the Congress was based on the growth of the road problem since the appearance of mechanical transport. Results obtained in different countries were examined, with an effort to combine the highest efficiency with the greatest possible economy.

II. INTERPLANETORY WORK

It may be remembered that some five years ago Prof. R. H. Goddard announced his intention of firing a rocket at the moon. He was convinced by experiments and calculations that it was possible to construct a self propelling rocket, capable of overcoming the earth's attraction, which would reach the moon in thirty-six hours.

The project was considered feasible by the American Association for the Advancement of Science and backed with generous financial support; however this rocket has not yet started on its 240,000 mile journey.

Two years ago a German scientist put forward a more sensational project—a rocket—large enough to hold two persons and capable of reaching the moon with its human freight. Volunteers even came forward to undertake the adventure but the rocket has not yet been fired.

News now reaches us that a party of Russian scientists intend to start on this same journey in the course of a very short while. No details have been given, but surmise is interesting. An initial velocity of rather less than seven miles a second would be sufficient to overcome the earth's gravitation and reach the moon in less than ten hours. But the intense heat generated in a body moving with that velocity in the dense lower strata of the earth's atmosphere would burn it to a cinder. Therefore the rocket would be obliged to begin its flight much more slowly, and attain the speed necessary to neutralise gravitation in the rarefied air some 200 miles above the earth's surface.

Theoretically it might be possible to reach the moon by some such method; but the plight of the travellers who might land on the moon is not pleasant to contemplate. They must conduct their exploration handicapped with heavy oxygen apparatus with which to breathe. The temperature of the lunar night, lasting two weeks, would be far worse than that of the polar region; while in the equally long day the terrific heat of the sun, untempered by atmosphere or cloud, would be unbearable.

And the return journey! The rocket must of course be fired from the moon at the earth. Once safely started on its earthward voyage, the rest should be easy; for the velocity necessary to overcome the lunar pull would be barely a mile a second instead of seven as when leaving the earth. When nearing the earth trouble would begin for it would be necessary to maintain a slow speed, for all the while the speed of the rocket would be accelerated by the gravitational pull downwards.

Visionary as a trip to the moon and back may seem, so many miracles have been achieved by the scientist and inventor in the last quarter of a century—wireless and the conquest of the air, to mention only two—that even this amazing adventure cannot be ruled out as impossible.—Extracts from *The Observer*.

CORRESPONDENCE

A FATEFUL FORECAST

THE other day when I took down from my Library shelf a volume on "Peer Gynt" a newspaper cutting fell out. It was from the Manchester Guardian and was dated the 21st June, 1913. It contained a remarkable prophesy about the Great War by Tolstoi. I sent the cutting to the Editor of The Manchester Guardian and he has reproduced it in the issue of Monday the 20th September, 1926, page 5. I am sending you this paper as the information may be useful to you and the readers of THE THEOSOPHIST. Perhaps you or some of your staff may be able to give some clue as to who the "writer of little military training is" who is to hold Europe in his grip till 1925.

A correspondent has come across a cutting which has a striking and a tragic interest. On June 21, 1923, "Miscellany" alluded to a prophecy supposed to have been made by Count Tolstoy and sent by him to the Tsar, the Kaiser, and the King of England. Tolstoy stated "the great conflagration" would start about 1912, the first torch being lit in S. E. Europe; it would develop in the year 1913 into a destructive calamity. He continued: "I see Europe in flames and bleeding, and hear the lamentations of huge battlefields. But about the year 1915 a strange figure enters the stage of the bloody drama. He is a man of little military training, a writer, but he will hold most of Europe in his grip until 1925. After 1925 the greater part of the Old World will form a Federation of the United States of Nations." Allowing a little latitude in the dates we can, unfortunately, compliment the prophet. But what of the writer? Somebody at the time suggested Mr. Roosevelt. President Wilson, of course, filled the part much better, but he was defeated and died too soon to fulfil the prophecy.

JAS. S. McConechy

Halton Bank
Eccles. Old Road
Pendlebury

BISON

On page 225 of your issue for May last you have a paragraph stating that "the bison in North America is within a year or two of extinction at the hand of man," and I think you will be pleased to know that this gloomy prophecy is entirely incorrect.

So far from being close to a total disappearance the facts are that in our great National Park, at Wainwright in Alberta, which is 15 miles long by 13 wide, the last remnant of a herd of these animals was placed by our Government in 1907. Since then the herd has increased to nearly 12,000 head, of which some 2,000 have been killed for their meat and hides, in order to avoid over-taxing the capacity of their grazing grounds.

Another 1,600 of the younger animals were shipped in the summer of last year to the Wood Buffalo Park, 700 miles further north, where they can run wild in an area of nearly ten thousand square miles of pasture, so that a very large and constant increase may be confidently expected. I trust you will kindly give this information the publicity of your pages.

I would appreciate your further kindness if you would let me add here, or insert as a separate note elsewhere, that I am trying to complete a set of *Lucifer* and of THE THEOSOPHIST'S issues prior to 1900. If any of your readers have copies of either magazine that they do not wish to keep, and will write me I will be glad to purchase them—if undamaged.

N. W. J. HAYDON

564 Pape Avenue Toronto, Canada

ORDER OF SERVICE

FOR THE DEFENSE OF THEOSOPHY AND THE THEOSOPHICAL SOCIETY

Aim.—The aim of the Order of Service is:

To defend Theosophy against limitation, materialisation and misconception.

To defend the Theosophical Society against every deviation from the three aims laid down in its Bye-laws.

Ways and Means.—The Order of Service tries to attain this aim:

- I. By holding high the principle:
- (a) that only that insight which each one has been able to experience as Truth for himself and from within himself can be Theosophy;
- (b) that informations of others can never form the basis or essence of the Theosophical conception of Life, but at the most ought to be considered as a help or encouragement in the search of Truth.
- II. By fighting against misconceptions with regard to Theosophy and the Theosophical Society, especially by contesting the often proclaimed, but mistaken idea, that the Theosophical conception of Life and the World could be based upon belief on authority.
 - III. By putting into action all means in order to prevent:
- (a) that the Theosophical Society should be confused with, or influenced by parallel movements, to which the Order is not inimical, but with regard to which, exactly as the Theosophical Society, it holds the same position as with regard to every other religious, philosophical, scientific or political movement.

The Order acknowledges that one aspect of the Truth may be embodied in the forms of those parallel movements, but it is of opinion, that the Theosophical Society may not identify itself in any respect, with these movements, because this would become a fatal limitation for the Society, whereas Theosophy is and must remain, the White Light, which is above all such forms and which the members of the Theosophical Society in the first place must try to carry forth into the world.

- (b) that the Theosophical Society, as such, should be connected with any religious, philosophical, scientific or political movement, as hereby it would become limited, which would be absolutely in conflict with its all-embracing character.
- (c) that the Theosophical Society as such, should proclaim formulated "truths" or proclaim "statements" with regard to such truths, as this would be equivalent to a limitation of its aims.

- IV. By tracing out all causes which might lead Theosophy and the Theosophical Society to be confused with cr clouded by parallel movements, which might limit its broad outlook.
- V. By awakening the interest of all members of the Theosophical Society for the Theosophical Society and by inciting its members to support the Theosophical Society efficaciously with all their energy both morally and materially so as to ensure its further integral existence.
- VI. By doing everything which will further be conducive to its aim and is not in conflict with the Bye-laws and Regulations of the Theosophical Society.

Constitution.—All those members of the Theosophical Society can become members of the Order of Service, who are in perfect accordance with the aspirations of the Order and are prepared both in word and deed, as far as lays in their power, to promote its aim.

Only those can sit on the Committee of the Order, who have no personal connection with those parallel movements, which might give some cause of confusion with the Theosophical Society, or which by their influence might impel the Theosophical Society in a definite direction.

J. P. VAN A ARTSEN,

Member of the National Council, Theosophical Society, Dutch Section.

DR. D. ALBERS,

Member of the National Committee, Theosophical Society, Dutch Section.

J. W. GOUDSBLOEM,

Member of the National Council, Theosophical Society, Dutch Section.

H. A. Kooy,

DR. CH. A. VAN MANEN, Nassaulaan 4, The Hague (Holland), Foreign Secretary of the Order of Service.

THE THEOSOPHICAL FIELD

TOC H

A RELIGIOUS movement, with a strong bias towards brotherhood and service, which is taking root in the Commonwealth of Australia is that of "Toc H," founded by Padre Clayton in 1920 to carry on in the times of peace the spirit of sacrifice and service which irradiated the years of war with a celestial light. The movement had its origin in a "Christian Inn" founded in France in November, 1915. The Inn which was intended to be rest to the weary, courage to the depressed. faith to the seeker, possessed an upper room, a chapel, with a carpenter's bench taken from the garden as an altar. During the war the tradition of undying service and courage gained by Talbot House (as the Inn was called) was a flame in the dark night of the trenches near which it was placed. Those who entered "Toc H" became a great brotherhood of servers with a motto "all rank abandon ye who enter here". The brotherhood of "Toc H" in Australia and in other parts of the Empire where it lives and grows, draws to its ranks those desirous of remembering the sacrifice of the glorious dead, and who endeavour to keep that lamp of sacrifice burning in times of peace through the sacrificial lives of its members. Toc H is formed into groups, which in time become branches. A job master in touch with the needs of the community in which Toc H exists apportions a job a week to active members. These jobs extend over every phase of activity from the regular helping of orphan boys in an orphanage to the pruning of the fruit trees of a widow in the county, or the singing at regular times to those who are lonely and sick. ceremony of Light, and the Initiation ceremony, are beautiful with an impressive simplicity. The question is asked by the leader "what is the Lamp of Toc H?" and the answer given is "The lamp of maintenance." "How was it lighted?" is the second question, and the answer given is: "By unselfish sacrifice." The third question is, "How is it maintained?" the answer being, "By unselfish service". A striking phrase by the Leader is: "With proud thanksgiving let us remember our Elder Brethren."

The Toc H League of Women Helpers is an auxiliary movement formed to do among women and girls that which Toc H proper does among the boys and men.

TELEVISION

The possibility of "seeing by telegraph" was fully recognised many years ago.

The problem of television, however, is an immensely more complicated one, and even the most optimistic of scientific men had begun to think that it would be many years before the first glimmering of a practical method would be developed. We were therefore agreeably surprised on making a visit to Mr. J. L. Baird, to find that he had installed there a transmitter and a receiver which prove that he has made great progress in solving the problem. We saw the transmission by television of living human faces, the proper gradation of light and shade; and all movements of the head, of the lips and mouth and of a cigarette and its smoke were faithfully portrayed on a screen in the theatre, the transmitter being in a room in the top of the building. Naturally the results are far from perfect. The image cannot be compared with that produced by a good kinematograph film. The likeness however was unmistakable and all the motions are reproduced with absolute fidelity.

The general principle utilised by Mr. Baird is not difficult to understand. The image of the object to be transmitted is made to traverse a cell sensitive to light. This cell modulates an electric current. When the light on the cell is intense the current is large and when the cell is in shadow it is weak. At the receiving station the current controls a source of light which traverses a ground glass screen which moves in exact synchronism with the image at the transmitter. The spot of light is therefore bright when the light on the transmitter is intense and dark when it is in shadow.

The light from the image moves over the screen about ten times a second. Hence, owing to the persistence of vision, a complete image is obtained . . .

It is natural that Mr. Baird and his partner Mr. Hutchinson, should contemplate a great future for television. They are taking steps in the direction of having a broadcasting system of television for London. Every possessor of a "televisor" will be in a position to see on his screen the performers in operas and plays as well as

¹ At Motograph House in Upper S. Martin's Lane, London, W.C.

hearing them. They expect to make a start in this new system of broadcasting next year. The new discovery will in no way interfere with the ordinary British broadcasting. The Post Office officials seeing the probable advent of a new British industry, regard the scheme with benevolent neutrality.

Those of us who remember the advent of the telephone in 1876, and remember then how little its importance was realised, will hesitate to criticise this new invention. There is endless scope for improvement.—Nature.

* * * * *

Education by travel forms one of the great means to-day whereby the basis of brotherhood may be strengthened between man and man, nation and nation, and a further illustration of the recognition of the value of this form of Education has been the arrival in Australia, during the last month, of a group of English public schoolboys under the leadership of the Rev. G. H. Woolley, V. C. Upon the youth of to-day rests the responsibility of the future, and the advent of the English boys who will be guests in the homes of Australian people during their stay in the Commonwealth holds the promise of a large harvest of sympathy and understanding in the days to come.

* * * *

Great impetus has been given in New Zealand, following the example of many other countries to a general change of public opinion upon what constitutes cruelty to animals and exactly what is man's relation to that kingdom, by an Animal Welfare Week.

Excellent meetings were held and sermons preached in the churches, both of which were broadcasted; and teachers co-operated by making every effort to win the children with demonstrations and special instruction in schools throughout the land.

"Man's dominion over animals," said one speaker, "is a tremendous trust, it is as the power of the Viceroy of God".

Those who are actively cruel possibly are acting in their ignorance and with a change of mind may be as active in the cause of good; the inactive are possibly not ignorant but merely cold, having no love, or thought of suffering outside themselves.

Man's dominion over inanimate creation is increasingly extending. Since the first day when he made fire with flint force after force has been brought beneath his sway. Discovering the laws that these obey, he has been able to make use of them and heat, light, electricity and radium with many another servant of man's dominion have yielded him their tribute.

But note this well—man himself has not given the laws that these things obey. It is his own obedience to these laws, his knowledge and acceptance and subservience to them, that is the condition that the Earth makes in serving him.

So man's extending dominion over creation is a delegated one, he cannot exercise it as, or say it is his right, and in just such position does he stand with his dominion over living creatures beneath him in the scale of life.

The nearer creatures come to man's domestic life the more dependent upon his care have they become; it is then his duty to dispense food, shelter and healing to them. In untamed nature they could fend for and feed themselves but by becoming man's associates and servants they have relinquished that capability and are for ever at his mercy. For had man left them in the home God made for them they could not suffer as they do, their instinct used to tell them where to shelter, how to get their food; man dulls that instinct when he uses yoke and tames the wild free things and brings them to his service and his ways.

Man did it—for his purpose, years and years ago maybe, but the karma still belongs to man and responsibility will return again and yet again until it will be recognised as such by him and the debt paid. The starving dog outside the gate is not a scavenger, his filthy coat and sores bear witness to this fact, but they are there because the life that he is forced to live was never planned for him by God but forced on him by man; who stole the birthright that was his and left him nothing in its place but leave to suffer and to starve.

Man has to recognise and know within his heart that it is his duty to be Godlike in his care for animals; reforms may come and laws be passed but only from man's heart will come that deeper spirit of reform which will bring about a complete change in the attitude of mankind to the lower kingdom and so lose yet another chain which holds us from the attainment of the higher kingdom which we strive in vain to reach.

REVIEWS

Glimpses of Masonic History, by The V. Illus. C. W. Leadbeater, 33°. (Theosophical Publishing House, Adyar. Price Rs. 7.)

This is a wonderful work of research which should be of entrancing interest to everyone, but to Freemasons it will have a special value as it contains such a veritable mine of knowledge regarding the origin and the history of Freemasonry, that for long ages has been buried beneath the oblivion of the past. Our brother C. W. Leadbeater, the author, great brother of the Light that he is, in throwing light upon our Masonic records of the past, has added yet one more to his many inestimable acts of brotherly service to the World.

The book contains also much useful information about the purpose of Masonic ceremonies gleaned from many existing recognised works on the subject, coupled with knowledge obtained through original clairvoyant investigation of the ancient Mysteries of many nations; the latter being a method which, when carried out by a properly trained clairvoyant, is gradually becoming to be recognised as more reliable than old historical documents, which nearly always contain misstatements and evidence strongly coloured with the special opinions of the writers.

In his clear and easy style the author relates how Masonry derives its origin from that bounteous fount of all great religions, which is for ever pouring forth its light on this dark world, the Great White Brotherhood; that wonderful Supreme Council of men made perfect Who are the real Master Masons, and Those Who have risen above even that lofty stage, the true Grand Elect, Knights, Princes, Grand Patriarchs and Pontiffs, Ill. Chiefs and Sovereign Commanders. Within the Temple of T.G.A.O.T.U. sits that Great White Lodge, the highest of all of our Earth, presided over by the King represented by His Blazing Star; there sits the H.O.A.T.F. with Heads of other exalted Offices and Their splendid Brn.—a truly magnificent company working Higher Degrees under the Will of T.M.H., of which we know nothing, assisted by Their Angelic Hosts, through which our World is ever guided.

From time to time, the author tells us, into that Grand Lodge are initiated those of our humanity who, through service to their fellow men have proved themselves fit to be received as apprentices into its lower ranks where greater service becomes possible. And our Masonic Lodges here below are faint reflections of that higher Lodge and are intended to be one of the approaching gateways into it. All religions have had their Mysteries and their Occult Schools, and Masonry, to quote from the author,

as tradition has always indicated, is the direct descendant of the mysteries of ancient Egypt, and its purpose is still to serve as a gateway to the true mysteries of the Great White Lodge. It offers to its initiates far more than a mere moralisation upon building tools, and yet it is founded upon the purest principles of piety and virtue for without that practice of morality and the living of the ethical life no true spiritual life is possible . . The Masonic Rites are thus rites of the probationary Path, intended to be a preparation for true Initiation, to be a school for training the Bn. for the far greater knowledge of the Path proper.

The author explains how Masonry is not only a system of occult symbols enshrining the secrets of the invisible worlds, but how it has a sacramental aspect in the rituals of its degrees, which are intended to invoke spiritual powers for three purposes. Firstly, to awaken within the Bro. receiving the degree the aspect of consciousness corresponding to the symbolism of the degree; secondly, to help all present; and thirdly, by mass invocation to call down, for the upliftment of all, the blessing of the Great Ones and the cooperation of the beautiful Angel kingdom. In the words of the author:

And each of our rituals, when properly carried out, likewise builds a temple in inner worlds, through which the spiritual power called down at the initiation of the candidate is stored and radiated. Thus Masonry is seen, in the sacramental sense as well as the mystical, to be 'an art of building spiritualised,' and every Masonic Lodge ought to be a channel of no mean order for the shedding of spiritual blessing over the district in which it labours.

As to the antiquity of Masonry, the author traces that to the earliest Egyptian civilisation. He takes us far back to the conquest of Egypt by the Atlanteans which took place somewhere about 150,000 years ago, and it is to that age that we are told to look for the origin of Masonry. He traces Masonry from the Egyptians through the Jews to the Roman Collegia, and then through the Mediæval Guilds and the York Constitution; the latter having its line of descent direct from the Roman Collegia which survived in England after the departure of the Romans. But the line of descent is far from pure as, apparently, Masonry has passed through all the great civilisations of the times and has taken from each a colouring which has affected its allegory and its symbology. It has intermingled with the Mysteries of Chaldea, the Mithraic mysteries, those of ancient Greece, Crete.

those of the Essenes and even the Judæan Tribal worship has left its mark upon them. As the author says:

These traditions have crossed and recrossed one another constantly incoughout the centuries, have influenced each other in all sorts of ways, have been carried from country to country by many messengers; so that Masonry which emerged in the eighteenth century bears the signature of many lines of descent of many inter-acting schools of mystical philosophy.

It seems wonderful how such a very ancient line of tradition could come down to the present day in any kind of living form but, as the author says,

behind all these different movements, utterly unknown except by the few disciples charged with the work of keeping alight the sacred tire during the Dark Ages, stood the White Lodge itself, encouraging all that was good in tuem, guiding and inspiring all who were willing to open themselves to such influence.

Such are the unseen ways by which the world is guided!

Some important references are made to the admittance of women into Freemasonry in olden times, and this information will be of much interest to the Co-Masonic movement which is rapidly becoming such a power in the land. In Chapter III the author writes:

"One feature of those Cretan mysteries especially attractive to Co-Masons is that in them women were admitted as well as men The admission of women was the practice of almost all the Mysteries of the ancient World, but clearer traces of the fact remain in Crete than in any other Country." . . . "In both Egypt and Greece, as we have seen, women were admitted to the Mysteries, and were able to penetrate into the innermost sanctuaries as well as men." 1

Further on in the same chapter reference is made to the advent of The V... I... Bro. Annie Besant, 33°, to the leadership of the British Co-Masonic Order, and to the fact that then the direct link between Masonry and the Great White Lodge, which has ever stood behind it (though all unknown to the majority of the brn.) was once again re-opened.

In Chapter II there is a very beautiful account of the ceremony of the consecration of a Lodge seen by clairvoyant vision, showing what an important part the great Angelic hosts play in ceremonial when correctly carried out. In chapter VIII reference is made to the rise of Gothic Architecture in Europe in the twelfth and thirteenth centuries

which was inspired directly by the Head of all true Freemasons throughout the World, as part of the plan for the development of the fifth or Teutonic sub-race.

Apparently this was carried out through the joint efforts of Operative and Speculative Masons. This chapter also explains the effect of architecture upon the consciousness of the people—a little studied subject.

¹ See also Chapter XII.

In the last chapter much is written about the Co-Masonic Order and the future of Masonry. It seems as if Masonry certainly has a great part to play in the future civilisation. It has not been for nothing that the ancient rites contained in Masonry have been so carefully guarded and preserved throughout the countless ages and have been handed over to us at the present time, when we are standing at the beginning of a new age and are expecting the coming of the World-Teacher again. For the coming of the World-Teacher has always marked the revival of the mysteries.

Then, to quote once again from the author:

He, too, will surely take the sacred vessels of the Mysteries and fill them anew with His own wonderful Life; He, too, will mould them according to the needs of His people and the age in which they lived. For the influence of the sixtn ray, the ray of devotion which inspired the Christian mystics, and the glorious Gothic Architecture of the Middle Ages is passing away, and the seventh ray is beginning to dominate the world—the ray of ceremonial magic which brings the especial co-operation of the Angel hosts, of which Masonry itself with its many coloured pageant of rites is a splendid manifestation. Thus in the coming days . . . we may look for a restoration to the worthy, and to the worthy alone, not only of the full splendour of ceremonial initiation, once more to be a true vehicle of the Hidden Light, but also of that secret wisdom of the Mysteries which has long been forgotten in the outer Lodges and Chapters of the Brotherhood. S . . . m . . . i . . . b . . .

In reviewing such an exceptional work it is necessary to quote very fully from its pages, as without that it would not be possible to give a proper idea of its unique value. The book is a sister volume to the author's *Hidden Life in Freemasonry* and in order to obtain the full benefit of the author's great occult and historical knowledge on the subject both volumes should be read. Hitherto Freemasonry has coldly closed its doors on enquirers who seek for information concerning its true purpose, probably because so little has been known, but now, thanks to our brother, the author, so much interesting information is available many should be attracted towards its portals.

The Publishers should endeavour to place this useful work on the shelves of as many booksellers as possible so that it may reach the book-buying public, and every Masonic Library should have a copy in its book-case. The book contains some good illustrations and it has a full reference index which should be of use to students. The printing and binding are excellent.

L. A.

How a World Teacher Comes, as seen by Ancient and Modern Psychology, by Dr. Annie Besant, D.L., P.T.S. (Four Lectures delivered at the Queen's Hall, London, during June and July, 1926.) (T. P. H., London. Price 2s. 6d.)

In these four powerful lectures recently delivered to huge public audiences in London, Dr. Annie Besant, in her beautiful language, once more told the Western World of the return of the World Teacher, He Who in the West is known as the Christ, again to dwell on Earth to bring happiness to the hearts of men and to give peace and enlightenment to the Nations of the World. For seventeen years, or so, this loyal messenger of the Great Ones has been travelling about the Earth proclaiming this wonderful message, but never before from a public London platform has she told her audience that what she is proclaiming is the result of her own personal knowledge; that she herself has stood in His August Presence in the higher realms and has conversed with the Great Teacher, and has heard Him say that He is coming to His World.

She declares that she is one of His chosen apostles, and that she has spoken, and will speak again, at the command of Those Whose servant she is. And to-day there are many around this great apostle who know her sincerity, who reverence her for her many acts of service to the World, who know something of her greatness, and who realise the truth and beauty of the Message that she is bearing to the World. And there are many who were present on that memorable occasion, not many months ago, when for the first time for two thousand years the World Teacher spoke on Earth to men.

But apart from the general message they contain, these lectures were given for the particular purpose of explaining to the West the manner in which He will express Himself to the people, the method to be adopted by the Lord for His manifestation to the World; how He will use the body of His disciple, Mr. J. Krishnamurti, which has been carefully guarded and prepared for this special purpose—as in the past the body of the disciple Jesus was prepared and lent to the Christ, as was known to the Gnostics of the early Christian Church.

To the Western mind the idea that the body of a disciple may be used by another appears strange, as the West are unfamiliar with the philosophies and the psychology of the East and all Western thought on such subjects is yet quite young. But Dr. Besant explains this most difficult subject, what might be called the psychology of His advent, in her clear and easy manner, giving evidence and arguments based on Eastern and Western psychology, the investigations

of psychical research, Eastern philosophy and the knowledge and experience of Christian mystics.

She says her arguments are not intended to convince but to stimulate serious thought, and she implores the World not to treat her message with ignorant ridicule, but to halt awhile from the many petty activities to which people attach themselves, to which they give so much over-importance, and to give some serious thought to the real things that matter, of which at present, this is by far the most important. She appeals to everyone from the depths of her great heart, through the best of her brilliant intellect and through all that is spiritually great in her, to consider the possibility that in this twentieth century things should happen again in this old, old World that have happened so many times before.

The printed words of her soul-stirring lectures are indeed inspiring, as her lectures always are, but necessarily on paper they lose much of that marvellous inspiration that flows to all present when she is delivering Their message to the World. For at such times something of Their peace and power radiate through her, and then the consciousness of those present is temporarily raised to a high level of understanding and intuition, and for a moment some may actually catch a glimpse of the light she bears, which once seen can never be forgotten.

These lectures contain a beautiful message delivered by a gallant Soul in convincing and expressive language, and if words can move the World surely these words will—or, perhaps it would be more true to write—her words have already moved the World.

L. A.

Bengāli Religious Lyrics-Sākta. Selected and translated by E. J. Thompson and A. M. Spencer. (Heritage of India series. Association Press, Calcutta.)

This is a welcome addition to the growing literature of the Heritage of India series, and is a fairly scholarly contribution in small compass, of the Sakta literature of Bengal and its appreciation. The hymns and lyrics translated in the present volume, bear to the existence of Saktas, worshippers of the female energy. Their worship is an expression of the long existing recognition in India of a dual principle in nature Purusha (male) and Prakrti (female). For all our purposes saktism may be considered as the worship of Purgā or Kālī. A vast literature of lyrics has grown up in Bengal about

this, which the editors have translated with great erudition and scholarship in the present book. The introduction is a valuable and highly commendable interpretation and history of the religious lyrics of Sakta in Bengal. In welcoming this book, we congratulate the translators on their great success in the correct and sympathetic understanding of the religious literature of Bengal.

R. V. P.

The Activities of Uranus and Neptune, by Helen H. Robbins. (The Theosophical Publishing House, London. Price 1s. 6d.)

This interesting little booklet of 70 pages has been written with the object of studying the influence of the planets outside our solar system, tracing thereto (astrologically) the world changes we see around us. The writer covers the whole subject in five chapters, dealing with both planets (Uranus and Neptune) first astronomically, (in two chapters) going upon known data with regard to them (which must have demanded considerable research), and then astrologically, giving a chapter to each. Finally she sums up by considering Uranus and Neptune together.

For an astrological student who has studied these particular planets for many years, the work is full of interest, for it confirms similar theories that have been evolved during those years. But what came as a new thought was the clever suggestion of connecting Neptune with psycho-analysis and its growing recognition during the last decade or so. Her reasons for advancing this idea should be absorbed and thought over by those interested in the matter, for there is no doubt that this planet is concerned with the sub-conscious and it may be that the opposition of Uranus to Neptune (1910 and thereabout) might stand for the descent of the experimental mind of a Jung or a Freud into the world's "Unconscious" becoming more recognised whilst Neptune was in the sign Leo (associated with the solar plexus and the emotions) and to become a definite feature of the world's thought from 1928 till 1940 as he passes through the earthy sign Virgo.

There is no doubt that most of the new scientific discoveries and those activities associated with social reform can be traced (astrologically) to these planets but it would not have occurred to many until they had followed the thoughts of this writer, with suggestive dates given for her reasonings; from time to time. Altogether an interesting little book and with no technicalities to puzzle over for those not initiated into the science.

B. A. R.

The Vocabulary of the Greek Testament, by James Hope Moulton, D.D., D. Theol. and George Milligan, D.D. (Hodder & Stoughton. Price 16s. 6d.)

This is part V of this series and we cannot too strongly recommend it to those who are taking up a special study for which it would lend itself and be of extreme use. The authors are well known and that in itself is high recommendation.

C.

BOOK NOTICES

The Indian Colony of Champa, by Phanindranath Bose. (T. P. H., Adyar. Price Re. 1-3.) A booklet, concise and of great value in its own particular subject. We most heartily wish it the success it merits.

An Introduction to the Study of the Kabalah, by William Wynn Westcott. (Watkins, London. Price 3s. 6d.) with diagrams. The author is well known in many walks of life and a contribution by him will be welcomed and we are sure will be of value to those who are students of this subject for much knowledge is to be gained from this book of sixty pages.

The Book of Genesis Unveiled, by Leonard Bosman. (The Dharma Press, London. Price 3s. 6d.) This is a useful contribution to the world of books which seek to explain and open up mysteries and that is what Leonard Bosman has helped to do in this short volume, just published. We wish it all success and a ready sale.

An Occult View of Health and Disease, by Geoffrey Hodson with a preface by the Rev. Oscar Kollerstrom. (T. P. H., London. Price 1s. 6d.) This book has much to recommend it and we hope that it will find its way into the hands of the many, specially through public Libraries so that the people may profit thereby, for there is much to learn from its pages.

Towards a New Era in Healing, by Sheldon Knapp. (C. W. Daniel Co., London. Price 1s. 1d.) One of those innumerable little books that advocate what is termed spiritual healing with many quotations from religious writers. A useful booklet.

I'he Religion of the Future, a Declaration of Faith and its Basis, by the Rev. C. B. Johnson, F.R.A.S.Z. (C. W. Daniel Co., London. Price 3d.) A pamphlet which shows that Christianity is taking a wider view of the words of the Founder and a great advance on most of the pamphlets on Christianity which come to our hand.

A Plea for Judaism. by Leonard Bosman. (Association of Hebrew Theosophists, Adyar. Price As. 6.) A useful pamphlet which shows up the points wherein Theosophy can help to elucidate the Jewish Faith and thereby show a common bond in all the religions of the world.

How Spirits Communicate, by the Rev. Vale Owen, and From the Dead, by Recorder, are two of the many booklets we receive on the subject of communication with the dead. The first author has won for himself a name in this connection. We have many of these sent to us and they are of use in so far that they bring the reality of life after death to those who apparently cannot be brought to that conviction in any other way.

Four Little Plays for Children, by E. H. Price 9d.

The Unswerving Law, A drama of Reincarnation.

The Conversion of the King, A drama in one act. Price 1s. each. All are of value, each in its separate way, for spreading the truths of Theosophy very simply, through the stage. All could be acted by children which is to their great advantage.

The Ancient Murli and Witness of the Ancients, both by T. L. Vaswani. (Ganesh & Co., Madras. Price As 4. each). Both pamphlets are calls to Brotherhood from different aspects and are well worth careful reading and distribution. We welcome all from this author.

Poems to the Master, by Mary C. A. Bright. (T. P. H., Adyar. Price 1s.) A booklet of poems with a preface by Ernest Wood. In this collection there are many lines which will attract and inspire and everything is worth while which helps another over a stile in life's long way.

MAGAZINES

The New Era, writing, rather especially, from the point of view of British parents living abroad, faced as they are with the problem of education for children who of necessity must eventually be left in England in school, the value of a magazine like The New Era cannot be over-estimated. While there are many parents who, welcoming this new era and its ideals of education, are only too anxious that their children may benefit from these opportunities which are now presented, it is very hard to keep in touch with and to form unbiassed opinions on the various educational reforms taking place in the West.

The decision also is more acute since once the child is left, oceans will lie between and the guardianship must often be transferred to one who is a total stranger.

The New Era supplies this need, offering the opinions and ideals of some of the greatest educational reformers of the day and on an entirely international basis.

The magazine has many other charms for those in Western homes, notices of lectures taking place and lending library; those in the East are grateful for reviews of children's books; detailed and illustrated articles on some of the chief pioneer schools, and will even welcome the advertisement pages which deal exclusively with schools run on these modern lines and to be found in almost every part of Britain.

Service as the name implies, is a magazine devoted to activities for the upliftment and betterment of mankind, or rather one should say activities in the service of all living creatures.

The magazine is the monthly record of the interests of the Theosophical Order of Service, an international movement which aims at being "An Organisation of all who love for the service of all who suffer".

The problems dealt with in its pages give opportunity for everyone to find his special place and interest if he would join the ranks of servers, the ranks of those who know wherein true greatness lies. The thoughts brought to one's mind at first, on glancing through the varied articles relating to the work in progress and ideals held out for work to come, are the message "Peace on earth and good-will towards men"; and, that here one sees a movement where idealists are actively expressing their ideals in daily life.

One reads of working boy's clubs, help for the blind, books, toys whatever it may be, collections of books for Indian prisoners, animal welfare weeks, and health reforms—but look a little closer and you soon will see the immensity of work that lies ahead before the ideal is even within hope of realisation.

Humanitarianism still remains a complete misnomer in the face of crying needs of prison reform, of so-called sport, traffic in worn out horses and a mass of other ills of which we are so ignorant or else, on having caught a glimpse, with horror shut our eyes and will not see.

Service will show the way to those who want to see; it seems to say—the fields are white already to harvest but the labourers are few.

BOOKS RECEIVED

The following books have been received and will be reviewed in an early number:

The Soul of Jack London, by Edward Biron Payne (Rider & Co., London); The Secret of Ana'l Hagg, by Khan Sahib Khaja Khan, B.A. (Hogarth Press, Madras); Knowledge and Dream, by Colin Tolby (Hodder & Stoughton, London); A Golden Book of Francis Thompson, by John A. Hutten, D.D. (Hodder & Stoughton, London); How a World-Teacher Comes, by Annie Besant, D.L. (T.P.H., London); The Hidden Powers in Man, by M. N. Ganesa Iyer (P. K. Vinayaga Mudaliar, Madras); Glimpses of Masonic History, by C. W. Leadbeater, 33° (T.P.H., Adyar, Madras, India); Sémélé, Poem Dramatique, by Inan Grozev (Imprimerie, Sofia); Bhagavad-Gītā Upanishad, Trans. by Parameswara (The Victoria Press, Nagercoil); The Gates of Horn, by Bernard Sleigh (J. M. Dent, London); Origen and His Work, by Eugene De Faye (George Allen & Unwin, London); An Outline Introduction to the History of Religions, by Theodore H. Robinson, M.A., D.D. (Oxford University Press, London).

OUR EXCHANGES

We acknowledge with many thanks the following:

Isis Revista Teosofica Portuguese (May), Light (September), Revista Theosofica Chilena (June), The Theosophical Review (September), Modern Astrology (September), Teosofia (June, July), The Canadian Theosophist (August), O Theosophista (January to July), Theosophy in New Zealand (September, October), El Loto Blanco (September), League of

Nations Monthly Summary (July), Service (July), The Servant of India (September), Revista Teosofica (July), The Calcutta Review (September), The Messenger (July).

We have also received with many thanks:

The Eastern Freemason (July), El Mensaje (July), The American Co-Mason (May), Herildo Teosofico (June), Norsk Teosofisk (July, August), De Teosofische Beweging (July, August, September), Toronto Theosophical News (August), Espero Teozofia (April, June), Museum of Fine Arts Bulletin (August), The Centre (August), Teosofica en Yucatan (May, June, July, August), Teosofi (July, August), Norsk Teosofisk Tedsskrift (May, June), The Cherag (September), Rencarnazione (April, May, June), Pewarta Theosofie (September), Revue Theosophique (August), The Occult Review (August, September, October), The Vegetarian and Fruitarian (August), Reality (August), Milk and the Public Schools, The Vaccination Inquirer (July, August, September), Commercial and Industrial India (August), The Vedanta Kesari (August), Rural India (July, August), The Open Court (July), Heraldo Teosofico (August), The World's Children (September), Blavatsky Press Bulletin (October), The Indian Thinker (October), Theosophia (September), The Mahā-Bodhi (October), The Young Theosophist (July), The Beacon (August), Prabuddha Bhārata (October).

THE ALL-INDIA THEOSOPHICAL CONVENTION OF 1926

THE next Theosophical Convention will be held at Benares. The dates as finally fixed will be duly notified.

Delegates will be received at the "Benares Cantonment" station from the 23rd December. Delegates wishing to come earlier should notify same to this Office.

Delegates.—All members of the Theosophical Society are welcome as delegates. They must register their names as delegates not later than the 1st December: delegates un-registered at this date cannot be guaranteed accommodation. Intending delegates should notify the Asst. General Secretary, T.S., Benares.

Non-delegates (accompanying members) should get the permission of the Executive Committee before they can be provided with accommodation.

Registration Fees.—Every delegate to the Convention, whether a visitor to Headquarters or a resident therein, must pay a delegate's fee of Rs. 2. Each non-delegate accompanying a member must pay Rs. 3. Children under 16 are exempted from the non-delegates' registration fee. No name will be entered as a delegate or non-delegate desiring accommodation, unless the name or names are registered before 1st December. Registration Fees must be sent to the Asst. General Secretary.

Room.—A limited number of single and double rooms may be reserved at a charge of Rs. 5 and Rs. 10 respectively. Iron camp-cots will be supplied at an extra charge of Rs. 3 each. Money must accompany the request for reservation and cots. All efforts will be

made to meet the wishes of delegates applying for separate rooms, but everything will depend upon the number of delegates and the accommodation available.

N. B.—No refund of any kind will be made in case of delegates not being able to attend the Convention.

All available accommodation in the quarters occupied by the residents in the Section Headquarters compound has been taken up by the Housing Committee and persons who wish to be the guests of any resident must apply through this Committee.

Meals.—These will be supplied in Indian and European style at the rate of As. 8 and Re. 1 per meal respectively. Morning and afternoon tea or coffee will not be provided for at the Dining Halls but there will be separate stalls for these and other refreshments both Indian and European style.

Cooking.—No cooking will be allowed in the reserved or in the general rooms. Only under exceptional circumstances and for reasons acceptable to the Executive Committee will special kitchens be provided at an extra cost to be ascertained from the Committee.

General.—Members must bring with them their own bedding, mosquito nets, such drinking vessels as are necessary and a lantern.

Inquiries.—All enquiries regarding Convention should be sent to Mr. Ramchandra Shukla (Theosophical Society, Benares), who is in charge of the Enquiry Department.

IQBAL NARAIN GURTU,

General Secretary.

→ he Theosoptical Society was founded November 17, 1275, at New 1) ork City, in the United States of Mrerica, by Erelena Detroina Blavatsky and Frenty Steele www. Blooth It was incorporated at Madras, India, Mpril 3, 1905.

he international organization has its headquarters at Fldyar, Madras, India, and is composed of forty-one national societies and, in addition, twenty-eight chartered lodges in nonsectionalized groups. Its officers are:

Dr. Monie Besant, Aresident,

I. R. Mria, Recording Secretary,

C. Zinarajacasa, Vice President,

M. Schwarz, Ireasurer.

💙 his building was erected as the national headquarters of the American Theosophical 🕊 Society. The funds providing the estate and the buildings were the gifts of the we members. The Merrican section has 7.511 active members and 774 ladges Fish. members. The Minerican section has 7511 active members and 274 lodges. Eight. of its lodges own their ladge headquarters. Its officers are:

mande n. Couch .. Secretary Treasurer

AMRoguy MOSHudson Director

ElBoull.

14 Kay Compbell

imes his cornerstore was laid this twenty-ninth day of Mugust, in the year $oldsymbol{a}$ no $oldsymbol{\mathfrak{T}}$ housand Dine Frundred and Twenty-Six, Fl. D., by The Very Illustrious Brother, Finnie Besant, 33, with full Co-Masonic rites.

ay Those, Who are the embodiment of Love Immortal, bless with Their or a se Protection the Society established to do Their Will on earth; may They ever guard it by Their Dower, inspired by Their Wisdom, and energise it by Their Thativity. *

Firesident

auxie Besent

The Theosophical Society

Vol. XLVIII No. 3

THE THEOSOPHIST

ON THE WATCH-TOWER

OUR Editor writes:

I have a piece of very good news to give to all our Indian readers. Our revered Brother Bishop C. W. Leadbeater is coming to us again this year, so Benares will have the pleasure of meeting an old friend. His health must have improved much, as he left Australia at the end of October, and visits Java on his way to India. Bishop Arundale, "our George," and his wife will also be at Benares—the place that first knew him as Professor, Headmaster, and finally Principal in the C. H. C. and School. It will indeed be a joyous meeting in the centre of Hindū India. It was in Benares that the first great overshadowing of Krishnaji by Shrī Kṛṣḥṇa took place.

* *

The readers of THE THEOSOPHIST, will like to see the facsimile of the parchment placed in the N. E. corner of the new American Theosophical Headquarters near Chicago. The Society is very cramped for room in its present house, where the band of faithful and efficient workers

¹ See Frontispiece.

—gathered round himself by Mr. Rogers, the admirable General Secretary of the Society in America—carry on their ever-expanding work. The ceremony was performed with full Masonic rites. Krishnaji was present, and was to have taken part, but we were run into by a car driven recklessly down a side-street which struck our door full; our car was a large and heavy one, and only the door was cracked; but it gave us a bad jar, and he was shaken, in addition to his head coming violently into contact with mine, with a headache as the result.

* *

The Society had a most joyous Convention this year, some 2,000 members meeting in the huge auditorium of the Sherman Hotel, in a mood of perfect harmony, unbroken by the tiniest ripple of discord. All is very well with the Theosophical Society in America, and a very pleasant feature to me was the presence of my old faithful colleague and brother, Dr. Weller Van Hook, in the chair at one of my lectures. The management of the hotel very generously housed us in the "cottage on the roof," which it placed at our disposal free of charge. Another gracious act came from the Railway Companies between Chicago and Portland, who most kindly provided us with a special car thus saving us from changing where change would otherwise have been necessary. The press has, on the whole, been fair and even generous; in fact, the reporters have everywhere been won by the frank and friendly personality of our Krishnaji. Here is a specimen from a leading San Francisco paper:

INDIA TO AMERICA

The dignified and aristocratic Hindu gentleman, Krishnamurti, whom Annie Besant maintains is "the vehicle of the World Teacher," blushed and hesitated when American women reporters asked him what he thought of girls using rouge and lipsticks. Then he made a wise answer.

[&]quot;That is really none of my business," he said gently.

What, then, did he think of jazz and other American amusements?

"Well, I am indifferent," he replied. "They don't seem important to me. They seem to distract people from the things that count.

"The question is, what is happiness? It is not in material things. It is a condition of the spirit. I seek happiness. But if people can find happiness in jazz—well, that is another thing.

"Time will improve them. America has achieved material greatness. The greatness of the spirit is to come. Neither should be neglected.

"We must cultivate both body and spirit. The ideal is a fine harmony. In India we have neglected the body for the benefit of the spirit. In America you have perhaps neglected the spirit."

A wise answer, surely, commanding the respect of thinking Americans, regardless of what they may think as to the claims of "Messiahship" made for him, not by himself but by others. This young man seems to deserve a hearing for his intelligence, courtesy and frankness and the value that there may be in a foreign viewpoint, well expressed.

Another asks: "Has he a message for us?" and remarks that there is something of value in the assertion that "he preaches a cult of beauty, harmony and tolerance".

* *

We are sorry to hear that South and Central America have lost the services of Mrs. Annie Menie Gowland, who has worked there for Theosophy so faithfully and so successfully. She loves the Spanish-speaking peoples that are just now in the seething-pot, whence will issue, when the time is ripe, the seeds of the glorious future. She goes to a field very difficult to till—to South Africa, and sure am I that she will find means of softening the hard soil and breaking it up with the ploughshare of understanding love. I send with this an article on her leaving, one which shows her value to those she has left behind, and which should win her warmest welcome in her new field of work. Such an uprooting has within it the promise of a replanting.

Since we received the cable from our Editor, the President of the Theosophical Society, to say that she and Mr. Krishnamurti had been obliged to alter their plans, there has not been time for a letter to reach us. We regret therefore that we have no news to give of them except the note which we were just able to issue with the November number.

We shall have to flock the more to Benares to help with the work of the Convention so that they will not be so much missed, and to give a very special welcome to all the leaders who will be gathered there in spite of the President's and Mr. Krishnamurti's absence.

* *

The arrangements for the Convention at Benares will be found on page 249 of the November number. We are sorry that because of the necessary alterations in the plans we are not able to publish the procedure of the work that will be carried out there, it has not yet come to hand.

* *

From a private letter: A very nice story comes from Wheaton (U.S.A.) on the occasion of the laying of the corner stone. People had been passing for some time over, or around, a bottle lying in the road near the new site and finally some one picked it up and put it where it could not be broken by a passing car—that Someone was our Mrs. Besant!

W.

The rapidity with which modern science is entering upon the invisible world is one of the striking phenomena of the times. It was not so very many years ago when the ultimate unit of matter was considered the atom, truly termed after its Greek origin, "indivisible". Then came the electron, whose size was supposed to be so small that, if the

atom were to be magnified to the size of the solar system, the electron would move like a planet in its vast emptiness. A step further still, past the electron, has been taken in scientific research. In the Kelvin Lecture delivered on April 22nd by Sir J. J. Thomson, a most technical description was given of "The Mechanics of the Electrical Field". It is the final conclusion of Thomson which is interesting to THE THEOSOPHIST. That conclusion is as follows:

These considerations suggest that just as matter is made up of molecules, and molecules are made up of electrons and positive particles, this is not the end of the story; there are still other worlds to conquer, the worlds which build up the electrons and positive particles.

Occult investigations describe what is the nature of the physical atom, the astral atom, and so on. It would appear that, on the whole, what the physicist calls electron is probably the astral atom, though by the term electron, sub-atomic and super-etheric groups of ultimate physical atoms are probably also meant. Now, however, Thomson asserts that the hitherto ultimate unit, which is the electron, is itself composite. Not the least amazing of all these scientific speculations and researches is that modern science, which has prided itself on accepting only that which is definitely provable by laboratory experiment, should now plunge into the invisible and postulate the existence of kinds of matter which at the moment cannot be proved by any laboratory experiment, and yet whose existence is necessitated by scientific theory.

* *

The great state of flux in scientific theories is instanced by the very cautious attitude held to-day by biologists towards theories of evolution which were propounded as final a quarter of a century ago. The wave of enthusiasm which followed Darwin's epoch-making *Origin Of Species* gave rise to exaggerated assertions, which cautious scientists knew had no true basis. But in ordinary popular lectures to the public, the origin of species through variations was asserted as a fact. A clever and witty writer did indeed point out that the difficult problem was not to understand the "survival of the fittest" in a struggle for existence, but rather the arrival of the fittest. It is this same most difficult point which was emphasised in August last by Professor H. S. Osborn, F.R.S., at the British Association. After discussing the general theory of evolution, Professor Osborn made it quite clear that there was not the slightest shadow of doubt concerning the main facts of evolution as a natural process. But the doubt was concerning how evolution took place, whether by infinitesimal variations or by mutations, which then survived by natural selection. Professor Osborn's summary stated the problem as it is at the moment in biology.

We seem to have reached an entirely new era in research on the problem of the origin of species, marked by the decline and death of speculations and theories advanced upon the very limited knowledge of the first half of the nineteenth century. Through zoology and palæontology we have reached a solution of the least difficult half of the problem with which Charles Darwin was confronted: we know the modes by which sub-species and species originate; in fact, there is little more on this point to be known. But this very knowledge renders the problem of causes infinitely more difficult than it appeared to Darwin. The causes of "variation," to use the term he employed for the evolutionary process, lie in the way before us. They may be resolved or they may prove to be beyond human solution. We must resolutely face these alternatives, and in the meantime continue our synthesis over every field of biological research.

C. J.

The Central India and Rajputana Federation was held last month at Gwalior. An important feature was a performance in dramatic representation of the life of Alcyone when he was Vrajgopalacharya in the Central Provinces of India.

We have just received the first number of The Fewish Theosophist published at Seattle, Washington. Below we reprint part of a short article on "Why Every Jew should Join the Association of Hebrew Theosophist".

Every Jew should become a Theosophist. First: Because in order to become a Theosophist only two things are required—a belief in the Brotherhood of Man and a tolerance of all religions beside that of one's own. Every Jew believes in the Brotherhood of Man, and it has been his sad misfortune that the rest of the world has not shared this belief with him. Likewise, the Jew has always been tolerant of all other religions, and has humbly gone his own way, worshipping in his own way, and letting everyone do the same. Consequently every Jew is qualified to become a Theosophist.

Second: Because the Jew has never been properly understood by the Gentile. Theosophy makes it a point to study the religion and tradition of all peoples, to criticise none and to make everyone of each faith a stronger adherent to his chosen religion. Hence Theosophy will tend to make the Gentile see the Jew in his true light and to endow Judaism with its rightful heritage.

Third: Because Theosophy is not a religion! It is an organisation existing solely to encourage the study of comparative religion, philosophy and science, each and all alike. Instead of persecuting the Jew because of his religion, the Theosophist hails him with welcome, because he brings into the society a grand old faith that is worth studying and heeding.

Fourth: Because Theosophy is devoted to study. Thus it will assist the Jew in becoming a better Jew, masmuch as it will aid him in understanding his own religion better. Few Jews are aware of the wonders of their ancient faith. Its lofty ideas have become almost buried by the sands of time and neglect. When the Jew acquaints the Gentile with the truth of Judaism, he shall have in him an advocate and ally.

Fifth: Because Theosophists draw no distinction between race, creed, sex, caste or colour. Therefore, the Jew enters the organization with no feeling of timidity or misgiving.

Sixth: Because Theosophy investigates the unexplained laws of nature and the powers latent in Man. Ancient Judaism contains a wealth of mysticism concerning these two subjects and constitutes a valuable source of study to the Theosophist.

Mr. C. Jinarājadāsa writes: Mr. R. Vasudeva Rao of Madras has published "Shuddha Dharma-Mandalam, A

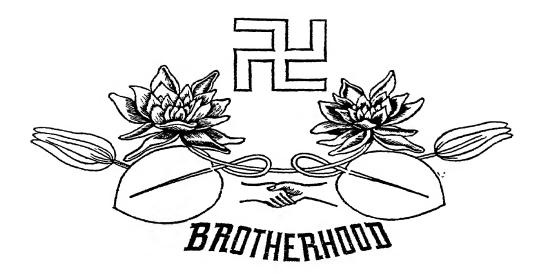
¹ By Bozen Brydlova Rubin.

Vindication, being a Rejoinder to Mrs. Besant, P. T. S.," where he controverts what Dr. Besant has stated in The Theosophist, June 1926, concerning this organisation. There is no question whatsoever that the late Dr. S. Subramania Iyer belonged to it, and did his utmost to help a group of people whom he felt had a usefulness in the world. But owing to various events in connection with that organisation, before Dr. Subramaniam passed away, he severed his connection with that organisation, and told Dr. Besant so when she saw him shortly before his death.

W.

"That idea of the fire as a great creative element, a great purifying element, one that burns away all dross from the metal, and leaves the pure molten gold behind, that great symbol is, I think, one of the most inspiring symbols of the great faiths. For it is exactly that inspiration which everyone of us needs; that that fire may burn brightly within us, in the temple of our bodies, on the altar of our hearts, that fire which is the very life of God within us, which at once destroys in us every weakness that might hinder, and gives the strength to co-operate with the Great Life of all in His Work."

Annie Besant



AUSTRALIA: HER POWER AND PURPOSE 1

By GEORGE S. ARUNDALE

In the short time at my disposal this evening I want to tell you how Australia impresses a stranger who has travelled in many parts of the world with the object of endeavouring to understand and to appreciate the varying types and temperaments of humanity, and to discern amidst the differences that underlying unity both of origin and of goal, to which modern science and modern philosophy are so insistently drawing our attention.

From a study of many different types and temperaments, I have come to the conclusion that each Nation contributes a specific note to the great world harmony which is gradually emerging from the discord of comparative immaturity. I

A Talk broadcast from 4 O. G. Brisbane.

have had conversations with leading people in various countries, and I have endeavoured to draw from them their conception as to their country's place and purpose in the life of the world.

In some cases, of course, the idea that a country, a Nation, has a specific temperament and a specific purpose. was so new that it had never been thought of. There was familiarity with the idea of psychological types as applied to individuals-Dr. Jung has written a book on this very subject -but its application to Nations was novel. France, for example, had little to tell me outside the word "stabilisation," for the need for this was paramount and exclusive of all other considerations. All I could get was that France was definitely a country in which the individual counted for more than the Nation, even though, for the sake of self-preservation, the sense of patriotism might have to be fanned into glowing heat. A Frenchman, it would seem, loves France less for France's sake than for his own sake; and this very individuality gives rise to the great brilliance of individual Frenchman in art, in science, in philosophy. I had more or less the same experience in Poland where the one word was "liberty". I firmly believe that both Poland and France have specific temperaments of their own, specific notes to offer to the world-chord. But circumstances have, at least for the present, overborne the deeper issues, and Poland, for example, is full of the liberty she has not known for centuries. She can think of nothing else, and, as a Polish gentleman said to me, the danger is lest she become drunk with liberty—so eagerly does she quaff the hitherto forbidden nectar.

On the other hand, in Norway, in Sweden, in Denmark, in Austria, I found clear-cut conceptions of the national psychological type. Nobel has expressed Norway's temperament in his great Peace Prize, and the Peace-Spirit was well exemplified when some years ago Norway and Sweden

decided to break their partnership, and broke it in the most friendly way. Interestingly enough, Norway is an emotional country; and it is for this reason, perhaps, that she comes first with the thought of peace. Norway reacts quickly to ideals, and peace is more in the ideal than in the actual, at all events at present. Sweden, on the contrary, is an intellectual country, and her temperament is well expressed in the word "rectitude". Rectitude, indeed, as anyone will agree who has visited the country, oozes from every pore. Her very architecture is rectangular, as witness Stockholm. It is, moreover, interesting to observe that at meetings of the League of Nations. Sweden has been one of the few countries to put international justice and duty before private National interests, and has thus set her fellow Nations a much needed example. Denmark, if I mistake not, is the original home of the co-operative movement; and in all her movements may be traced the tendency to co-operation. The bill before the Parliament for the abolition of the army is the expression of a sincere conviction as much as of the exigencies of her own particular political situation. Austria, at present, is one of the most interesting of countries. Reduced to a population of about 6,000,000, her fairest provinces torn from her, she takes refuge in that which her youth and many of her leading citizens regard as her great contribution to world welfareculture. She stands for culture. She believes that more than almost any other country she can contribute culture, especially to the West; and in her schools the very greatest stress is laid on this aspect of her life, mainly through art and science. The capacity of even little children in these directions is quite remarkable, and there is a peculiar reverence for music which I have not come across elsewhere—a reverence which forbids music to be played in restaurants or cafes.

Germany is naturally in a peculiar position, as is also Italy. Holland definitely emphasises sobriety and stability,

mellowed by an interesting and valuable sense of the profound significance of internationalism, which makes her extraordinarily receptive to international ideas. What about Britain? Well, in England, Scotland and Ireland we have three very distinct types, and since you are probably familiar with these countries I should like you to think over for yourselves the notes they respectively contribute to the world-harmony. I have not found many people able to offer me any definite statements, on the ground: "We have never thought about it."

And now let us turn to Australia. I expect that most of you have not thought about Australia as a country with a mission, but rather as a country to be proud of and to be defended when occasion arises. Most of your policies are presumably more for self-preservation than as a means of service. For example, the White Australia policy represents the country's need more than anything else. I grant that needs must come first, but I submit we can the better choose our needs and fulfil them if we have some conception of the goal at which we are aiming. Personally I regard Australia as a country with a profoundly interesting future and as exhibiting a type particularly rare and particularly needed. Myself, from constant travel and many friends in all Nations and in all faiths, more, perhaps, a world-citizen than a citizen of any particular country, though I am naturally proud of my citizenship of our great Commonwealth of Nations, I am more interested in Australia's objectives even than in the ways in which she is in process of achieving these. I put my finger on two vital qualities in the Australian type which, to my mind, augur very well for the purpose of Australia's existence. The first quality is that of brotherhood, and the second is the pioneer spirit. Scratch the political bias and scratch the sectarian bias, and underneath you find a simple, unaffected brotherliness.

undistorted by forms and ceremonies, untainted by class shibboleths. You may be divided into opposing camps so far as political and religious views are concerned, but the foundation underneath even these differences is kindliness and goodwill. Perhaps you do not notice this quality particularly. In any case, it may not be good form for you to talk about it, even among yourselves. But as a world-traveller you may take it from me that this particular quality is one of your greatest assets, and will help Australia, if you will eagerly develop it, to become a leader among the Nations of the world; for more than anything else the world needs brotherhood-and you have a supply which, I hope, is more than enough for home consumption, so that you have a fine surplus for the export trade. There are few countries in the world in which brotherliness is so bluff, simple, direct. But lest you begin to feel too proud I will mention one other country which possesses a fine supply of the same commodity—India. There is as much brotherhood in India to the square inch as in Australia, but there is an interesting difference in kind. India the guest is the king. In Australia the guest is one of the family. It comes to the same thing in the long run, but it works out differently in the details.

An equally valuable quality is the pioneer spirit. Australia has the enormous advantage over most other countries of being comparatively free from conventions and superstitions. She has no particular past, whereas so many countries have far too much, so that the past overshadows the present, enslaving it to the very great detriment of the future. Australia's past is a past of honourable pioneering, of hardship, of battling against odds. In the true Australian the pioneer-spirit shines out from the eyes, from the skin, from the general bearing. He is accustomed to look into distances, and he looks forward, not backward.

I earnestly trust this priceless possession will be most carefully guarded against the attack of too much respectability, of too much conventionality, of too much orthodoxy. I hope the pioneer spirit is specially encouraged in schools and colleges, so that Australia's youth—the hope of her future may be educated to treasure it and fearlessly to use it. The pioneer spirit is the bridge between things as they are and things as they ought to be. Too often we take refuge in compromise, in hesitation, in subterfuge even, when we ought to risk, to dare. Australia has it in her to show the way to a life happier than the lives most people lead to-day. Australia can, if she will, build up more quickly than almost any other nation that ordered, disciplined Freedom upon which all true progress depends. Australia can become an example of tolerance and mutual respect as regards the most varied and divergent of temperaments, of opinions, doctrines, convictions. She can demonstrate to the world how differences in means may be used for constructive ends, for in Australia there is that essential brotherhood which transmutes and shapes all differences to the one and common goal.

There may be those among her sons and daughters who do not yet perceive Australia's destiny, and who would have her tread the pathway so many nations have trodden to their undoing. But the majority, and among them Australia's youth, must guard her against all selfishness and narrowness, against all hatred whether within, among classes, sects and parties, or without against other Nation-comrades in the One Great Adventure, against that lack of chivalry and gentleness which is so evident a characteristic in much of modern so-called civilisation. Australia exists to remind many parts of the world that honour, knightliness, goodwill, tolerance are the root-base of all true growth. With her brotherliness she can show the first three qualities, making subordinate to them all differences of race, creed, caste, and colour. With her

spirit of the pioneer, she knows that all opinions, all beliefs, are but varied means to an all-embracing end. She knows that truth is everywhere, in all things, for there is nothing which is not of God. She knows that there are many roads to the goal, and her exhortation to the world is that men and women travel along their respective roads with all possible enthusiasm and yet retaining goodwill and respect for those whose roads are different. She knows, too, from the pioneer experience, the truth of the words:

Let knowledge grow from more to more And more of reverence in us dwell.

She knows the folly of rejecting the strange merely because of its unfamiliarity, merely because it does not fit in to existing preconceptions. "Forward" is Australia's motto, "At all costs 'Forward'". And "Forward together" to that world-brotherhood which awaits us all.

G. S. Arundale

THE OCCULTIST AND NATURE

By E. A. Wodehouse, M.A.

The Occultist is he who has taken the processes of Nature as his concern, and who seeks to add his individual force to Nature's shaping and propulsive energy, at the same time sinking his individuality in her purposes. His ideal, carried to its highest power, is thus to become Nature—with this difference, namely, that the Intelligence, which now works blindly, as it were, and automatically in and through the fabric of the worlds, he would draw upon and absorb and make his own, and in so doing would liberate It from submergence and give to It new life and being, as something no longer merely immanent in, but transcendental to, the world-process. Every increase in knowledge and in practical power, which is laboriously won by him, is thus an enfranchisement of the God imprisoned in Nature. In becoming self-conscious through him, God Himself achieves freedom.

There are three stages in the making of the Occultist. The first is to make the world of Nature his concern. This is achieved by Love. The next is to turn the emotional illumination, imparted by Love, into an intellectual understanding of that which is loved. This is the stage of Wisdom. The third is to use the Wisdom, thus attained, as a practical engine for furthering the life-processes and the life-purpose thus laid bare. This final stage is the stage of Power. The whole history of Discipleship and Initiation is merely the

story of this triple development; and no power on earth can alter the order of the sequence, for it is inevitable. To seek Power before Wisdom, or both before Love, is to controvert the order of Nature; and the natural result is Black Magic.

It follows from the character of the Occultist's task that two things, apparently contradictory, have to be simultaneously achieved by him. (1) Everything that exists in the world, from the lowest to the highest, has to become for him an object, i.e., something from which he stands apart and which he can work upon and manipulate with a definite end in view. And in these will be included his own personality, which, from being falsely identified with his Self, he has to learn to use purely as an instrument of his impersonal labours. (2) At the same time, by virtue of his absorption into Nature's life and purposes, he has, as Nature does, to enter into and become part of all those things which, in another aspect, are to him merely objects. This self-identification with the life around him would seem to be in automatic correspondence to the degree in which he can depersonalise himself into a mere instrument of his own (and Nature's) higher purposes. For liberation from the lesser self is no mere negative achievement. It carries with it, as a simultaneous phenomenon, an automatic enlargement into the greater Self.

But for this self-identification with the very objects which he—as thinker, contriver and worker—has to externalise and repudiate, the task of the Occultist could not be that for which we hold it most in honour: namely, a sharing in the Divine burden of creation and manifestation. It might be possible to conceive an Agency, standing outside and apart from the world-process, and assisting it by advice or criticism, while never shouldering its actual weight. Such is not the task of the Occultist; for it is not the task of God-in-Nature.

The Divine Life ever carries the burden of that which is Divine. It must repudiate. Negation, for God, does not mean rejection. The burden of Māyā must be carried to the appointed end, even though it be Māyā; and in this Divine Self-sacrifice the Occultist takes his share.

Yet we should not conceive of his labours as a mere imprisonment in a mechanism which he knows to be illusory. There is something which saves them from mere automatism; and it is something which he, as transcendental to the processes of Nature, shares with the transcendent life of Deity Itself.

For unless we conceive of God, in His creative aspect, as a simple Artificer -designing merely something which, like a machine, is destined to run its appointed course to its predestined end, without any element of what Aristotle called "contingency"—we must conceive of Him as an Artist. And the whole point of Art is that it is illimitable, and that it allows for every possible degree of failure or success. Behind every artistic process is the illimitable Idea which it sets forth to embody. Before it are all the infinite possibilities of, more or less, adequate embodiment. Regarded thus, Nature, as a living creative process, ceases to be mechanical and becomes something in which every new acquisition of strength and co-operation may be fraught with tremendous consequence. For every living intelligence, added to the task, brings a fresh fragment of God Immanent, of God the unconscious Artist, out into transcendence and self-consciousness. The balance, at every such addition, shifts slightly from the passive to the active side of manifestation. That which was hitherto merely acted upon, as part of the hyle, or material, of the worldconception, now takes a hand in the game and becomes part of the conscious World-Artist. Such, collectively, are the Occult Hierarchies of the globes and the great host of Liberated Intelligences. These are, in Their totality, God the Conscious

Artist, as distinguished from God the Unconscious Artist, immanent and buried in His worlds. Consequently, with every increase in Their number, with every son of man who breaks free from imprisonment and learns to stand detached from the world-process, while yet lending his aid to its fulfilment, the Conscious Artist is strengthened and the prospects of ultimate success thereby enhanced. Upon the recruitment, therefore, of the Occult ranks depends the degree in which the illimitable Beauty and Splendour of the archetypal Divine Idea can find realisation. Every fresh recruit becomes a living unit in the great totality of the Collective Artist, and his Love, his Wisdom, his Power, go toward helping the mighty work to success.

Occultism must always remain a rather given and mechanical thing, without this infusion into it of the conception of the "contingent". Yet we do not need to import the conception, for it is already there. The man who dreams of helping the world, and who dedicates himself to such helping, -of what else is he dreaming save of helping it to achieve a realised perfection, of which, but for him, it might fall short? Take away this idea of contingency—posit that, whether he help or no, the result will be the same—and you have taken away the very soul and meaning of the occult life. Those stupendous labours of self-discipline, those appalling trials and struggles, cannot be for an end which, without them, would be precisely the same. The new Initiate, the new "Master of the Day," must make a difference; and the very admission of such a difference has this tremendous significance—that it turns the world-process, nay, the whole of manifestation, from a mechanism into a work of art. The mere "speeding up of evolution" is nothing; for what can mere speed signify where we have endless time at our disposal? But the achievement of a higher degree of success, the embodiment and realisation of a fuller Beauty and a richer

Glory—these are true triumphs, and it is for these that the Occultist exists and works.

One way, then, of acquiring the "occult outlook" is to begin, already, to look upon the world, and all the life with which it teems, with the eye of the artist; to dream of all its latent possibilities of beauty and to make it one's own concern to elicit these to their fullest possible extent. The words italicised are the essence of the matter; for it is only when the world and all that it contains become "mine," and so "my concern," that the artistry in the soul can begin to work. The definitive act, which marks the artist, is the initial "laying hold" of his material; and nothing in all the world is more truly appropriative than an artist's preliminary grasp of his subject-matter. Then comes the thinking out of what he is to do with it—the time of dreaming, of the shaping forth of ideals. And finally comes the executive craftsmanship, the turning of these into objective form and fact. And so, we see, we have come back to our original classification of the three stages of Occultism. The lavinghold-of and appropriating of the world about us, converting it from something alien and external into "mine" and "my concern," is the operation of Love. The thinking out, the idealising, the planning, are the work of Wisdom. execution of these dreams is the task of Power. Thus, in this triple parallelism, the Occultist and the Artist are one.

We, therefore, who seek to be Occultists—may we not animate our work, even now, with the ideal of becoming collaborators with Nature, the great Artist? Let us realise that, in so far as we can detach ourselves from the *mechanism* of manifestation and rise to a point from which we can look down upon it as a living work of art, with the success or failure of which we are individually concerned—in that measure we are adding new creative energy, a fresh access

of conscious artistry, to the great Guild of liberated Intelligences who already have the work in hand. Nay more, by becoming co-workers with Them, we have entranchised yet another fragment of God, the unconscious Artist—lifting It from immanence to transcendence—and have thus lightened, to the extent of our mergence in the great Purpose, the very sacrifice of God Himself, "which was before the beginning of the worlds".

E. A. Wodehouse

WHITSUN-DAY, 1926 1

WHEN I awoke before the dawn
The wind was surging down the street
Between the silent shuttered houses
On beating wings and flying feet.
There God the Holy Ghost was riding,
His flaming banner brushed my door;
And as my quivering candle sickened,
His shadow flashed across the floor.

"O citizens" I heard Him cry
"Come forth to build Jerusalem!
The shining walls are yet unfinished;
Arise, arise, and strengthen them!
Behold I bring you light to labour
And fire to warm unfervent hearts;
Sleep ye no more, O sons and daughters
For all too soon the day departs."

¹ From The Sunday Times, London, for Whitsun-day.

So He passed on. The sun swept up
And took dominion of the skies;
By the clear beams the Holy City
Stood straight before my dreaming eyes.
In its green streets the folks were laughing
Bright children played beneath a tree
Upon whose branches hung resplendent
The fair fruits of felicity.

Jerusalem is long a-building;
The stones we set so often fall,
And sometimes those for whom we travail
Kick wanton breaches in the wall.
Still grant us grace of perseverance,
Faith and high courage to complete
The beauteous city of our vision,
And bless our hopes, O Paraclete!

KATHLEEN LEE

THE MENACE TO INDIVIDUAL CONSCIOUSNESS

By SATURNIAN

ALTHOUGH we are all septenary beings (microcosms), functioning in a septenary system (macrocosm), it has to be remembered that evolution is taking place by means of duality, through pairs of opposites, between two poles as it were; why this is so we do not know, though it would not be possible to imagine a less complicated field in which to develop.

A very little consideration will suffice to convince us that any one characteristic or feature without its contrast is inconceivable, in short, our conscious life is only possible because of contrast, good and evil, light and darkness, heat and cold, harmony and discord, and so on through the whole gamut of dual manifestation, and it is obvious that, if one of these opposites was eliminated, the other would necessarily disappear, being only in evidence because of its contrast: therefore, it is impossible for the word HEAT to convey any meaning unless its antithesis COLD is potentially existent, although unable to manifest as long as conditions remain favourable for the former to do so. It must, of course, be understood that all opposites cannot co-exist at precisely the same time and in the same place, but they may approximate very near to one another in time and space.

We can now turn to what the scientist terms Energy, Bernard Shaw the Life Force, Christians the Breath of Life, Theosophy the Outbreathing, and this force always requires something through which, in which or against which to energise, like an explosive that is powerless without opposing substance.

When this is realised in connection with the duality of all manifestation, we are in a better position to understand that problem which has always puzzled humanity, the problem of what is termed good and evil, although the latter as generally understood, is a product of human evolution only, in other words, man and man only is responsible for all that is termed evil in the world. What is loosely spoken of as spiritual evil or evil in high places is actually the same universal law of opposites operating on the higher planes of nature, but, at our present stage, this is not our concern, for it is being adequately dealt with by those great Intelligences who are guiding humanity slowly but surely onwards; our duty, apparently, being to endeavour to cope with it on the lower planes in which the quaternary division of the septenary microcosm is compelled to function.

That there are forces inimical to evolution cannot be denied and, in this admission, the problem resolves itself into one of differentiation or, in other terms, the ability to distinguish what accelerates and helps from what retards; for those agencies or potencies engaged in the latter process are possessed of power and the subtlest kind of knowledge, being able to glamour not only individuals who have reached fairly high levels in their evolution but also bodies of people comprised in various movements, societies, orders, lodges and religious denominations.

When we realise that there is perpetual warfare going on between the Powers engaged in furthering evolution and those opposing it, we can the more easily appreciate the importance, though small, of our co-operation with the former, above all intelligent co-operation, in combating those whose endeavour it is to upset and hamper the universal scheme formulated in the mind of the Solar Logos and carried out by those mighty Hosts with whom we are privileged, however insignificantly, to co-operate.

It is quite possible, if not probable, that an endeavour to prevent mankind from ultimately arriving at a realisation of its spiritual unity, its Āţmic and Buḍḍhic principles, may be an activity indulged in by the dark forces at the present stage of man's progress towards enlightenment, and, just as those Great Ones who are guiding the evolutionary plan can turn the opposing forces to good account, so can the opposing powers, if unchecked, utilise the good in man for the purpose of defeating his (man's) advancement.

What we term man (homo sapiens) has arrived at his present stage of individual existence through æons of evolution, the achievement of the germ of individuality (partial consciousness of his separate existence in bodies) having taken place when he as a unit parted from the group soul, which is the system governing the animal kingdom; therefore, if man's evolution towards supreme individuality could not only be retarded but induced to turn back towards a similar stage to the one he was in before he became man, the forces opposing his progress would be jubilant.

Such an idea, however, is so foreign to Theosophical thought of the present day that one could hardly expect it to be seriously entertained by the great majority of the members of our Society for it would be stoutly maintained that the Great Lords of this Universe would never allow such a thing to mature; yet, a careful study of the past, dealing with the races of humanity that have preceded ours, proves that, at different times, evolution has received serious retardation in the form of set-backs. Is not the whole story of Atlantis a confirmation of this?

In reminding fellow students of what has happened before to hamper the work of the great Manus of the world, the writer merely desires to utter a warning in regard to attempts that will most surely be made to interfere with Their operations in the future and, in so doing, would draw attention to certain special efforts now being made towards UNITY, efforts which are being watched by those who would endeavour by every means to wreck a movement like ours, which is not only a powerful agency for good, but one growing rapidly in numbers and in strength.

Surely we ought to know that the crises which have, from time to time, shaken the Theosophical Society, were engineered by those very forces, and to take it for granted that their failure to disintegrate us up to the present will cause such efforts to abate, cannot be entertained for a moment; those efforts will never cease and, if one form of attack does not succeed, then another will be tried, for it is safe to assume that we shall be attacked at a time when special efforts are being made to push or further issues in certain desirable directions, especially in the direction of BROTHERHOOD, UNITY and CO-OPERATION.

Before dealing with that which I have ventured to state, is a menace at the present time, it might be as well to go over, briefly, the ground of evolution and the purpose of it.

Coming forth undifferentiated Spirit from the body of the Logos, the first differentiation took place on the Anupāḍaka level in the form of apportionment to different Rays; then, as the descent continued into denser and denser matter, further separation occurred until the monad, by means of its egoic vehicle, finds itself endeavouring to function on the lower planes in bodies composed of the material of those planes; for it is by means of those separate bodies or vehicles that it has to complete the long drawn process of human evolution in order that it may finally know itself to be a separate integral unit of the One Great Life, a Supreme Individual, a Master of the Wisdom. That is the goal before It can go onward to ever greater and greater heights in monadic evolution, for

man's future is one of power and glory inconceivable to our present consciousness, cribbed and confined as it is in the dense body we know as the physical.

Now any endeavour to translate Spiritual Unity into terms of matter is fraught with the gravest danger. The brotherhood of man is no new conception, it is a universal fact that we are endeavouring to understand, and we shall only arrive at a fuller comprehension if we continue to bear in mind that it is a spiritual brotherhood and not a brotherhood of forms, for separate forms are the only means whereby the spiritual entity can attain to a full realisation of its individuality; when that takes place, the Great Truth, that all spiritual beings are one with the Father, will be known as a fact.

Now there are certain movements in the world at the present time, movements originally started with a laudable object and associated with the ideal of human brotherhood, some of which in recent years have been side-tracked or turned in directions quite at variance with those ideals towards which man is supposed to be directing his steps; for any organisation that has for its objective the equilibrating of human beings and their work in the world and which means reducing the standard of the best to that of the mediocre, such an organisation is working against evolution.

In some countries, notably Australia, trade unionism has developed into a veritable tyranny, a tyranny that has all but abolished the inalienable right of man to dispose of his labour as he shall choose and for such remuneration as he can obtain; there are rules and regulations applicable to certain trades which, in their operation, are calculated to destroy all incentive and to kill out the creative spirit in man; restrictions of output based on a low average by means of which the more highly skilled worker is compelled to curtail the amount of his production to that of the less skilled, it might even be said, to

that of the unskilled; destruction of individual freedom by insisting that a man shall work for only a certain number of hours each day or be deprived of his union membership; worse than all, the tracking down of non-unionists, blacklisting firms or companies that employ them, and so compelling all workers to either join a union or lose their work and starve.

What have Theosophists, with their slogan of Freedom, done to stem this iniquity? For such practices, forming the medius vivendi of an organisation, mark that organisation as being under the ægis of those forces of evil that are the inveterate enemies of Those whom we claim to serve.

Although the saying:

From every man according to his capacity, to every man according to his need

is a somewhat advanced ideal for those still on the Pravṛṭṭi Mārga, yet, in inoculating such a tenet as—

From every man as little as he can do, to every man as much as he can get—

we see its resultant in the ca-canny method so popular amongst some unionists, the inculcation of a spirit utterly devoid of all honour, no vestige of integrity and a despicable kind of consciousness which, if not transmuted, will in time, destroy any nation in which it is endemic. Further, Communism which, mark you, originated in the same ideal of human brotherhood and might be considered as a "kindred movement" influencing Unionism, has for its openly avowed objects the abolition of the capitalistic system, the ownership of property and the "individual" worker, the making of all men equal in the State (excepting the communist leaders themselves who hope to replace the present vested owners of property), "no man better or worse than another," all to be labelled, vaccinated, inoculated and educated under one pernicious system which relegates Divinity to the scrap-heap; all of which is evidence of the subtle working of the dark powers, the forces of evil.

A great writer stated:

Universal equality to-day would only pave the way for tyranny to-morrow,

for the tyranny of the mob which is the tyranny of ignorance would make of any country a veritable hell on earth and such an one Russia has already been suffering from, a hell produced by some of the most incarnate fiends the world has ever seen, instruments though they are of malignant powers far greater than themselves.

Inequality is as much a law of Nature as the spiritual unity of all mankind, and any movement, presumptuous enough to claim exemption from that universal law on the score of brotherhood, a brotherhood limited to one class only and therefore responsible for fomenting civil strife by setting one class against the other, such a movement can only be placed in the category of those opposed to the Law and working against the Plan.

What lesson can we Theosophists derive from Bolshevism, Communism and some forms of unionism? Surely we can learn to watch carefully in what direction, in what manner and to what extent the ideals consistent with Universal Brotherhood, Unity and Co-operation are being carried out.

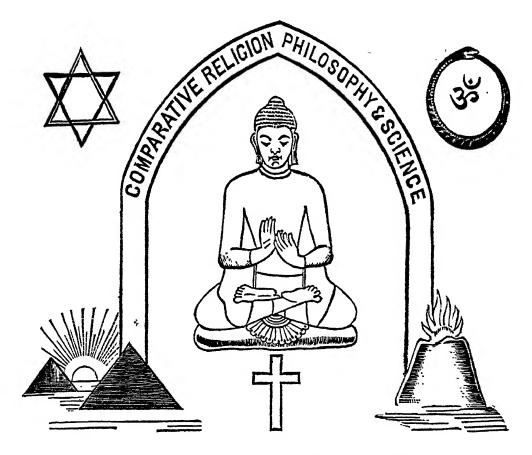
We should always be on guard lest correspondingly pernicious ideas and practices, similar in effect to those which have been so insidiously introduced and contaminated trade unionism, shall have no place in our ranks, for it is evident that the unionist worker is now in process of being gradually and subtly weaned away from his individuality, AYE! FROM HIS EGO, and with a synchronising growth of purely materialistic conceptions inculcated by his "bosses" which destroys all spiritual ideals, he is being imbued with what is known as "Class Consciousness," A Group Soul Consciousness, that of a flock of sheep, a herd of kine, or maybe a pack of wolves.

Are we so blind as not to see in what direction this is tending? What is obviously the real object of those operating against evolution? The Stoppage of Individual Evolution and the Separation of Personalities from the Egos. And the irony of it is that the ideal of human brotherhood would have been twisted in order to produce what our Great Founder termed SOULLESS MEN AND WOMEN.

Take a well known labour daily paper and endeavour to reconcile its spirit with that of Theosophy, its tone will be found to breathe the very abnegation of the Brotherhood of Man and, on that account only, one would fail in the attempt but would at the same time realise with what peril certain countries are now being threatened, a peril which can have no ultimate effect on the carrying out of the Great Plan except to add to the numbers of those who will fall out of evolution in the next Round, and surely, anything which impedes or hinders the work of the Great Hierarchy, we should co-operate with Them in frustrating.

It is not intended to create any spirit of pessimism but rather to foster an active instead of a complaisant and somnolent optimism, for the sure knowledge that the Great Schemes cannot possibly fail in spite of anything the powers of evil may do, ought to be a great incentive to us to claim some share, however small, in the hastening of its final achievement.

"Resist not evil but hold fast to the good," surely implies the fostering of those active principles which militate against the successful implanting of all false notions for, after all, the heart of man is sound and, only when he is grouped, herded together and organised, does he lose the power to discriminate, for the soul of a crowd is a most dreadful thing when swayed by forces antagonistic to man's Higher Self.



HINDŪ-MUSLIM SPIRITUAL CULTURE

THE DEEP IMPORT OF ISLAM AND SANATANA DHARMA

By SYED BADRUDDEEN

I SLAM comes from the word 'Salam,' meaning Peace. Peace has two aspects, the lower and the higher. The lower aspect of peace is well-being but the higher aspect is the Incomprehensible. It is the Peace that passeth understanding.

The peace of the lower aspect pertains to the brotherhood of man, to do good to others which is to work for their wellbeing. It pertains to the service of humanity, especially on the lower planes. But the Peace of the higher aspect pertains to the Fatherhood of God, for it is to rise beyond the illusions of life where the depths of Godhood lose themselves, as it were, unutterably into their own depths and that is the region "that passeth understanding".

They say that Islām is resignation to the Will of the Lord, but only in the spirit of resignation to the unerring Will of the Lord is the well-being of the brother-man on earth and father-Monad in heaven. How beautiful is this idea! The lesser the resignation, the more the strife; but the perfection of resignation is the "Peace that passeth understanding". This is the important aspect of unspeakable sublimity that is in the simple-worded prayer, "Thy will be done."

Man's co-operation with the Plan of God has two aspects, the lower and the higher. The lower aspect of that co-operation may be simply called "co-operation"; for, it belongs only to the objective sphere of life. Co-operation pre-supposes two independent entities and therefore it pertains to the human aspect of man which is the lower aspect of God's Plan. In the lower planes of God's Plan, man is required to work in a manner that contributes to the well-being of his brother, a being like himself. This is co-operation in the lower spheres of peace.

The higher aspect of co-operation, namely, co-operation in the higher planes of God's Plan, is resignation. It is the law of well-being in the subjective sphere of life wherein Masters alone can move consciously, as beings worthy of those spheres of glory. Those are the spheres which are pervaded with the spirit of unity and, as such, in that sphere not only is there no scope for co-operation with an equal entity like oneself but, on the other hand, even the existence of oneself as a separate entity has to be worked upon until it is lost in the unity of God.

In that higher sphere, there is none to co-operate with man exactly in the sense in which there is co-operation in the lower sphere. Though on the lower rungs or the subplanes of that sphere he may appear as co-operating with certain hidden forces of nature, he is destined on the highest plane to ultimately merge himself into the oneness that enlivens that sphere of spiritual splendour. Thus resignation to the Will of the Lord (but not mere co-operation with His Will) is the panacea that would give the aspirant the mastery over that sphere.

All that is stated above is in accordance with the law, that he who would be the master of the subjective sphere will have to rise more to the heights of the oneness with the Lord than he who would master the mere objective sphere of existence. He, who would be the master of this world, which is much more of the lower existence than the higher, may be of the mere Amsha, of Vishņu, the All-Pervading, but he would be the Master of at least a section of the other world, would have to be much more the Lord Vishņu Himself than his younger brother who is either the ruler over a vast dominion or a large surface of the globe, or the conqueror of the world which is but a unit in the lower existence which consists of innumerable spheres on the physical plane.

The deeper the resignation, the more perfect would be man's identity with the Lord, and the result of the perfect resignation is no less than his becoming one with the unspeakable Peace the highest attainment of the Masters on High. Such is the significance of Islām, the name of the faith which proclaims itself to have begun with the first Man as well as the first prophet, Adam, (Peace be on Him) and is being professed by increasing millions in a particular form as far as its external shell is considered.

Now let us consider the deep import of what is known as $San\bar{a}tana$ Dharma which Hindus profess to be their Dharma. In the phrase $San\bar{a}tana$ Dharma both the word $San\bar{a}tana$ and the word Dharma are full of deep import. $San\bar{a}tana$

Dharma is the Primeval Law. What is that Primeval Law? It is the Law that has been in operation not only since the most ancient period of time but it is the Law that had begun its operation even before Time was—to be more accurate, it is the Law that operates in the region which is beyond Time.

It is this region of existence, that is known as the most sublime purusha who holds in His hand the Chakra of Time with its innumerable eternities. That Great Purusha is the Sanāṭana Purusha referred to by the Hebrew Seer as the "Ancient of days," that most Ancient Day whose Light shines beyond the death and darkness of Time. He is, therefore, called the Mṛṭyunjaya Purusha and this Purusha, who is beyond Time, is also beyond Space; for Time and Space are the obverse and reverse, as it were, of the same coin; Puruṣha transcending space, is Aṭīṭa Puruṣha.

As the Father of all laws, He is the Supreme Law, the Primeval Law which is self-framed in the fullness of grace, the super-law. The field of the working of the Primeval Law or the combination of all the laws operating on the various planes of life is the infinity of existence itself. So, when one speaks of Sanāṭana Dharma, one should not merely have the shallow Vision of Hindūism with its external appearance just as the ordinary conception of Islām may be associated with a particular set of dogmas of its followers.

In the phrase of Sanāṭana Dharma, one should learn to feel the emotion of a great Vision of Harmony that covers one half of its fields with religions, philosophies, and the yogic experiences and covers the other half equally with all mental and material sciences on the one hand, and the affairs of man and the affairs of the world as biographies and histories respectively on the other, while both the halves of the field of harmony lie under the operation of the series of laws that are but the manifestations in the various spheres of the same Primeval Law or Sanāṭana Dharma at work. Such is the

vision of the ancient Rshis and that vision is no other than the vision of their own $\overline{A}tman$ bathing in the overflowing Rasa of their hearts. Such is the unspeakable greatness of the Sanātana Purusha who is no other than the Peace of Islām for, as already seen, it is a concept which in its higher sense, "passeth all understanding".

Man is subject to the various manifestations of the Dharma of Sanāṭana Puruṣha operating on various planes and the first of the most glorious links of the chain of that Dharma working itself as the harmony of the manifested Logos is resignation which elevates the mere ego of man to its eternal Father the Monad which in its turn passes it to the great Lord of the mountain of light whose silver base is in the heights of Anupāḍaka levels. The lower mind of man is incapable of responding to the unspeakable splendour of the awful Peace on this sublime level and it is this region that is emphasised as Peace that passeth understanding.

Thus we see that the higher aspect of the Salām (Peace) of Islām is Sanāṭana Puruṣha Himself along with the ring of the immediate glory of His Holy Self. But the links in the endless chain of Dharma of that Sanāṭana Puruṣḥa, the Fashioner of Time, do in the lower sphere of their operations belong to the lower aspect of peace (well-being and happiness) that is what is meant by the word Islām. This lower aspect is the aspect of peace that calls for the behaviour of man in a particular manner and hence it is subject to the laws which ensure the well-being of man as well as his brother-man, as embodied entities in this world of mortals and also as disembodied entities in the world of Pitrs.

Such is the deep import of Sanāṭana Dharma and such is the beautiful relationship of the Peace of Islām with the Sanāṭana Dharma of the ancient race of Hindūs.

Sved Badruddeen

AN ESSAY ON GOD

By ERNEST WOOD

THE subject of God is one upon which even Theosophists are sometimes found at variance. It will be seen, however. I believe, when the following lines have been perused. that such variance is absolutely unnecessary, and that the expressions used in the letters of the Masters to Mr. Sinnett forty years ago, and those employed in later times by Dr. Besant and Bishop Leadbeater in this connection-and they often use the term—are all quite consistent, and part of the same body of statement. Some have thought that the passages in the Masters' letters referring to God must be wrong, that they simply must be among those parts of the communications which were defectively transmitted; others, at the opposite extreme, have maintained that our modern writers have run off the Theosophical track, since they have diverged from those statements, which are in themselves so well-reasoned and satisfying. Both extremes are, I believe, untenable, as the following essay should show.

I believe that the ideas forming the main part of this essay are somewhat original in Theosophical literature, but I do not want to put them forward as my interpretations and speculations, or to claim credit for thinking the matter out. They came to me in meditation, not by any process of thought, but like the opening of a flower. It is as though a bud announces itself—queer as that may sound—and then, when I pay attention to it, all in a moment it has blossomed into a complete

flower, instantly; yet with all the grace and gentleness and detailed movement of the slow opening of a physical flower. Ideas which have come in this way have always carried with them indescribable conviction as self-evident truth: they have borne the closest mental scrutiny; and I have found with great delight that works such as the Bhagarad-Gītā and The Letters from the Masters teach precisely the same thing, though I was not able to see the exact point of that teaching until the inner light came. I mention all this not to claim any authority for the ideas, not in order to dogmatise with them, but because at the same time I cannot say: "This is my idea, my speculation," but am compelled to declare, "This is the truth, and I know it."

In the seventh chapter of the Bhagavad-Gītā Shrī Krishna says: "Earth, water, fire, air, ether, manas, buddhi and ahamkara—these are the eightfold division of my manifestation." The last word is prakriti, translated variously as matter and as nature, but manifestation expresses the idea, as the word comes from kri, to make or do, with the preposition pra, which means "forth". It may strike some students as strange that these eight manifestations should be mentioned together as though they formed one class. Yet there is a good reason for that, although they do fall into two subdivisions within the class, composed of the first five and the last three respectively. . The first five words name the five planes of human evolution—earth is the physical plane, water the astral, fire the mental, air the buddhic and ether the atmic or nirvānic. The Sanskrit word which is here translated ether is $\bar{a}k\bar{a}sha$, and this is regarded as the root matter of the five planes under consideration.

These five planes must be regarded for our present purpose as one world, having five degrees or grades of density in its matter. We may if we choose disregard the steps which these degrees of density make, and think of this one world as shading imperceptibly downwards. In that case at any level in that great world we should find the three constituent properties of matter—tamas, rajas and sattwa—which in the eyes of the Hindu occultist mark a more essential division of the objective world than do the planes or lokas. This triple division is largely expounded in the Gītā, and the three terms are variously translated, especially when used adjectivally, to describe kinds of foods, of persons, of actions, etc., but seen in the large they are in fact what in modern thought we distinguish as matter (tamas), natural energy (rajas) and natural law (sattwa).

The remaining three divisions of "My manifestation" are manas, buddhi and ahamkara. Here we have the atmabuddhi-manas familiar to Theosophists. They are the three faculties or powers of consciousness. Ahamkara means literally "I-making," and agrees with the Theosophical conception of ātmā. It is at this point that the I in man takes hold of a portion of the world-consciousness and makes it his own. Manas is the faculty with which consciousness cognizes and acts upon the material world; buddhi is that with which it realizes consciousness, and ahamkāra or ātmā is that with which it individualizes these experiences and makes for each of us "my world" and "my consciousness". This last faculty knows the I, but it manifests it in a thousand or a million apparent Is. Each of these three faculties has a positive as well as a negative aspect. Thus manas gives not only the power to perceive material truths, but also thoughtpower (kriyāshakti) which is the one agency through which consciousness modifies the material world, through which man moulds his environment. If a thing is lifted with the hand it is still lifted by thought-power, because the hand is raised by that. So also buddhi has its active or outward going aspect, which is love in all its forms. And ātmā not only gives the sense of self, but it is actively the will, the self being

itself. Thus by thought-power we change the world, by love-power we change others, and by will-power we change ourselves.

These three give us the same division as that presented in ancient Vedantic teachings, though I understand many Theosophists have been puzzled by them. The great ancient Vedāntists spoke of antahkarana (which means literally agent or instrument between or within, but is usually translated mind!) as fourfold—as composed of ahamkara, buddhi, manas and chitta. They thought of the Monad beyond the fivefold manifestation as the Self, and regarded all that lay between that and the material worlds as antahkarana. The fourth member in this great vedantic division arises because manas becomes dual during incarnation; the lower manas is then called chitta, which is the image-making faculty closely in touch with the lower or material half of the world of human manifestation. It is the same thing as that which Patanjali says that a man must control in order that he may dwell in his own true condition, which Theosophists describe as the higher self. He says that Yoga, on the attainment of which man resides in his own true state, is chitta-vritti-nirodha, that is control of the whirlpools in chitta, or mind.

Shrī Krishna throws consciousness and matter into the same class; He does not in any way suggest that consciousness (or life as some prefer to call it, though it is better to keep the term life for the active interplay between consciousness and matter) is superior to matter or above it. Further, He classes both together as His *lower* manifestation. We are not to think that consciousness is manifested in the fivefold world from above it; matter and consciousness are equal partners. If we divide the world into matter and force, force is consciousness, but then that force is not the same thing as the forces of nature, for those are material and this is not. It is not very unusual for people to think that we live in a material world,

and that life or consciousness manifests in it from above with different degrees of power; but that view is incorrect. The world is just as much a world of life as of matter. The two things are mixed together, and on the whole equally.

To understand this, consider the following. In this physical world we seem to be in a world of matter. matter is so obvious, so prominent, so dominant, so ever present, that we have some difficulty in recognising the existence of any life at all in this plane, and even then we find only sparks or points of it embodied in men, animals and other creatures. It looks very much like a great world of matter in which a tiny bit of life incarnates. When one goes to the astral plane one finds a change from this state; there the matter is a little less dominant and life a little more evident—the powers of consciousness are more influential and the limitations of matter less rigid, obstructive and resistive. At the next level, the lower mental, life is a degree more prominent still, and matter yet less dominant. Thus the three planes, physical, astral and lower mental, constitute a region in which we may say that there is more matter than life.

Now consider the ātmic plane. Here the conditions are quite the reverse of those in the physical world. It is a great unresting sea of the powers of consciousness. When the initiate of the fourth degree enters that plane for the first time he cannot for some time discover any matter or form at all. It is as difficult to find matter there as it is to find consciousness in the physical plane. Some evidence of this is to be seen in the attempt to describe the nirvānic plane which was made by Bishop Leadbeater in his article on the subject in *The Inner Life*.

Suppose then that a visitor from some other state of being should enter our fivefold field of manifestation. If he entered the physical plane he would describe it as a world of matter in which there are points of life, centres of consciousness; but if he touched it at its ātmic level he would call it a world of consciousness in which there were some points of matter. In the comparison that we have been making the buddhic plane may be said to offer reverse conditions to those which prevail on the astral, and the higher mental to those of the lower mental.

Observe, then, the fivefold world of human manifestation; it is a world of matter and life, which are equal partners in the scheme of things. These are the great active principle and the great passive principle, and they together as equal partners form Shrī Krishna's manifestation. He speaks of them as His lower manifestation, and mentions another higher manifestation which is above them both. The careless student does not see that the fivefold matter and the triple consciousness are "twins upon a line" (to use an expression employed in The Voice of the Silence in a somewhat different sense), the two points at the end of the base line of a triangle. He does not realise that if God is to be thought of as almighty He cannot be a conscious being, a portion—however great a portion -of consciousness, which belongs to this lower manifestation. If God is to be thought of as a conscious being, then He must not be invested also with the conception of almightiness. are to use the term God, and mean by that the One, then if it is to mean anything at all to us must have some conception of what is beyond the great duality already described.

Sometimes, however, we use the expression "the One" when we mean "the One consciousness," the active principle. There is only One Consciousness, just as there is only one material world. In the world each thing depends upon everything; it could not be what and where it is but for the fact that everything else is what and where it is. There are no "particulars". Each material thing is a real portion of the world, and therefore it occupies space, as I have tried to

explain in The Seven Rays. But consciousness is different. Every consciousness acts from a centre, is a centre without circumference, while each material is a circumference without a centre. Material things are defined by boundaries, but will, love and thought spring from a centre and you cannot find their limits. Every thought is like a light, and you cannot tell where the light ends; it shades off. So one great consciousness includes many lesser ones, and there is One Consciousness, and sometimes people call this One Consciousness, God. This is the great Second Logos, which has been described as a centre of energy arising in Parabrahman (the great First Logos). But the second Logos is not almighty, except in the secondary sense that the powers of His consciousness are beyond all imagination. He cannot lay down the ultimate rules and laws of life. Though the swelling powers of His consciousness cause evolution in each one of us, and did we obey them we should proceed joyously all the time, we sometimes deny them and must learn stupidly through pain, and karma—a law which is beyond Him and to which even He is subject. The Secret Doctrine says: "Though Ishvara is God"—unchanged in the profoundest depths of Pralayas and in the intensest activity of Manvantaras, still beyond him is ATMA, round whose pavilion is the darkness of eternal MAYA. ATMA here is beyond the One Consciousness, beyond the eightfold manifestation. It must not be confused with the Theosophical Atma, which is ahamkara; it is the Vedāntic ATMĀ of Shrī Shankarācharya. The Secret Doctrine also says: "'O wise man, remove the conception that Not-spirit is spirit '-says Shankarāchārya. Atmā is Not-spirit in its final Parabrahmic state; Ishvara, or Logos, is Spirit; or, as Occultism explains, it is a compound unity of manifested living Spirits."

In the eighth chapter of the Gītā Shrī Krishna speaks of four great sciences: adhyātmā, adhidaiva, adhibhūta and

adhiyajna. The first of these, He says, relates to Brahman. The second deals with the devas, literally, those beings who shine. This term requires a little explanation, for it must not be taken as describing merely one group of evolving entities, however large and great. The term deva originates from dir. to shine, and shining has not only to do with light, but with all faculties and powers. Therefore a deva is a being obviously exhibiting the characteristics of the great active principle above mentioned; he shines with the light of consciousness; he is not dependent upon external things for his activity and power, as is every material object. So adhidaiva concerns ātma-buddhi-manas, in whatsoever being and whatever degree they may be found. The third of these great sciences, adhibhūta, concerns the bhūtas or elements of the five planes, the material side of the fivefold field of human manifestation.

The fourth division in this classification is that of adhiyajna. Here we have all that concerns the principle of sacrifice, yajna being sacrifice. It is sacrifice that makes the relation between matter and consciousness, that causes the interplay between them, in a word, that produces motion. It is therefore said to be the cause of karma, which is action, or better, work. The mechanism of life would not work by itself, just as a motor car or any other machine will not work unless there is a hand from above, human agent, touching it somewhere, in some way.

In the third chapter of the Gitā Shrī Krishna explains yaina or sacrifice. If we take the term in English it is obvious that it means "to make holy" from the Latin sacrificio, I make holy. The Hindu yaina carries the same idea; for example, when one offers food to the deity before eating it, the food has been made holy, one has dedicated the strength that will be obtained from it to the service of God. Sacrifice seen in the world, whereby one creature is always yielding up

something to another, either involuntarily or voluntarily, links all things together, makes them all one organised whole, and in that way it makes them holy. The principle of sacrifice is something from above, and does not spring from either of the parts, matter and consciousness, but brings them into relation. Thus all the interplay between consciousness and matter that we see comes within adhiyajna—it is a special incarnation or descent of the eternal $\bar{A}tm\bar{a}$ or "God," the apex of the triangle. It is this life that is Māyā; not lightly to be called illusion. The following table shows the relations of these four great subjects of study:

- 1. Adyātmā. The nameless "God," the eternal ĀTMĀ beyond consciousness.
- 2. Adhidaira. The Active Principle. Consciousness. The Logos. Not almighty, except in a special, limited and conventional sense.
- 3. Adhibhūta. The Passive Principle. The world.
- 4. Adhiyajna. Life; the interplay of 2 and 3, caused by 1.

Because the eternal ATMĀ is beyond consciousness it is beyond love, which is an activity of that consciousness in the world and is therefore a part of Māyā. Therefore "God" as ĀTMĀ is not loving—men need not try to lean upon Him, to appeal to Him—and "God" as the Logos is not almighty, but is only the eldest of elder brothers to us in our life. Therefore we cannot lean upon Him either, but must live our own lives, though as Eldest Brother His advice and company are valuable beyond telling.

Another way in which the lower three of these is seen is in forms of space, time and motion. Space in connected with the material side of things, time with consciousness, and motion is the representation of deity, the adhyātmā. Some old Sophists propounded an amusing argument to the effect that no object could ever move, for, they said, it could not move in

the space where it was and certainly it could not move in the space where it was not. We know that an object can move from the place where it is to some other place where it was not before. This translation implies the existence of a principle of freedom, transcending the limitations of space. Space is a limitation; it is only a part of reality, less than the whole. In it motion represents divinity. In studying consciousness a similar difficulty is found. People often wonder how it is possible for them to be the same conscious beings that they were yesterday, or a year ago, or in childhood, or in previous lives. How, they wonder, can that consciousness which is a changing thing be both what it was and what it now is? It is possible because the principle of motion is above and beyond time, which is a limitation of consciousness. Space belongs to the passive principle; time belongs to the active principle; and motion belongs to "God" or Atmā.

We have in our composition not only matter or bodies, limited in space, not only also consciousness, with its three powers limited by time; we have also God, never absent, always transcending these limitations of time and space. This God in us, who is one in all, we call "I". That is why Shrī Krishna always says that the man who has attained perfection, who has realized the truth, "will come unto me." When Shrī Krishna says I He means also the I in the person whom He is addressing. There is only one I, and the man who finds it in himself will know it in all.

When Shrī Krishna by the end of the sixth chapter of the Gītā has taught His pupil Arjuna all that is necessary of the buddhi yoga for the making of an Arhat, he then at the beginning of the seventh chapter propounds a still greater truth. He says, "Now I will tell you the great secret by which you shall know Me utterly," and it is significant that He uses more than once the word Mahātmā to describe specifically the man who has attained this uttermost realisation.

Further, Shrī Krishna declares that when this knowledge and wisdom are known in their completeness there is nothing more in this world to be known. It is the complete knowledge with regard to the matter side, and complete wisdom with regard to the life side of this fivefold world, that is of "here". But all this is the inferior manifestation; the pupil must now learn the higher manifestation, which is adhyātmā, which upholds this dual world through yajna, sacrifice. Shrī Krishna says: "I am the source of the forth-going of the whole universe, and likewise the place of its dissolving". When the yajna is withdrawn, all the eight elements of the lower manifestation vanish from both space and time.

We can see now that there are two great illusions to be overcome before we can realise the true God. The first is the illusion of space, arising from the false notion: "I am the body or bodies." He who would enter the Path must overcome this particular illusion. Then he will think: "I am the consciousness, using the bodies." He lives in will, in love and in thought, and as these expand and contract from time to time he feels that he is living in them. But their fluctuations mark them out as not of that reality which never ceaseth to be, as not the real I. He lives in their surge, and is subject to the fluctuations which they undergo because they are time processes. When he overcomes the second illusion he will be a Mahātmā, capable of knowing God. There is a sense in which all men are already free of the bondage of space. Each man's consciousness in the body is at a point in space, but nevertheless all space is spread out before it all the time for its conquest. It is all there at once. And strictly, even the body is a universal thing for through it the man contacts the whole universe at once. It is affected by the things within the range of its senses, but those things in turn are affected by other things out of that range, and so their effect upon the man contains also the effect of all other things upon them.

On entering the Path the man learns that that world of space is spread out before him, that he is not its servant or victim or a portion of it, but is to be its complete master, as he is even now master of the body. At the end of the Path the new Mahātmā sees the same thing with respect to time. It is all spread out before him in one piece. Shrī Krishna says of this: "The people who know the day of Brahma, a thousand ages in duration and the night a thousand ages in ending, they know day and night." A day may be thought of as the grasp or bite of one act of consciousness. Every act of consciousness takes a bit of the past and a bit of the future into its present, but the Mahatma's grasp takes in a whole age, that is to say any portion of that is present to him when he chooses to make it so. He transcends time much in the same way as the ego transcends space when he expresses himself in a number of other people's devachans at once. The devachan is lower mental; the same ego may thus be expressing itself in a devachan in Peru, in China, in England, in Australia, all at the same time; but still his life is limited in the time process. The Mahātmā is the master of time as the ego is master of space. It was the delusion of time which constituted Ignorance, the last fetter which he had to cast off. He has entered the adhyātmā, described as Brahman, very well translated as the Eternal, that is God, if we are to retain that term when we have divested it of the common significance which associates it with a conscious being.

Some people think of the body as an enabling instrument, a machine by means of which their consciousness is able to sense and act. As a matter of fact it is a limiting instrument. It confines them to a small portion of space. It shuts them in. Its limiting function is not however quite complete; it has some slight openings in it, the senses, which may be

compared to the little hole in front of a camera which is otherwise a dark box excluding the light. So incarnation in a body is a kind of concentration, undertaken for the time being that we may know matter from its inside, which is our outside. In the same way, people think of their consciousness as real life; they imagine that it is something that enables them to live, but as a matter of fact it also, even the higher consciousness as it is called, is a similar limitation. The undeveloped man thinks that if he loses his body he himself is gone; even the man on the Path thinks that if he loses his consciousness he himself is gone. But as a matter of fact that consciousness was only a limitation. People want to carry their consciousness on into eternity, but they need not distress themselves, for they will find that consciousness is only a "body" with which to explore time, that the "I" is beyond it. This is why the ancient philosophers said that I and God were one, and at the same time said "Neti, neti," that is "Not thus, not thus," whenever anybody proposed to describe God in terms of matter or even in terms of consciousness. On the same ground the Buddha propounded his doctrine that there is nothing of man (as man knows himself) that is eternal.

Even the person who has not distinguished between his body and his consciousness is conscious, so also he who does not know that he knows the I still is I even in the midst of the consciousness which he thinks to be his life. That is the I which is the same through all the three periods of time which are seen in the changing consciousness. To be that I without the consciousness is for him who is not yet a Mahātmā real sleep; it is that deep sleep out of which one comes rejoicing, experiencing unaccountable happiness. But that which to others is sleeping is waking to the Mahātmā.

Some glimpse of that I may be caught by all thoughtful persons if they will meditate on the following lines. When they look at their own bodies and those of others they can

speak of each one of them as "it". When they look at the consciousness in another person they call that "you," but when they look at the same sort of consciousness in themselves they call it "I". Why call the same thing by two different names? Now some make the mistake of thinking that they should say I to describe the consciousness in another person. That is the illusion of the higher self. They must learn to say "you" when looking at the consciousness in themselves. Then the I will remain untainted by contact with the dual world, the man will be a Mahātmā. Still, even the adhyātmā is only the higher manifestation. In it is to be learned the mystery of how the Many and the One are one.

In the light of the above considerations the following words of the Master K. H. in a letter to Mr. Sinnett can be fully understood: "We deny God both as philosophers and as Buddhists. We know there are planetary and other spiritual lives, and we know there is in our system no such thing as God, either personal or impersonal. Parabrahman is not a God, but absolute immutable law, and Ishwar is the effect of Avidyā and Māyā, ignorance based upon the great delusion. The word "God" was invented to designate the unknown cause of those effects which man has either admired or dreaded without understanding them, and since we claim . . . the knowledge of that cause and causes we are in a position to maintain there is no God or Gods behind them . . . If people are willing to accept and to regard as God our ONE LIFE immutable and unconscious in its eternity they may do so and thus keep to one more gigantic misnomer." Modern Theosophists have not usually done this, but they have given the term to the greatest "Planetary," the Logos. He is not a self-existent pure spirit independent of matter -the idea of God accepted by theologians almost everywhere. The Master adds: "If they tell us that God is

a self-existent pure spirit independent of matter-an extracosmic deity, we answer that . . . a purely immaterial spirit cannot be an intelligent conscious ruler nor can he have any of the attributes bestowed upon him by theology . . . Intelligence as found in our Dhyan Chohans is a faculty that can appertain but to organised or animated beings-however imponderable or rather invisible the materials of their organisations. . . . (1) We deny the existence of a thinking conscious God, on the grounds that such a God must either be conditioned, limited and subject to change, therefore not infinite, or (2) if he is represented to us as an eternal, unchangeable and independent being, with not a particle of nature in him, then we answer that it is no being but an immutable blind principle, a law. . . . The God . . . offered to the adoration of the nineteenth century lacks every quality upon which man's mind is capable of fixing a judgment. What is this in fact but a being of whom they can affirm nothing that is not instantly contradicted. Their own Bible . . . destroys all the moral perfections they heap upon him, unless indeed they call those qualities perfections that every other man's reason and common sense call imperfections, odious. vices and brutal wickedness."

Ernest Wood



SOME THOUGHTS ON THE EVOLUTION OF FORM

By O. PENZIG¹

I. NATURE SPIRITS AT WORK

It is generally admitted, that every form is the expression or manifestation of a previously-conceived idea or plan; and that the *creation* of a form is more or less successful (that is, more or less conforms to its root-idea) according to the greater or less suitability of the material and the greater or less experience and skill of the worker. In the creation of any form, therefore, several factors concur: the basic idea

¹ Professor of Botany in the University of Genoa.

(and the intelligence that conceives it), the material that is the condition of its manifestation, and the activity that executes the work. The process of creation may be of the most elementary kind: primitive man in need of a drinkingcup may simply join the two palms of his hands together, or bend a large leaf, or scoop out a bit of wood or other material: in such a case, the ideation and execution proceed from the same person and the material and means adopted are of the simplest. But as the ideas become more lofty and the form more complex, so the whole mechanism becomes more elaborate. A carpenter cannot make a piece of furniture without a variety of tools and utensils; an architect cannot execute any project without co-operation and the labour of numerous workmen, without careful choice and preparation of materials; and so on. It is therefore logical to assume, that for the creation or construction of so tremendously complicated a form as an Universe (or a solar system, or planet only), not only an elaborate scheme, clearly thought out in all its particulars, is required, but also carefully selected and prepared material, and a whole host of agents, capable of executing the different parts of the plan of construction and evolution that has been laid down in its entirety. And in fact, every cosmogony and great religion admits, as agents of a posited Creator, numerous hierarchies of beings or powers whose task it is to carry out the particulars of the immense work. The teachings of The Ancient Wisdom indicate, as chief collaborators of the Logos of a Solar System, the numerous hosts of Devas (the Angels of the Hebrew, Christian and Muhammadan faiths), under whose orders work, as subordinates, I had almost said as manual labourers, the Nature Spirits; and in the following pages I would like to call the reader's attention to certain considerations relating to the nature of these latter beings, their action in the development of organisms on our earth and to certain facts connected with this development.

I will begin by saying that I have no direct knowledge of Nature Spirits and still less have I seen them at work: so what follows has no value as direct observation of fact, rather is it my own personal interpretation of certain facts recognised by science. I confess to being even uncertain of the very nature and constitution of these precious helpers of the Devas. The limitations of our mind make us prone to render as concrete as possible certain otherwise vague conceptions, we tend to personify the "intelligent forces of Nature" in the act of thinking about them, to consider them as living beings; and our habit of anthropomorphising non-human beings (of attributing that is, human qualities to plants, animals, Divinity itself), induces many of us to imagine the Nature Spirits as tiny creatures whose semblance is similar to ours, even though made of finer matter than ourselves.

It is true we learn that clairvoyants also see them frequently in human guise; and in the chance glimpses of them, that under special circumstances occur, they are generally clad in human form. But all this does not prove that the human is their proper form; it appears to me very probable that we see fairies, gnomes, sylphs, etc., under the stamp of our own imagination. The creative power of the human mind is quite sufficient to throw such subtile and plastic matter as composes their bodies, into given forms. We may in fact impose our "thought forms" on them; as evidently happens with mystics, when they see purely conventional apparitions of the Madonna, Christ, the Saints. This detracts nothing from the reality of such manifestations; I am far from sustaining that all such apparitions as I have mentioned are purely imaginary—fanciful, devoid of positive fact: only I believe that the human appearance, and details observed (such as the wings of fairies, the fashion of gnomes' clothing and their implements, the colours of the Madonna's robes, etc.), are the fruit of our own imagination, that is, are really produced by the creative power of our own minds.

Leaving therefore aside the question of what is the habitual form of Nature Spirits, I limit myself to designating all of them as beings whose task it is to construct bodies and watch over their normal development in the physical world. carrying out in so doing the authoritative orders of their own immediate superiors, who in turn, of course, conform to the established creative plan. They should not deviate from the lines laid down; they have no will or initiative of their own. or at least, these may only be exercised within strictly prescribed limits; and their action is also circumscribed by the properties of the materials with which they work. To the degree in which a given material is differentiated, is the skill required in handling it. Thus the work of the Nature Spirits who construct the molecules of simple bodies (elements), using as their material the ultimate physical atoms, must be relatively easy; while more complicated and highly-skilled must be the work of those who unite the various elements in chemical combinations and give to these their suitable forms (crystallisation, etc.).

The higher-grade Nature Spirits capable of the already marvellously complex operation of building living cells, use as material numerous organic and inorganic composites; and when we consider the whole body of a living organism, be it plant, animal or man, composed of millions of these cells, different in kind and combined into tissues and organs, each of which is adapted to a special function, we are bound to admit that to construct such a body perfectly must be a most difficult task, that demands great experience and care on the part of the workers. As a rule the Nature Spirits do their work with the greatest precision, trying to carry out in the best possible way the programme laid down for them. Sometimes however it happens that they make mistakes; it looks as

if at times their attention wandered; and in this fashion one can explain the appearance of certain anomalies and monstrosities which are more or less frequent in all the kingdoms of Nature. In the inorganic and mineral kingdoms such anomalies are rather rare; yet they are to be found, as in the case of certain deformed crystals that are fused into interpenetrating "twins"; or (which would seem to be the result of greater heedlessness) in that of "pseudomorphosis": that is, certain crystals are composed of substance which normally is built (crystallises) on quite different lines.

In the animal and human kingdoms monstrosities count rare exceptions, perhaps because the Nature Spirits. employed here are the most expert and highly developed ones; but with the agents at work in the vegetable kingdom, slips are most common. Sometimes they involve only slight modifications of or deviations from the normal type; and we can let pass as excusable such small errors in allotment as those, for example, which give three or five petals to a corollar that normally has four, producing thus (in botanical language) a trimerous or pentamerous flower instead of a tetramerous one. The matter is more serious, when the little workers employed mistake one category of organs for another, and put, for instance, in a floweret another whorl of petals where the stamens ought to be, so producing what we call a "double flower"; or put small green leaves in the place of the sepals and petals (as in the frequent examples of virescence). Specialists in vegetable teratology (the branch of botany that deals with malformations and abnormal growths, that is,) often describe such anomalies as "atavisms," returns to an anterior stage of evolution; but even granting it to be so, the Nature Spirits are at fault in repeating the old abandoned forms instead of sticking to the new model.

To another class of mistake into which the Nature Spirits fall, is due the very common form of monstrosity in plants

called "fascination," in which the stems or branches assume a flat ribbon-like form, more or less wide, instead of being regular and cylindrical. And numerous other categories of "teratological cases" could be adduced, of the most varied nature.

I dilate a little on vegetable anomalies, because they seem to me particularly illuminating as regards the work of the builders. We have already said that the perfection of their work depends largely on the quality of material they are using. We can in fact see how many anomalies may be determined by the fact that the Nature Spirits are constrained to work in a material that has been in some way deteriorated or altered. The fine studies of Klebs, Blaringham and others have shown, for example, how the mutilation of a plant produces in it a general disturbance, a kind of "nervous shock" really, which makes it liable to produce, in its ulterior growth, abnormal or monstrous organs—even the plants grown from the seeds of one that has been mutilated have for several generations a marked tendency to produce irregularities of all kinds. The same results accrue from the attacks of certain animal and vegetable parasites (the curious malformations called "gall-nuts" or cecidii, for instance), and through marked modifications in the nourishment of a plant. The builders, faced with material so unlike the ordinary, are evidently perplexed, and no longer succeed in producing normal forms.

And here we touch on another matter of great interest: the influence which the human will can exert on the activities of the Nature Spirits. Man can, within certain limits, oblige these creatures to work in a given way, either by supplying them with unusual material or by the direct imposition of his will. The degree of efficacy and the results produced vary in the different kingdoms of nature. In the mineral, man can create almost ad infinitum new varieties, new chemical combinations; daily in our chemical laboratories scientists succeed in producing new chemical compounds (inorganic and

organic) which did not exist before in Nature; often they even succeed in crystallising them, and so giving them an entirely new form, more or less stable.

In the two organic kingdoms (vegetable and animal), the influence of man is more restricted; he cannot create "new species" here; but he can obtain deviations, some being very notable ones, from the normal type, in the direction he wishes, creating thus anomalies, or new varieties of certain pre-existing species.

Horticulturists and breeders of animals obtain new varieties of greater beauty or utility, precisely by furnishing to the Nature Spirits materials modified by special methods of cultivation or treatment. The pruning of trees, grafting, forced culture under special conditions, are among the artifices used by the former. Another method frequently made use of both for animals and plants, is cross-breeding, hybridisation. Such cross-breeding occurs but rarely when Nature is left to herself-it is "unnatural". When, somehow, it takes place, the Nature Spirits who are specialists in the parent-species, find themselves confronted by a novel product. And while they are so embarrassed, and uncertain in their handling of the strange material, they are called upon to reckon with a new and potent factor—the will of the man, horticulturist or breeder, which is working towards a definite result and which overbears their original orders, so to say, and obliges them to work along unaccustomed lines. In this way have been obtained innumerable varieties of certain plants and animals (such as cabbages, roses, dogs, pigeons), which are often entirely contrary to the interest and preservation of the species: thus for example double flowers, which do not produce seeds, deformed inflorescence such as that of the cauliflower, the production of fleshy seedless fruits good to eat, of the non-prickly cactus, and other such marvels wrought through a kind of "white magic" by Luther Burbank and others.

II. REINCARNATION OF IDEAS

In the preceding paragraphs we have said that in the evolution of organisms, each form is the expression, the manifestation, more or less perfect and complete, of an underlying idea that has been conceived by a supreme Entity and inserted in its proper place in a single grandiose scheme of evolution; and that these ideas are transmitted through ranks of intermediaries to the Nature Spirits, the beings who have finally to carry them out. We have seen how the conditions of the material that these little builders use, exert a considerable influence on their work. Often we can observe how the same idea is expressed in diverse ways, these varying precisely according to the nature of the material adopted; a kind of "reincarnation" of the same idea takes place, materialisations of it under different guises, in the various groups of plants and animals.

I will try to illustrate this fact by several examples drawn mostly from the animal kingdom.

Many animals, chiefly of the inferior orders, are by nature powerless to protect or defend their own individual lives, for the conservation of which they are obliged to have recourse to some ingenious contrivance. They try to shield themselves from harm by surrounding themselves with a protecting shell that is strong, resistant, made of material which sometimes they appropriate from outside and sometimes they obtain through the metamorphosis of some portion of their own bodies. This protecting shell assumes different forms; we mention a few which have been often repeated in different groups of animals. One of the most frequent is the "protective tube," that is, a long, cylindrical shell, generally made of extraneous material (and occasionally through superficial exudation). Within this tube the animal conceals most of its soft body, and at the least signal of danger, disappears

into it altogether. This idea of the "protective tube" appears, one may say, in all the orders of the animal kingdom, beginning with the Protozoa, throughout the vast group of worms (where it is largely diffused), and in groups that are already considerably evolved such as those of the insects (the larvæ of many Neuroptera and Lepidoptera), crustaceans and molluscs. It is a means of defence rendered still more efficacious by various structural complications, which also are oft repeated; for instance, the construction of a little lid which shuts the entrance of the tube against the enemy. Many times also the protective tube is not straight, but twisted into a spiral, to make it more secure for the animal that can withdraw itself into the bottom of its refuge. Also the idea of the "spiral shell" is incarnated again and again, in the most dissimilar orders of animals. In this case as in the other quoted, the earliest organisms, the Protozoa, composed of a single living cell, show the ingenious idea carried out; the millions of fossil shells of nummulites provide a beautiful example of spiral shells containing numerous small intercommunicating chambers; and also among the Rhizopoda existing to-day several kinds possess a spiral shell. We find the same shell, in its full development, in the great group of the Gastropoda (snails) and in certain families of Cephalopoda (Ceratite and Ammonite fossils); and also the protecting tubes of the larvæ of certain Neuroptera and Lepidoptera (for example, in the genus Helicopsyche) are curled into a snail-like spiral. One of the strangest examples of this defensive armour is offered us in the various species of the genus Pagurus (Bernadine crab), a sea-crab which, having by nature the hindpart of the body tender and destitute of the dermatoskeleton, are in the habit of seeking cover for it in the spiral shells of Gastropoda, occupying these the whole time, modifying the shape of their own bodies in order to make them fit into these somewhat inconvenient abodes which were not built for them at all.

The protective tube, however, though efficacious for defence, has some drawbacks, notably that of cramping the freedom of movement of the living creature inside it. To obviate this defect, the tube has been substituted by a casing formed of several movable pieces, which can be opened or shut according to the need of the moment, thus giving the animal inside greater liberty. We find the idea of the "bivalvular (oyster-like) shell" expressed for the first time in certain microscopical unicellular algæ (Diatomaceæ or Bacillariaceæ), in which each individual carries out its growth, shut between the two valves of a siliceous shell which is of marvellously complex structure. We find the bivalvular shell next in a certain group of wormlike and mollusclike creatures called Brachiopoda. In these, the two valves of the shell maintain a dorsiventral position—that is, they cover the back and front of the animal; and the two halves of the shell are joined by a kind of movable hinge. This is a very ancient type, since many kinds of Brachiopoda existed in the oceans of the silurian period; and it reappears, slightly modified, in the huge class of Lamellibranchiata—shellfish, which on account of this are also known as Bivalves. these the two halves of the shell do not lie over the back and belly of the mollusc, but on either side of its body, and are joined over the back. A fourth appearance or "reincarnation" of the bivalvular shell is to be met with in an ages-past class of Mollusca, that is in several genera of small Crustaceans, the Cypris, the Daphnia and others: these are tiny crabs. whose bodies are protected by two concave, lateral, mobile valves, joined down the back of the creature, and which thus reflect, in a past species, the bivalvular shell of the Lamellibranchiata. We may, if we like, consider the carapace of the tortoise as the last appearance of the idea. Here, however, there is a return from the bilateral to the dorsiventral arrangement.

In a similar way we may note numerous repetitions of another variant of the idea, where the shell is composed of several mobile overlapping pieces of bony plate; and animals so protected will, in face of danger, curl themselves up so as to present outwardly a spherical hard compact shell, inside which they are safe. A highly-perfected example of this type of shell is that of the armadillo, a small South-American quadruped; almost identical to it are those of certain Gastropods of the genus Chiton, of certain Myriapoda (genus glomeris), certain Crustaceans (Oniscus and similar) and certain Coleoptera (Agathidium). In all these animals, so different one from another in the other parts of their organisation, the means of defence is one and the same.

Another of the most frequent means of defence is that of putting on numerous thorns or other sharp points; and this idea too has many reincarnations both in the vegetable and animal kingdoms. Prickly and thorny plants are to be found in almost all the groups of the former; and also among animals there is hardly an order in which some species does not resort to this effective means of self-defence-method which from defensive becomes offensive, when to the punctures it causes is added the instillation of a poisonous substance; and here again it is curious to observe the numerous repetitions or "reincarnations" of the idea, repetitions even in structural detail. In fact, in the stinging hairs of the nettle and the stinging cells in the bodies of certain Cœlenterata. (Medusæ, jelly-fishes), in the stings of wasps and the spines of certain poisonous fish, the fangs of the viper and the cobra, the principle is always the same: an acute grooved organ at the base of which is a poison-secreting gland, the liquid venom being ejected through pressure into the small wound made.

And what are we to say of the idea of the "conquest of the air," the idea of flight, carried out in a thousand different

ways, in almost all the orders of animals? From passive flight, that is, the simple casual transport by the wind which we see effected in the vegetable kingdom, where it is procured and favoured by many ingenious adaptations (diffusion of the germs of microbes, of the spores of all kinds of Cryptogamia, of the seeds and fruits of many of the higher plants) we pass to active voluntary flight, due to the desire and effort of the animal, till we arrive at the wonderful artificial constructions whose invention has won for man the freedom of the immense ærial spaces. Among animals only a few of the lowest orders (Cœlenterata, worms, Mollusca, Echinodermata) are without examples of the art of æronautics; from the Arthropods upwards, the idea of ærial navigation is everywhere, with ever-new means and adaptations. We find isolated examples of flying animals already among the Crustacea (in the family of the minute Copepoda), in the order of Sauria and Batrachia (pterodactyl fossils, flying dragon of Java, flying frog of Brazil), and among the mammals (bats, flying squirrels or phalangers, various Marsupiali); but it is in the vast orders of insects and birds that aviation has reached its highest point; these two groups divide the empire of the air between them; and the perfection, speed and duration of their flight have been beaten only by the marvellous achievements of our aeroplanes.

One could long continue to illustrate this "reincarnation of ideas" (other instructive examples are those of creepers, of epiphytes, of the parasitism of plants and animals): but enough has been said to show that Nature, every time she has wished to translate a given idea, has always known how to combine fidelity to it with the discovery of new methods and new forms for it, according to the material used.

O. Penzig

(To be continued)

REVELATIONS AND PSYCHISM

By C. JINARĀJADĀSA

Ι

Life is normally complicated enough for those who aspire to tread the occult path. But a new complication is slowly arising for them, in the number of revelations which are presented to them authoritatively as coming from the Masters. I am constantly the recipient of such occult instructions. Most of them are supposed to emanate from the Masters, but now and then they are said to be from no less a person than the World Teacher Himself.

I well remember the brief and striking message which I received in Sydney in 1922 when I arrived there with Mr. J. Krishnamurti and his brother Nityananda. A correspondent in Sydney wrote a brief note as follows: "Once of old three wise men came from the East to find the great Teacher. Three wise men have again arrived from the East. Here am I." After one of my lectures in America in 1924, a long-haired young man with a floppy tie came, and shaking hands said with eyes full of meaning that he had a special message for me. Of course, I knew what he was referring to. I asked him to communicate with me later by writing. I found him waylaying me on my exit, and he reiterated the same look full of meaning. At another place an individual had an interview with me, and gave me messages from the

Mahachohan and the Lord of the World. During the last year, telegrams have come from three individuals in India inviting Dr. Besant to come and receive instructions from them, for, of course, they were the World Teacher. Only last year, the disciples of a Mexican gentleman in New York whom they claim to be the World Teacher have written to me voluminously; my unbelief has drawn from them severe strictures as to my wilful perverseness. I am making a collection of these messages, because they will be interesting to future historians who will write the history of occultism in the twentieth century.

I publish as a sample one of the communications which I received from a lady in Australia.

(a)

25th August, 1922 Otherwise 500007.

To

Our Friend and Chela Mr. Jinarajadasa, Greetings from the Masters Koot Omi and Unity, who desire to recommend to his consideration our Chela Saree S.—Iyer, who is of the Same Order—a Chela of the Golden Road.

As she is very isolated on the material plane and naturally distrustful of her own perceptions We desire Our more advanced pupil to encourage her and to aid in clearing away some of the mists of Earth Life that still hinder Our Chela's vision of the Truth.

The Master Hilarion also desires to express the hope that Our more advanced pupil will assist his sister and encourage her to live in the Radiance which emanates from Us and which she has sensed from childhood.

In previous incarnations Our Chelas have been connected by family ties and it was in that far off connection that the name S-S——Iyer originated.

This Chela's delicate health is a great hindrance to her as Masters' Instrument; in a warmer climate conditions would naturally

^{1 &}quot;Iyer" is the caste designation in South India among one division of Brahmans; it is used only by men.—C.J.

improve her state of health and incidentally increase her happiness and usefulness.

Masters Bless you both.

The Seal of Our Love O
Um . . . Um . . . Um . . .

A second communication which seems to have been sent from America to many, refers to the Master M. As the language is incoherent, I presume the clairvoyant was speaking staccato. Part of this communication is as follows:

(b)

Mystery Serpent. Six master secrets. No limit to seer vision. The sixth mantra Om. Sixth voice of the Aum. Ruler of sixth race, and of sixth sub-race rising on the earth. Greatest Magician. Mage of Mages. The World Ruler. In the kingly position. He was once Solomon. Earlier he was the wisest Asiatic king, the priest in Salem. Still earlier he governed Egypt, glorious in former days. In Atlantis he became a magician of a brotherhood existing till our age. Later he will be king over Jerusalem. The mysterious one. A true mesmerist, he masters wisely. He is positive to many; to them he is of help. He instructs by a wise, helpful teacher. He waits to see the year of the Tester. Star-knowing Seer, he watches planets, remembering a worthy star. He watches Venus in all its constellations. He watches Venus in its high asterism ruling the stars above in his watery month. His birth-star rose to its watery position when he saw his mother the nourisher. Jupiter was his initiator. Venus-Jupiter is watching his governing. Mercury, silver star, was the star of the Christmas Advent with light from beyond this world's light. The Martian sign foretells the coming helper, strong in right and masterful.

Question: Who informed Halcyon of his coming? Answer: It was Hilarion by order. Another reading gives: It was Hilarion serving the time hastening on. Question: Why did not H. P. B. mention the Coming? Answer: The time was all too early. This matter, secret in Astrology, was never given to disciples by our highest Initiators. Ages ago they knew when the Star would rise into the signs, but held all secret awaiting a test sign. This meets all eyes in the Martian signs. The Star will be light to those watchers the Lodge Initiators. From it fire will come to waste much in Earth. Water covers the wasted region. The Red Star rises in the asterism only when it is to master many weighty signs. The three wise men saw our record, the written wisdom of every serpent (sage man).

I now sanction these most esoteric teachings. I endorse them: "Very worthy." Signed: THE MASTER.

A third and a very long communication received by me in 1920 declared that a Hindu girl was the channel of the inspiration of the Masters. I have a long description of the communications, which are full of visions of what the Masters said and did on this and the other occasions. My correspondent began the account of the girl's visions by saying that she was 14, married, and had two attacks of hysteria within a fortnight. During the second attack which continued for a week, she showed signs of somnambulism and did many strange things. After these attacks there began the period of revelations, in which he had much faith, evidently taking the hysteria as one proof of their genuineness.

In the same year I had a long account from Central America of visions seen by another girl V. In this case, Bulwer Lytton was directing the psychic unfoldment of the clairvoyant. During some of the communications, in addition to Bulwer Lytton, there were present H.P.B., Sir William Crookes, Mr. Sinnett, Dr. Besant, Raymond Lodge, and on higher planes "The Master L. and Zamna". I believe both Mr. Krishnamurti and I were said to have had some hand in directing the manifestations.

I have quoted just these few instances of revelations to draw the attention of members to the point with which I began, which is, that life is becoming very complicated with the plethora of revelations.

Π

During the last twenty years, one element in my correspondence has been the appeal made for help by individuals who have experimented in various psychic practices and created great difficulties for themselves. In the Theosophical

Movement, most of our lecturers have certainly taken the greatest care, while explaining the existence of the invisible worlds, to caution people from rash experimenting. But in America, North and South, there are hundreds of so-called occult teachers who have certainly not exercised any discretion in the teachings which they have given, and so have led many into catastrophe. Some of the wrecks from these experiments turn at last to the Theosophical lecturers. Unfortunately, when they do appeal to us, they have come to a stage when through psychic practices their will has become extremely weak. It is, therefore, very difficult to give them any kind of self-cure that is effective. I quote first a remarkable case; the two letters marked (c) and (d) both deal with it.

(c)

In the spring I wrote to you asking you to do what you could for me. You were so kind and prompt in your reply. I have always felt so grateful to you for it and at the same time I know you did send me some assistance. But you said in your letter I must make a statement of my case "the same as in ordinary affairs". This I did not like to do and have been trying to fight it out alone. I have had some help from a person who has a little occult power. And I get a very little benefit. I wish I could tell you my dreadful state so you could understand how horribly I have suffered in mind and body. It is not possible for one who has not experienced the same to have any adequate idea of what it could be like. But I have reached the full limit of endurance. I must have help, and as I told you before, it is the turning point in my future welfare. Here is where I go forward or backward or perhaps perish utterly. Only an occultist can help me. Only my strong will has kept me going all these awful months. When I first hoped to open the way for future advancement I was honest, sincere and earnest, I did not realize what a forced development was. I was not a member of the Theosophical Society then, I did not know what it was. But I had great psychic powers, I was telling a person about some experience I had had, not knowing him to be a medium. He told me I should develop my power and do "much spiritual good," that he would open the way for me. He may have been perfectly honest and meant well by me, but he opened the door of Hell for me, and all the fiends of the foul pit have taken me in hand. It is, I find from reading the Theosophical literature, a case of obsession, and I am unable to break

the spell. My will is growing weak, my mind is not what it was, my physical health is failing, and I am in need of a helping hand. Please help me if you can. Only two people besides yourself know my unhappy lot and I do not want any one else to know.

(d)

Your letter and enclosure received, and I am greatly benefited thereby. I thank you very much. I wish I could tell you all I have suffered for eleven months. I had made up my mind I could endure no more and had considered taking my physical life. The hideous cold thing which would creep up my limbs and wrap around my waist and cling to my hips like a repulsive reptile, I can liken to nothing else, seemed to have many arms with suckers, like an octopus, and when these were all working at the same time, it was only by my supreme will I could keep from shrieking aloud. the force was concentrated in the small of my back, this caused the most acute pain, and made me very nervous, I was unable to sleep. If I could sleep three hours out of each twenty-four I was thankful, and I kept at my work all the time, my physical condition was wretched and I was a wreck. Am still bothered with the "force" on my back even while I write. All other symptoms are much better. This force on the back is like having a huge bellows turned on one with great power. The first night I slept with your envelope between my palms, I slept all night long, but still not so sound, but I could feel a great struggle on my back and just as if some other force was trying to interfere. I was so weary I slept, and somehow felt safe. The struggle I have been through would have put 999 people out of 1,000 in an insane asylum. Dear God! what I have endured! I am much better. I know you are going to help me. I will send a stamped envelope in case you have any further instructions to give me. At first I felt as if I was covered with pitch. I took many Turkish baths to get rid of this. I only feel it from the knee down now.

A second case, of similar tampering with the natural balance of the vehicles, shows another unpleasant way in which the invisible pours into the visible. The case is from my file, but I find that the letter was written to Bishop Leadbeater.

(e)

I have to do with what is in appearance a set of entities of a malignant type. Their object seems to be to make life unbearably painful, and incidentally to get one to qualify for a lunatic asylum by behaving like a madman. They seem serious when they call themselves astrals, in the Theosophical sense of this term. In a jocular

fashion, they sometimes call themselves devachanis or devachans (sic). They often identify themselves with the sheddim of the Jewish tradition and at times with the genii of Moslem folklore. They claim to be sometimes a species of microbes and sometimes a kind of spirits or souls of departed human beings.

My connection with these entities arose from the practice of auto-hypnotism, which I carried on for certain purposes of theoretical investigation in connection with the studies by means of which I sought to obtain from—University degrees in Mental and Moral Science. At the beginning of this present year, I developed motor automatisms, especially automatic writing of surprising fluency. Then I began to hear voices, which have been accompanied by buzzing in the ears, itching in various parts of the body and other unpleasant experiences.

Audible whispering is the principal way in which the entities manifest their presence. Generally the whispered words are coherent observations addressed to myself, but I sometimes hear conversations carried on concerning myself and about other subjects of a philosophical, historical or "sociological" character.

The next case seems ludicrous but it is not so. The last clause of the letters shows that it is from U.S.A.

(f)

Are you able to disentangle four disembodied Master Adepts who seek to destroy and are working ruin to a young man, who refused a Master in this life to be a tool in his hands for Black Art? This Adept said, "I'll ruin you either here or in the next world." The young man has made a fight, but must give up. They are getting the best of him as he is a good psychic. And do you put any one in touch or command of the nature spirits, and do you assist and teach Astral travelling? If so give me your prices.

The next case is sufficiently explanatory, from the letter of the correspondent.

(g)

I am taking the liberty to write to you about a physical condition upon which I think your advice will be helpful.

Some years ago I became interested in teachings leading to spiritual unfoldment, and I now think overdone the concentration. It worked for the Christ realisation, and had that come to me which gave me a glimpse of the inner self. While in this sensitive state I came under condemnation of one who had been the teacher. I held for the control of the Christ will, and during the time of the struggle the body became very tense and the region of the solar plexus

extremely hard, the pressure at base of brain was great and there was pain in the brain. My condition became better after I gained the power to overcome the opposition. But I still have physical tension and pressure at base of brain. I may be free, but reading a book or hearing spiritual talk will throw me into a state of tension. Is there any help for this physical condition?

Any advice you may give me will be much appreciated, as I am unable to take my place in the activities of life as I should like to be doing. I want my freedom.

One way that these difficulties arise is clearly illustrated by a correspondent who wrote to me in 1924.

(h)

My present acute trouble is this. A certain teacher of this city is conducting "esoteric" classes. These have I attended being prepared by reading and previous classes. But, I cannot solve this mystery. My teacher, in whom up till the present I have given absolute faith, leads us into the silence, and then gradually projects his Higher Self, and so allows the Masters to use his body for our benefit; you see, a Master, directly then, speaks to the group. At one meeting the Great Master of this entire planet was supposed to give us His word of Love and Wisdom. How, Oh how, can the Great One come to so small a gathering, and talk through our teacher for three quarters of an hour, when He is so great a Being, with planetary affairs?

I am not curious, but an earnest seeker of the Light; my whole being thrills in this Theosophy. It seems that my every thought is one philosophical.

But, can this truly be done? Do the Masters come and speak through another, even the Great One of this planet? Then if He comes to one teacher for our little group, He would have to come to others the same. It seems to me that the Great Being would rather be not engaged in affairs that His servants can do. Oh please, if you who have the light will help one so much a beginner on the Path, surely it shall not be in vain.

The next case is another result of "monkeying" with occultism. I forget what reply I sent.

 $\{i\}$

DEAR FRIEND:-

"Love is the liberator." "He that loveth not serveth not God." Simply by your own inner splendour you have enkindled a spark in me akin to that divine fire.

Can you, will you, explain that awful attitude Monday eve at your lecture—like an adamantine wall, impervious even to your words, for I caught very little that you said. Lot's wife turned to a pillar of salt was an enviable state in comparison. Now you have had a vivid illustration of what I meant by the irresistibleness of it when it comes or manifests. Inwardly I felt the same, and I am sure your soul plummet fathomed it all long ago. May be some time I can bring myself to tell you what I think caused that freezing up process. Yours loyally to the end.

I conclude this docket of cases by quoting a letter of quite another type of communication. They refer to memories of past lives, which the correspondents ask to have corroborated. People with what they presume are memories of past lives never realise that once a Napoleon or Cleopatra, always that, more not less, so far as strength or charm are concerned.

(i)

I have read your book how we remember our past lives. I think the book very interesting and enlightening. I have had experience of remembering past lives. I once said I desire to become a brother to all men without distinction of race, colour or creed. Sometime afterwards I had memories of past lives, once as Napoleon and again as Victor Hugo, and once as an English jockey. I even got the memory of the name when I was a jockey. To me the experience seemed strange and bewildering and then I thought perhaps the method had worked in me, that you mentioned in your book (how that we are informed) if we are observant, Well of course in the light of reincarnation we are immortal souls and not perhaps just as some folks think. Most folks I know resist the thought of reincarnation because they know little of Theosophical teaching.

I think I need make no great comment after all these cases, on this topic of revelations and psychism. The cases I have quoted carry their comment with them. But the tragic fact is that, while most revelations are trash, now and then we do come across true revelations. But how shall we discover the true from the false? That is indeed the great question which concerns us all to-day.

C. Jinarājadāsa

THE HUMAN VOICE AS THE BASIS OF MUSIC

By GEO. W. WEAVER

THE human voice was the starting point of music; all existing forms of music are directly or indirectly derived from vocal forms: music not based on the voice does not live, and future music must return to a vocal basis or die in an effort to untie its own complexities. This may appear startling doctrine at first sight, but it may seem more reasonable as we examine the grounds for the statements. is commonly supposed that song is a branch of music, but, on the contrary, music is a branch of song. To justify this claim, it is desirable to obtain a clear conception of terms used. applied art, and fine art are frequently used in a careless manner as though they were interchangeable terms, but definitions do not bear this out. Applied art is that branch of art used in daily life, as applied to material things, adding to comfort or pleasure and appealing to the sense of beauty, but with an eye to utility. Art is the application of known laws or principles to the production of things required for their appeal to the deeper emotions. But fine art is the shadow of something deeper; it is spiritual in its inception although brought into physical consciousness by a physical medium. Art may live for itself-for its own sake, but fine art lives for the thing it portrays—for the noumenon behind the phenomenon. Now all forms of music other than vocal require the co-operation of applied art, to make the instrument; of art, to acquire the technique of playing upon the instrument; and of fine art, to interpret or create or re-create. Applied art is physical, art is mental; these may be taught or imparted. Fine art is spiritual, and not to be taught, but is a possession of the soul. The production of music other than vocal is then a compounded art, and this whether the performance be solo or ensemble. But in song, we have in one and the same individual not a compounded art, but a compounded fine art, embracing—briefly—the three separate arts of (1) voice production, which is an art pure and simple; (2) musical phrasing, which is partly an art and partly a fine art; and (3) lyrical oratory, which is a fine art. So that song, being a compounded fine art, is greater, not less, and it is therefore true to say that music is a branch of song, and not that song is a branch of music.

Historically, the voice was the acknowledged instrument during all periods of which we have record, the instruments used in Egypt and Greece being for accompanying purposes. although there is little doubt that those earlier peoples knew harmony, their instruments were tuned to keep within the vocal range and to accompany voices. Roughly (to spend no time in tracing records which are available to any one), this vocal pre-eminence lasted up to the time of Bach, when the tempered scale came into use and modern harmony was born. The new medium attracted composers, who were delighted with the new field offered, and was a tremendous spur to instrument makers, whose inventive powers were exerted to the utmost to keep pace with the ever more exacting demands of composers. And, following in a circle, composers were inspired to fresh flights as instruments widened their range and technical possibilities. Thus the voice as the great medium was pushed into the background, and for a long time suffered partial eclipse. But still the greatest masters retained a love for the human voice, and indeed learned that for the expression of the mystical no other medium could be used. Thus even Beethoven, the giant of instrumentation, was obliged to use a chorus in his famous Ninth Symphony. Let it be granted that this use of the voice was imperfect, that the association of a verbal text ruined the sensitiveness, the spiritual bloom-nevertheless the voice was the only possible medium. Beethoven's vocal knowledge was limited, and the voices required are not available even vet, but that which was sought to be conveyed could not be conveyed by other means. Thus also from Bach's time onward the great composers have always used the voice when expressing the mystical side of man; Handel, Haydn, Mozart, Wagner, and even Liszt; including also the moderns such as Holst and Vaughan Williams. No composer has yet penned an instrumental composition dealing with the mystical aspect of man's nature, but many composers have written vocal compositions of mystical character, even during the period of dominant instrumentalism.

So from the earliest dawnings of history, under the differing conditions of differing civilisations, even to this day of complex rhythms, tremendous and well-nigh perfect orchestras, and superb technique; from the time when two melodies together constituted harmony, up to this time when harmony is an elaborate science requiring years of study to master—through it all the voice has reigned and governed. Both in art and in history, therefore, the voice has been and still is supreme; it remains to be shown whether there is justification for the theory that future vocal developments will equal or even surpass the wonders of the modern orchestra and its instruments.

An objection to the more extensive use of the voice is that the range is limited: that instruments have a compass far beyond vocal possibilities and are therefore available for expression in ranges both above and below the voice limits. But this objection is not so entirely valid as at first appears. It is true that the organ, the piano, and the harp exceed human limits, against which, however, is to be set the fact that the extreme notes are of doubtful musical value, and the additional fact that few ears are capable of appreciating these extreme tones. Generally speaking, the range appreciated most fully by the ear is within six octaves, and examination will show that the greater part of standard compositions does not exceed this range. Even the orchestra goes beyond this but rarely, and when it does, the value of the added compass is doubtful. Further, it must be kept in mind that the six acceptable octaves are not produced by one instrument alone, but by a combination of many instruments, each with its own proper and best range. Now how does the voice compare with this normal or usual range of about six octaves?

Basses able to obtain the G an octave below the bass staff are not uncommon, and an occasional voice may go lower even than that. At the other extreme, Mozart records a soprano who sang the C in altissimo—an octave above the high C of the operatic soprano. There is, then, a known range of about five and a half octaves possible to the human voice, and while it may be said that these are exceptional voices, it is still true that in any large city it is possible to hear a range of five octaves employed between the extremes of operatic soloists. And it is by no means to be assumed that the limits are reached; Orientals, for example, pitch their voices higher than Europeans, and the Russians are able to produce tones much below the basses of other countries. But even now, with the limited knowledge of the voice possessed by modern teachers, it should be reasonable to expect a well trained chorus to cover a range of five octaves, which is, after all, not so hopelessly behind the average orchestra compass. The problem then is one of method of development, and here is the real stumbling-block; the lack of good voices is a trifle

compared with the fearful ignorance of singers and teachers as regards foundation work and technique. It must be said also that the average choral society does nothing to help; members are welcomed on paying a small fee, without a question as to vocal equipment, technique, or willingness to practise during the week. Yet no orchestra, however small, would admit members merely on the statement that the applicant possessed an instrument. Even when beginners are admitted, it is on the distinct understanding that they shall learn to play and to control their instruments. But chorus members may have voices that are emphatically offensive; they may have no technique; htey may please themselves whether they practise or not; they are nevertheless accepted by other members, by the conductor, and-worse than all-by the public. It would seem that anyone is good enough for chorus work; it would appear that almost anyone is good enough for solo work also, at least in the public estimation, although instrumentalists of similar rawness would be laughed off the stage—if they ever got on. But while the public is prepared to go wild over some of the expensive singers of the day, many of whom are simply commercial singers with no smattering of art, it is asking too much of the chorus conductor to suggest that he should set higher standards than the "great" singers think necessarv.

But it is inevitable that sooner or later choral standards must be raised to orchestral achievements, technically and artistically. Even now such world-famed organisations as the Toronto Mendelssohn Choir and the Sheffield Choir are judged as an orchestra is judged, and it is a foregone conclusion that eventually smaller choruses will be compared with smaller orchestras and demands be made for at least an equal standard of performance.

Granting therefore, that vocal excellence will necessarily surpass present requirements as the public taste develops, what are the next probable steps? Perhaps it will be found that a composer will arise who will write a vocal concerto, which in itself will demand a technique and range far beyond the average professional singer, who will therefore be required to amend his ways or go into obscurity. Such a concerto will in all likelihood dispense with words, and rely upon sheer tone quality, perfect technique, and a wide range of colour. Needless to say, the soloist must be an artist in the best sense, and no mere vocal virtuoso. Such a development means, if it means anything, that music must become more abstract; that it must satisfy spiritual requirements; that it must be meditative, purely philosophic. It must satisfy the ear by its progressions and the soul by its purity. Much Western music would fail badly in either test.

A second development, a natural corollary to the vocal concerto, is the vocal orchestra, which again would insist upon a higher type of voice and a much advanced technique. Even now there are songs available which might be made unusually effective with a voice orchestra accompaniment, while allowing for present technical weaknesses. A chorus composed of people of moderate voices, rather better than moderate intelligence, and an immoderate appetite for work—plus idealism—could obtain effects much finer than are possible to instruments. The orchestra so constituted would leave words severely alone, obtaining results just as the standard orchestra obtains them, plus the ability to vary colour by the use of changing vowel sounds; the latter as the fruit of endless experiments, of course.

Other developments may be foreseen, but the two foregoing offer the most promising immediate field, and indicate a line of progress that would force an advance upon the singing profession, both performers and teachers, an advance sadly needed. Too long has the type of production called "grand opera" held the post of honour, and yet grand opera is for the most part but glorified vaudeville. Neither of its constituents is capable of standing alone as good of its kind; the music rests upon the libretto or the scenery or the action; the libretto cannot survive the test applied to it as poetry or drama, and requires the music or the action or the scenery to give it enough life to pass muster. And so with each of the parts constituting opera; the combination of poor music, poor libretto, poor drama, and poor action makes but a mass of weaknesses not one of which could survive if shown by itself; even the engagement of "stars" is in itself a weakness, to say nothing of the fact that many of the stars are fit for no other vocal work than to sing in "grand" opera. Briefly, it requires the combination of a number of mediocrities to convince even an ignorant public that there is anything worth while. Perhaps it is desirable to say that the Wagner music-dramas do not come under the condemnation; they are upon a much higher plane, and are pan-religious. Incidentally, it should be noted that the purest music is essentially religious—which does not mean that it is necessarily church music!

We find then, that art, history, mysticism, and emotional effects are all in favour of the voice as a medium. We find further, that Western composers have dealt with human emotions, passions, and experiences almost exclusively, and very little with the mystical and spiritual side; this largely because the European mind is intellectual and materialistic rather than intuitional and meditative. With the growth of "equal temperament," which may be defined as "putting all notes equally out of tune," the melodic line suffered and harmonic combinations ruled. This developed instrumentation, and there is now an excess of form and colour over melodic line and nuance. There is over-anxiety to obtain diversity rather than unity, elaborateness instead of simplicity, complexity rather than directness.

What steps are necessary to bring about a balance and to permit genuine progress is the point to be considered. Perhaps it will be safe to seek first the development of the instrument. The voice must be studied as carefully and as scientifically as the piano, the violin, or the organ. Physics, acoustics, and psychology must form the basis on the physical plane, and a knowledge of the laws of the atom and of rhythmic force as applied to the human body as a musical instrument. The body note must be brought into tune with the mental octaves, or a pure tone is impossible, for a body out of tune (ill) cannot produce a perfect sound nor obtain a response from all the resonators. The mind also must be in tune with the spiritual nature, for a mind in discord with soul cannot inform a physical body tunefully. The voice is therefore ultimately a spiritual thing operating upon the physical plane under the direction of a conscious mind. We have, then, to translate spiritual knowledge through rhythmic laws to the mental plane, and, still obeying rhythmic laws, convert a concept into existence on the material plane. Hence the necessity for a complete understanding of physics and acoustics. The vocal cords are capable of minute motions. and will readily respond to training; they should be considered not less flexible than the fingers. It is a matter of knowing the rhythmic laws of the body, and we are justified in believing that the question of range or compass is capable of solution. The development of colour—the second requirement-will accompany the extension of range if this is based upon knowledge of the interdependence of soul, mind, and body through rhythmic laws. The third requirement. technique, is more difficult, and cannot be fully met until the secrets of production are no longer secrets. When we know the laws governing range and colour, technique will be simplified, and it is entirely reasonable to expect that eventually the flexibility of the voice will equal that of any

artificial instrument, and the control be even more perfect. The human voice should in some distant future be capable of everything now possible to instruments, plus the power of a living instrument in its emotional warmth and its spiritual appeal, as contrasted with the instrument which has neither life, initiative, nor consciousness of its own.

Geo. W. Weaver

TO THE HIGHER SELF

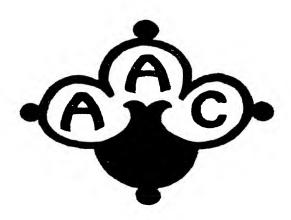
O Self Immortal! Grant me light to see
With perfect vision what thou dost behold
Beneath this changing clay. I would unfold
That uncreate reality of me.

And, for the one true Will, a channel be.

Oh! let the new, fast coursing through the old, Transmute my substance to the purest gold, Like baser metal changed by alchemy.

Meanwhile, to greater use amidst the strife,
I pledge my heart and hand. 'Neath thy command,
I shall not fret. With willingness, I pay
The standing debt. Lead thou my feet through life,
O'er narrow trail or shifting desert sand,
It matters not.—The Path 's a lighted way.

AMY RAE THOMPSON



THE MASTER JESUS IN ART

By A STUDENT OF THE BRAHMAVIDYA

ALL portraiture, even direct from the subject, carries with it some degree of the painter's own nature, and is to some extent anthropomorphic. This element becomes increasingly prominent when copies are made and recopied. Where no original is available it is predominant. Portraits of Jesus naturally reflect the sentiment of the painter and his age on a background of tradition. Hardly any of the tradition is ethnological; it is mainly theological. Hence in a study of the portraits of the Master Jesus we find a similarity of theme, a general similarity of feature, but a diversity of expression. Some notes will indicate an interesting study along these lines.

The earliest Christian paintings have been found in the catacombs at Rome. The Orphic tradition, bequeathed to Rome from Greece, had planted in the Roman imagination the

¹ Lecture given at the Brahmavidya Āshrama, Adyar.

idea of an influence exerted by a being of celestial quality on the lower creation. "Orpheus and his lute" were realities of the mind and emotions. They formed a Pagan model, the expression of the new Christian idealism, and the Orphic motif was transformed into the Christian motif of the Good Shepherd. In the earliest phase of the catacomb era, which era lasted from A.D. 100 to 420, the language of art was purely symbolical: eternity was figured as a peacock; Jesus was indicated by a fish. It was not until the fifth century that the figure of Jesus crucified appeared. In the catacombs Jesus rescues the wandering sheep, and Orpheus lures the beasts of the field, side by side.

The early Roman portraits of Jesus are entirely Roman in tone. They are kindred to the recently recovered wall paintings in the disinterred city of Pompeii at the foot of Mount Vesuvius. The Roman genius was realistic. The Asian quality of gentleness was not native to it. It took some time for the new, ideal personality to be developed. The first phase was the Roman.

The second phase in the development of the Jesus ideal in portraiture was the Byzantine. The change of the old orientalised city of Byzantium into Constantinople, the capital of the eastern part of the Holy Roman Empire, brought Christianity again into contact with strong Asian influences. From the sixth to the twelfth century these influences, as embodied in Byzantine art, prevailed. Realism gave way to formalism. The Persian posture, now so familiar in pictures of the early Mughal school in India, invaded the Christian technique of portraiture. The Virgin and Child on a Byzantian Icon (plate 1) might have been made in Iran. The mature Jesus is depicted with large eyes gazing straight out of a face that is calm almost to the verge of sternness.

Through the Byzantine school, according to tradition, portraits in mosaic from contemporary originals of Jesus and



VIRGIN AND CHILD Byzantian Icon
Twelfth Century



THE ASCENSION Giotto

his disciples passed into Sicily through the monks of Mount Athos, and are preserved in various churches on the island. Mr. Douglas Sladen, in a book on Sicily published in 1912, accepts these mosaics as true portraits handed on from apostolic times. Writing about them in THE THEOSOPHIST of November, 1912, Dr. Annie Besant, who herself saw them, says: "One feels one is looking at likenesses, not ideals." Fourteen years have passed since then, and photographs and blocks are at present out of reach. Those who can may read the article and examine the illustrations. For the others we quote Dr. Besant's word picture of "the majestic figure of the Christ . . . the eyes compassionate and yet commanding, the mouth strong but with a pathetic droop . . . Thus verily looked the Christ when He walked as man among men; this is not the crucified, tortured, dying victim, but the World-Teacher, the Teacher of Gods and men."

A change in the portrayal of Jesus took place in the fourteenth century, when the Gothic influence in architecture in France awoke once more the realistic genius of Italy which had produced the early portraits of the catacombs. The desire for beauty was added to devotion, and under the influence of Greek models the development of the Jesus type as we know it to-day began. This movement produced Duccio, (1255-1319) who is regarded as the first of the great Italian artists. Around him grew up a school at Siena which aimed at expressiveness rather than form. The school exhausted its impulse in the middle of the fifteenth century.

Meanwhile, Giotto (died 1336) had arisen in Florence and become a master of both architecture and fresco painting. He kept close to nature, and despite crudeness of technique produced fine pictures (plate 2) among which the evolution of the Jesus type is seen—a natural figure, ordinarily beautiful of countenance, and distinguishable as Divinity only by the appendage of the halo.

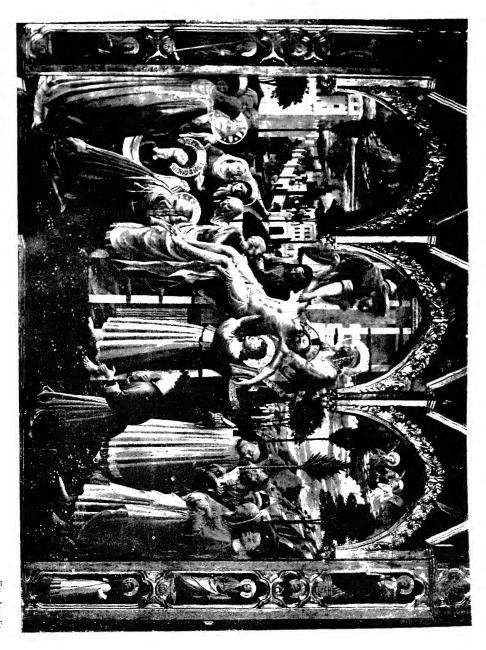
Among the followers of Giotto were Fra Angelico (1387-1455) who worked intensively in S. Franciscan sentimentality over a restricted area of theological interest and stamped his own gentle and simple character on the Jesus type (plate 3). Contemporary with Fra Angelico was Fra Filippo Lippi (1412-1469) who, being half monk and half other, showed a physical vigour beyond Fra Angelico. In his Madonna worshipping Jesus (plate 4) he pours out all his devotion into the exquisitely spiritual representation of the Blessed Virgin, and makes the Divine Child a hefty youngster rather bored by the solemn attention of His Mother.

The Venetian school arose in the second half of the fifteenth century. It passed through a phase of Byzantine influence, as seen in the architecture and mosaics of S. Mark's Cathedral. With the emergence of Jacopo Bellini, father of the two great painters, Gentile and Giovanni, the Venetian school as now known arose. The new spirit in art, expressing itself in a free republic given to spectacular pleasure and sociability, portrayed Jesus, both as child and man, as an abnormal, well developed individual.

At the same time the Milanese school showed itself. Its greatest figure, Leonardo Da Vinci (1452-1519) eliminated all signs of hardness in the Divine figure, and gave to the world the spiritualised, noble, compassionate form in "The Last Supper".

The school of Rome, with Raphael at its head (1483-1520) expressed sentimental softness. But the great individual genius of Michelangelo (1475-1564), who painted as a sculptor, put athletic energy into his work. His depiction of Jesus as the avenger in "The Last Judgment" is the antithesis of the Raphaelite sweetness.

The figure of Jesus passed before the imagination of the painters of France, Flanders, Holland, Germany and Spain, but a comparison of their portraits of the Master with those of the





classicals shows a fall from universal dignity into parochial peculiarity (plate 5).

When the English school of painting took its rise (after the passing of Puritanism) with Hogarth (1697-1764) as its first purely English artist, religious idealism had shrunk before the growing interest in humanity and nature. Jesus, who had arisen from the dead in European art, was again entombed. Signs of a new resurrection are now visible. A recent exhibition in London showed a water colour of the Virgin and Child by Eleanor F. Brickdale (plate 6) which is a return, with modifications in design, to the classical mood. The blend of childishness and awareness of His rôle in the Divine Infant is well expressed, though the self-conscious stare at the observer is inartistic.

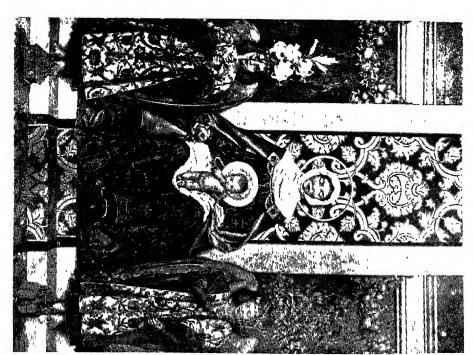
In the October Theosophist appeared an illustration of a picture by the young Italian painter, Primo Conti, showing Jesus as the Child confounding the elders—a study in psychology in modern mood, with classical reverence conceded in the quiet little figure that seems unaware of the confusion that its simplicity of wisdom has brought to the doctrinal world. The lumpish painting of the elders is a concession to modernity which has swung to extreme reaction from the sentimentality of the past.

The Temptation in the Wilderness (plate 7) by the Dutch artist, Tourop, still working though aged, is technically modern; it uses the "terminology of mechanics" criticised by Jean Delville in his article in the October Theosophist. But Delville's reasons for objection are not here so marked, for the artist has produced a code of lines and surfaces expressing emotions. A comparison of the two figures in the picture brings this out. Every line of the Tempter is full of temptation, it is sinister: every line of the figure of Jesus resents the temptation and asserts the superiority of the spirit. In this codification the artist is oriental; he is

Byzantine in the stern placidity of countenance with which he endows the Master. These features have probably entered his work through a mixed ancestry that has in it of the Far East. The picture does not aim at charm or beauty, but in its release of the imagination from the realistic bondage of personality it is nearer the achievement of true art than are many more beautiful pictures.

A Student of the Brahmavidyā







THE TEMPTATION

A TIBETAN BANNER 1

By C. JINARĀJADĀSA

To many born in western civilisation, one of the most fascinating things of life is the lure of the East. This charm of the East is both visible and invisible. On the visible side, there are the new aspects of nature, and especially the varied expressions of eastern civilisation. The new sights, sounds and scents of the East have a quality almost of intoxication, as has been repeatedly described by western writers. But there is a certain invisible charm also which is not less powerful. This wonderful balm, which heals the harassed spirit of man, has a subtle spiritual quality which only a few writers have been able to reveal. Among these few, James H. Cousins will take his place as one who has united to the western technique of the poet the eastern realisation that all life is one.

This poem of 268 lines of Dr. Cousins, A Tibetan Banner, is noteworthy, because we have in it in full tide that wonderful spiritual charm of eastern mysticism which is so indescribable. The story of the poem itself is full of the other-worldiness of the East. In Tibet, Lamas sometimes carry about banners on which are drawn remarkable paintings. Sometimes it is the wonderful Wheel of Life. A Lama then, unfolding the banner and twirling the prayer wheel with the mystic words on it, Om Mani Padme Hum, describes to the assembled crowd the meaning of the pictures, and he weaves round each an ethical story. Sometimes the banner is like that which Dr. Cousins describes, and of which an illustration is given as frontispiece to the poem. This banner relates the story how Avalokiteswara descended as a bird, the cuckoo, and called other

¹ By Dr. J H. Cousins. (Ganesh & Co., Madras.)

birds to him, and as a teacher gave them instruction. Then he sent them forth for a year to meditate, and afterwards to come again with the results of their meditations. The story of the banner is taken from a Tibetan work, which Dr. Cousins paraphrases. Thus the Divine Bird addresses his bird audience:

O ye whose hearts are moved to pray
For light upon the upward way!
Hark ye! and hearkening give heed
Not in the word to find the deed.
Lo, in the space 'twixt breath and breath
Lurks the sure-striking serpent Death;
And all your treasures, packed with pride,
Another scatters far and wide.

Search not for truth on dusty shelves, But in the scriptures of yourselves. They only toward the quest shall win Who seek the spirit's way within. Would you the peace Nirvanic know, To your own peace in silence go. The wandering jackal's hungry wail Draws barking dogs upon his trail.

A fact not known to many regarding the turning of the prayer wheel with the mystical formula is that this turning is not solely for any "merit" which may accrue to the devotee. It is rather to spread blessings to all creatures which live in heaven, in earth or in hell. Thus the cuckoo instructs:

Blessed are ye who make your care
The turning of the wheel of prayer
For Gods who dwell in heavenly light,
And Gods who seek the shade of night;
For struggling, sorrowing human-kind;
For ghosts that wander as the wind;
For all dumb things that round you dwell,
And the sad company of hell.

Cease not to turn the pleading drum And chant Om Mani Padme hum; For they who seek the spirit's end Have all creation for their friend; For deep in all created things Quivers the skyward lift of wings; And prayer for hearts that upward groan Strikes back in blessing on your own.



A TIBETAN BANNER

Dr. Cousins' poem, short as it is, yet carries with it the aroma of the East. He concludes the poem by decurring to the great prayer-wheel and its manifold symbolism.

Their day of vision has begun
Who in the sunflower see the sun.
Life unto them on plain or hill
Holds something sacramental still.
They feel that Presence infinite
Whose hand for searching eyes has writ
Upon the universal scroll
The mutual language of the soul;

Who makes this temple, Night-and-Day, A hospice on the pilgrim's way; Who for the footsore sendeth showers, And for sweet incense made the flowers; Who stands with sanctifying grace In midmost of life's market-place, And turns our world of sea and land A murmuring prayer-wheel in His hand.

C. Jinarājadāsa

SUGGESTIONS FOR BEAUTY IN THEOSOPHICAL WORK ¹

By S. M. WARNER, L.R.A.M., & W. G. RAFFÉ, A.R.C.A.

Ι

IN order to be of the fullest service to our brothers we must learn to understand their needs, and as we strive to do so we cannot but be struck by one that is universal—the hunger for beauty, whether in one form or in all.

¹ Prepared for the International Fellowship in Arts and Crafts.

During a period of pioneer work it is inevitable that this aspect of service should have been to some extent neglected, just as in education it was for long not realised that physical and emotional development was being sacrificed to one-sided mental growth. But in the age that has just dawned, beauty in our work must receive full consideration, and for three main reasons.

- 1. The chalice that is to be the receptacle of greater spiritual power should be as beautiful as it can be made.
- 2. Beauty has a powerful influence on our emotional health and the development of our subtle bodies, that we cannot wisely ignore.
- 3. The first impressions of those who come for the help we have to give are inevitably based to a great extent on externals, on forms, on the physical body of the light and teaching they seek, and therefore those impressions should be of beauty, harmony, and simplicity.

The few practical suggestions that follow are given in response to many requests from workers who wish to make their environment conform so far as is possible with the new requirements. It is hoped that readers will contribute others.

1. The Room. Nothing superfluous should be allowed to remain.

All might be taken out, and as little as possible brought back. One or two beautiful objects may be changed occasionally, rather than many being shown at once. Pictures, if desired, should be few, of the highest possible standard, and suitable subjects. Photographs are better in a group rather than all round the walls, which should be plain-coloured and left fairly bare.

Colour, Light, and Decoration are dealt with by Mr. Raffé, below.

2. The Notice Board, being a permanent and conspicuous object, should be carefully designed, and temporary notices removed the day they become out of date.

Permanent notices may be illuminated simply and passepartouted by members who have not the physical strength for other forms of work.

- 3. Chairs. Consider comfort, colour, form, and arrangement. Except for very large gatherings and a high platform, a semi-circle several rows deep is better than straight lines, while for social gatherings they should be broken into small groups, of varying number, and allowing for free circulation between them. A corner with a rug and bright cushions or mats, for those who prefer to sit on the floor, serves to introduce colour and variety. Creaking chairs should be sold and replaced.
- 4. Lectures. Care should be exercised with regard to title, construction and delivery, the dress and manner of the speaker,

avoiding eccentricity; dullness and carelessness, and making the whole artistic. The appearance of the platform, general procedure, and arrangement of the audience, are important. If the room is only hired for meetings, a beautiful curtain on a thin wire can be hung behind the speaker, or to conceal any ugly fixture. In dark or colourless rooms, bright scarves, not clashing with the flowers may occasionally be used, but the piano lid should not be draped.

Each syllabus should include at least one lecture on one of the arts, considered from a Theosophical standpoint.

If a collection be taken, a beautiful box or bowl should be used.

5. Music must be of the highest possible quality, however simple, avoiding both the brilliant and the banal, and given a thoughtful interpretation in an impersonal spirit of service. It should be as appropriate in atmosphere as possible.

If there is a piano, it should be tuned frequently and the pedals kept in perfect working order. If the room is at all damp, a tiny oil lamp may be kept burning always, near the back. Nothing should be on the top, so that the lid may be opened at any time.

- 6. Announcements or Readings require clarity and purity of diction, and variety of tone under good control.
- 7. Procedure A programme should be arranged for all meetings, whether written or not, so that the form may be clear. Experiments may be made with different forms—length and order of music, reading, silence, speaking, and so on.

Music must always be heard in silence, and therefore for most meetings should not last for more than five minutes.

If 15 minutes is desired before a meeting, three pieces of four minutes each might be played, with the doors closed. The people can be admitted for one or two minutes between the pieces, and soon grow accustomed to the method.

On all occasions, a steward or *Director of Ceremonies* should think out the best way of handling the people while entering or leaving, to facilitate movements and prevent crowding, and as unobtrusively as possible should see that the procedure decided upon is observed.

Quiet may be practised always, and silence sometimes.

8. Entertainments. The Director of Ceremonies should make sure beforehand that all that may be required is ready at hand, such as music stands or stage properties; and also make himself familiar with points of etiquette and convenience that should be observed in arranging programmes and receiving artists; i.e., two players of the same instrument, or singers with similar voices should not be invited to take part in the same programme. If this is necessary, the amateur must appear before the professional, or the pupil before the teacher. Also, to open a programme is difficult and usually unsatisfactory, and

it should be remembered that it is a sacrifice on the part of the one who does it. It is preferable for the first item to be a concerted number and not a solo.

Most musicians or actors will not eat for some time before their work, and may need some refreshment after, but this varies with individuals. They should not be worried with conversation just before or during a programme.

These two points apply to lecturers also.

9. Propaganda.—The truths of Theosophy may be presented through drama, tableaux, etc., as a change from lectures. Allow time for the audience to become harmonised and forget prejudices, in learning to sing all together some good music. They may join in readings or choruses sometimes with good effect.

Evenings may be arranged for the art, music, dancing, or drama of different nations to be presented, including something that will show the contribution of the country to thought and idealism.

An exhibition of handicrafts and of pictures may be held annually in the Lodge or Lecture Room.

All Lodges might interest local artists by inviting them at intervals to attend meetings and give advice and criticism on all points.

Sybil Marguerite Warner

II

10. Colour. The importance of good, sweet and clean, harmonious colouring in the surroundings is insufficiently realised.

It is as important as pure air and water. Bad and discordant colour is as disastrous to well-being as discordant sound and noises.

The vision and the body will always be affected by the colour of the environment, even when they are not observed or looked at. A plant has no vision, but it responds to light and colour very rapidly; a blind man is subject to colour influence just as a sighted man, though in a more negative manner.

Lecture halls should be arranged in a very simple scheme of light and pure colours. For intellectual work, a bright yellow mat surface is recommended in nine halls out of ten, which colour should predominate. Furniture should also come into the colour scheme, and all miscellaneous items.

Draperies should be in harmony. You can depend on the costumes of visitors to suggest discordant colour notes, so there is no need deliberately to introduce discords.

It is better to keep to the red-orange-yellow side of the spectrum, perhaps using touches of blue-green if absolutely necessary, but allowing the brighter side to predominate. In rooms set apart for meditation, other rules may be permitted to decide the dominant colour.

Avoid all shades of sombre type, suggestive of death or decay or illness.

11. Decoration. It is advisable not to have too many pictures or photographs hung in the actual lecture hall, as they tend to distract if observed—and are useless if they are not seen.

They are better in a room devoted to more individual work, or social affairs.

The use of diagrams and charts should not be permitted as a permanent element in decoration, and all such items should be of an impersonal and symbolical character. Photographs are not good decorative items, as they are necessarily realistic and material. The colour of decorative elements should not clash with the simplicity of the main scheme. The fewer the number of the different colours or shades, the easier it will be to concentrate attention on the lecturer. An object of one colour can be seen in the open for a greater distance than one of many colours.

Special schemes of decoration are easier to improvise when worked over a simple background, as with ribbons or streamers or flowers. Special care should be exercised in arranging flowers, and endeavour made to follow the Japanese art in floral design. Aim at simplicity; keeping one kind and one colour together, if in doubt. Keep tall flowers still tall, in long vases, but do not hide the speaker behind them.

12. Lighting is very important. There should be adequate illumination of a pleasant and diffused character. No electric lamp should now be used, having clear glass visible to the eye. Use either reflected lighting or proper shades, rose pink being a good colour for a yellow scheme of decoration. Never allow a strong light to be visible to the audience, as this has a narcotic effect and diverts attention. Dimming devices can be used with good effect where funds permit, to lower lights during part of the proceedings. Always have a light sign outside to attract strangers; they are easy to contrive with a little ingenuity.

The writer is willing to advise on these problems, but each room or hall presents its own distinct problems which require examination as an individual diagnosis, and it is impossible to do this satisfactorily by correspondence.

W. G. Raffé

SEEDS OF INTERNATIONALITY

THE Fourth International Conference of the New Education Fellowship will be held in Locarno in August, 1927.

Locarno, whose name is now almost synonymous with Peace, is a fitting place for the Conference, for the New Education aims at creating true Peace by fostering understanding and ideals of service in the next generation of world citizens.

The true meaning of freedom in education will be the general theme of the Conference and an exchange of views between America and Europe will be a special feature of the programme.

A DECLARATION TAKEN FROM THE TENTH PLENARY CONGRESS OF THE LEAGUE OF NATIONS

- "To enable the child to strike root in its natural setting of family and of homeland remains to-day, as in the past, the first principle of all sound education . . .
- "To form one society, a community of rights and duties as well as an actual and ever increasing interdependence.
- "Children should learn especially that civilisation is the common work of all peoples . . .
- "Therefore in the home, and from the earliest days in which they receive their education together, alike in the school and in the other groups in which the work of the school is continued, children should be taught courtesy to foreigners and inspired with a curiosity to know their habits and to understand their language and their thought.
- "Travel and periods of study in foreign lands, athletic gatherings international correspondence among school children (including exchange of letters, drawings, handicraft, etc.,) should be encouraged so as to put the young people of each country in the most direct contact possible with those of other countries.
- "International exchanges of such kind . . . will have the effect of leading young people into habits of intellectual co-operation and thus of supporting the League of Nations.
- "In thus paving the way to mutual knowledge and understanding between peoples, education (in the home, in the school, and in continuation courses and training, literary, scientific, technical or professional) will effectively help in the organisation of peace."

WHAT THEOSOPHISTS ARE SAYING

By A. DE LA PEÑA GIL

THE late General Secretary of the Argentine Section of the T.S. Señor Adrian A. Madril has published in the July number of their Sectional Organ Teosofia en el Plata a remarkable survey of the evolution of the Theosophical Society, always aiming at the adjustment of its attitude to the changing requirements of the times, so as to bring Brotherhood into its different or consecutive objection, either national, social, philosophic, scientific, mystic, etc.

He points to the Brotherhood of Religions as the mainspring of the Society's activities in the present stage of its unfoldment, and as the natural outcome of long gestation. Since none of the living religious systems of our world would start any approaching movement towards that fraternity, the Society's privilege has been to undertake it, to invite mutual agreement by proclaiming certain basic truths of Religion, all or part of which are to be found in every religious teaching.

Señor Madril's comprehensive study deals with the very nature of our Society, whose spirit is pregnant with evolving life and whose objects cannot be limited by grammatical words nor petrified by dry rigidness.

Simultaneously to the above survey, an open letter to the Vice-President of the T.S. was received in Adyar from Señor Fernando Valera, Valencia (Spain), explaining his resignation from membership in the Society. His standpoint is syllogistic, strictly argumentative, and his conclusions are worked out on purely intellectual lines. The publication of both documents will, perhaps, help other T.S. members to grasp the question in its complexity; hence the insertion of the following extracts.

- F. V.: We came to the Society not to proclaim the so-called basic Truths of Religions but after the aspiration of forming a nucleus of the Universal Brotherhood of Humanity without distinction of race, creed, caste or colour and after the longing for Divine Wisdom which should only be the result of individual study or intuition. The T.S. has a spiritual and moral duty of maintaining the universal and boundless magnitude of its three objects which are truly endless and all-embracing. We have often been told "The T.S. is composed of students who are united by the approval of the above objects". These objects are intangible, co-eternal and immutable, which the T.S. has no right to alter or modify without automatically forfeiting the right of the name of T.S. and choosing some other term in which to introduce doctrines to the world. I will emphasise once more that our Society rests on the firm basis of its three objects. We must never forget that they are our fundamentals unanimously approved by every man and woman who enters the Society. They are its spiritual, absolute and sacred characteristics before the world and our conscience.
- A. A. M.: According to its unfoldment and incidents in its life, which, by painstaking study, I have closely examined, the T. S. may undertake or encourage any movement of universal service aiming at the evolutionary progress of mankind; and this I am about to demonstrate. In 1875 the Society's Bye Laws contained one sole rule: "The objects of the Society are to gather and diffuse the knowledge of laws governing the Universe." The T. S. was then not popular and Colonel Olcott commenting in his Old Diary Leaves upon so simple a rule, the several which followed, and especially that of Brotherhood, says "the T. S. on the visible plan is an evolution, not a definite creation." We may therefore presume that its objects may and ought to be changed whenever required by circumstances. Hence it was that in 1878 it became allied to the Arva Samāi establishing four new objects and separating itself from that, soon after, owing to the sectarian tendencies of the Samaj. In 1885 its present three objects were born and four reforms followed until 1896 when those were concreted in their actual form. I mention these facts because several of our brothers are saying that the T. S. should not support, adhere to or encourage the World Religion; that its three objects are not to be touched; that these objects are to remain immutable for ever . . . It has also been said that should any member exist within our Society who was against any particular religious idea, the first object of the T.S. would suffer, as that man, owing to his utter egoism, would thus be untrue to the Society whose paramount object, they say, is Brotherhood. Denying at once such statement, we affirm that Brotherhood was not and is not the main object of the T. S., and I base my statement on the following:
- Col. Olcott writes upon this aspect of the work having arisen in 1878 when the alliance with the Arya Samāj was effected as a means of widening the sphere of influence, by getting in touch with Asiatics, with their religions and social systems. Brotherhood, then, stood as a

necessity, in fact as the corner-stone of the building. However, neither the stone nor the building could ever pretend to be superior to the dweller, *i.e.*, the idea; the leading ideals seeking to take form and expression through every available means.

The sole object of the T.S. in 1875 above alluded to, appears as the first object of the British T.S.; in 1878, its third being a belief in a First Great Intelligent Cause, as well as in the Universal Brotherhood of mankind. Here fraternity stands, not as an object but rather as a belief.

In 1879 the first object read as follows: "to awaken spiritual intuitions in men." It is only within the third that we first find: . . . "to promote a sense of brotherhood among Nations and to foster the international exchange of art products." In 1885, ten years after the foundation of the T.S. we see as the foremost object of its platform: "to form the nucleus of a universal brotherhood of Humanity without distinction of race, creed or colour" which, in 1896 attained its actual complete definition . . . In consequence, this object has been gradually established as a suitable means for the fulfilment of the Society's fundamental aim and the successive stages show that Universal Brotherhood was known as a real fact in Nature and that a special nucleus was to be formed within that Brotherhood so as to give expression throughout that body, to the world, knowledge of the Ancient Wisdom—an idea to be found in all H.P.B.'s books.

It is therefore a logical conclusion that an object which ten years only after the foundation of the T.S. stands as its foremost activity, could not have been the main thought of the founders; we have seen them chiefly interested in the spread of the knowledge of the occult laws in Nature and in the awakening of the spiritual intuition in man.

F. V.: Now, the T.S. has proclaimed officially a Society of the so-called Basic Truths of Universal Religion, asserting also that in order to proclaim and teach them it has been founded and exists: which clearly, as the light of the Sun, is an unusual falsehood. Note: the T.S. was founded and exists on the rocky basis of three objects such as they were always stated. Otherwise, if it were founded to teach any religious or philosophical system, I could proclaim loudly and with all the intensity of my outraged loyalty, that the world and I. both have been hypocritically deceived by the T.S. by claiming our Society as having been founded and existing to proclaim a set of religious truths, and by asserting that any one can be a fellow of the Society without accepting some or all of the basic truths you are making of the T.S. a paradox. Have you thought of the kind of sacrifice you are asking of us? Do you sincerely believe that one could remain in the Society without accepting the truths it has been founded to proclaim to the world? That is asking us to strive towards an ideal which is not our ideal; to strive for the triumph of a conception of life and religion which is not our own conception; that we

should do the one thing that is not possible to be done by any spiritual being loyal to his own convictions . . .

A. A. M.: In his foreword to Mr. Sinnett's Occult World, J. Gimenez Serrano (1907) says: . . . "The T. S. proclaims the same base for all creeds; teaches Religion, not one Religion—that which is common to all creeds and not particular to a new Church or Faith . . . Unity of all faiths, such is the message coming to the World as The Inner Object of the Theosophical Movement . . . Unification of beliefs and Religions through a golden chain of love . . . H. P. B. and her followers have filled up the existing gap between western materialism and eastern metaphysics. They have widened out the kingdom of brotherhood, enabling us to think, at least, in The Idea of a World-Keligion on a wide-spread base, wider than anything thought up to our times by the reconciliators of Christianity."

In 1909 our President Dr. Besant, speaking in London about the spiritual impulse which proceeds any new civilisation, says:

"Theosophy is one of the great impulses which, one after another in the long past of History have founded the great Religions of the World. Those impulses ever come from a mighty Brotherhood of Teachers made up of the past Founders of Religions, presided over by the Supreme Teacher. That impulse on this occasion has differed from all that went before it in that it founds no new Religion, no new barrier: does not mark out believers and unbelievers, does not try to proselytise but only to inspire, goes to all religions as peace-maker and does not strive to draw away from any faith those whom the Law has brought to birth beneath its shelter. So its first work in preparation for the coming civilisation is to try To bring about a Brotherhood of Religions; not destroying any, not trying to make any less potent than they were before, but endeavouring to transform them from rivals to brothers so that each religion recognise its kinship with other religions and they may become one mighty family instead of warring and separate creeds . . . In order to utilise that for the coming time in the building of the Brotherhood of Religions, Theosophy proclaims in every country, to every faith among the people of every religion, the common heritage, the spiritual Verity... Long ago it was told that Theosophy would be the cornersione of World Religion: Brotherhood of Religions will be the World-Religion."

Now, we must note that all the above affirmations were made TWENTY YEARS AGO; and if we examine old T. S. records we find indeed very definite references to the same programme; evidently, Brotherhood of Religions and WORLD-RELIGION as its outcome, is a part of the plan to be worked out by the T. S.

In her interesting article Is Theosophy a Religion? H. P. B. stated nothing less than this definition: "Theosophy is THE RELIGION

and T. S. its Universal Church." We all know that, in the abstract, Theosophy is everything or nothing, as extremes meet. It is the Wisdom of the ages. However, the wisdom to be something, must manifest itself in varied means and through varied forms, channels for the thought seeking expression. similar happens with Religion: we cannot be satisfied with an abstract idea of it, we must contrive to find out, in our imperfect ways, how to afford any visible form or instrument for its ostensible manifestation. Since the importance of the agent or instrument is the supreme requisite for any high achievement, we find, as regards a World Religion-or at least the fostering of such a noble ideal—that no better means could be found at present, no other vehicle so universal as the T.S. which is the most spiritual body among all spiritual organisations, able to shape and influence the world to-day. Again, for a long time to come humanity will not be able to manage without religions and surely it is more convenient to create within them all, for the sake of brotherhood, a living instrument which makes manifest that golden thread of common truths uniting them in spite of superficial differences; as we, regardless of race or other differences, are trying to teach the world Universal Brotherhood by actual accomplishment.

All that has been argued against the T.S. adherency to World Religion comes out of hurried analysis and, from certain points, that seems quite reasonable. However, as Colonel Olcott wrote, it touches but the *movable* or changing outer portion. The Jubilee Convention, putting aside any philosophical or speculative problem devoted itself to bringing into practice the Brotherhood of Religions. That wonderful gathering afforded the opportunity to the T.S. of taking its rightful place as the actual corner-stone of the religions of the future; that achievement was the regular outcome of long preparedness.

F. V.: I have been spiritually compelled to abandon the T.S. The proclamation of Basic Truths of Universal Religion forces me to do so . . . The Society is breaking away from fundamentals, that is, from the free and boundless magnitude of its three objects which are the true fundamentals and the unique bond of union among all members in the world . . . The astonishment of us who sincerely believed that the T.S. has been founded to form a nucleus of the Universal Fraternity of men and women, cannot be wondered at; a Fraternity to encourage the study of Divine Wisdom and to investigate unexplained laws of nature and powers latent in man, not to proclaim or teach officially any synthesis of basic truths . . . I cannot remain in the Society although earnestly striving towards Universal Brotherhood . . . One dilemma I have before me, two propositions

trouble my soul—either I resign my membership or I remain working for an Institution which proclaims an ideal that is not my ideal at all, and I am morally and spiritually obliged to accept the first proposition . . . I am leaving the Society because the all-embracing circle of its universal brotherhood has been so reduced that it does not comprehend my own ideal which is also a spark of divine truth gained as a prize of my whole life of aspiration and thirst for God.

A. A. M.: All of us who have joined the T.S. and studied its antecedents know that it has always been divided into three Sections: I. The Masters. II. The members of the inner circle or E.S.T. III. The outer or visible plan, the movable, formed by all F.T.S. who accept the first object in its most superficial aspect.

Annie Besant and C. Jinarājadāsa, leaders of the E.S.T., affirm on their own responsibility that the T. S. was founded to proclaim and teach the Basic Truths of Universal Religion; that it has never lost contact with invisible worlds; the declaration of those basic truths having been suggested by the true Head of the E.S.T. to be proclaimed by the T.S. if its General Council agreed, or by themselves if not. We all know that, out of 41 members of the General Council 38° approved it, thus consciously accepting their share in the responsibility.

Not being myself of a religious temperament, nor having particular interest in any religion, I at once supported such an idea as utterly fitting in the general unifying purpose of our Society; and I think, and insist upon everybody, having brotherly ideals, to adhere to this movement because in itself it contains a regenerative dynamo. It is not possible that such a highly "unitive" ideal as the supporting of World Religion by the T.S. may provoke "separative" ideas among some of our brethren. If it is so, still we may hope that these brothers will endeavour to find out their own individual formula enabling themselves to harmonise even with differences of opinions, according to the words of the Maha-Chohan. We ought all to know that the T.S. has been from its very beginning a double-initiating Society: first, to inspire and lead so as to help its fellows to turn their lives towards the right path of perfection; second as a true school of Initiation whose Heads are hidden from us. Consequently, whenever any conflict shall arise, it will be necessary for our brothers to hold such a prudential attitude as is required of those who are not in position to grasp all aspects of a question .

¹ This was the original idea of H. P. B., but she abandoned this triple division. The second division was made by her into the Esoteric school of Theosophy, with herself as the head, but having no official connection with the T. S. [ED]

² The voting was 49 for, 1 against, 1 not voting.—ED.

DEPARTURE OF MRS. ANNIE MENIE GOWLAND

(A NOTICE AND A FAREWELL)

FRIENDS and acquaintances of Mrs. G. W. Gowland (and there must be few who have had the privilege of meeting her who do not think of her as a friend) will hear with regret that she is to leave Buenos Aires within the present week by the s.s. Wakasa Maru, with no present prospect of returning to the Argentine. The suddenness with which she has been called away has made it impossible for her to take leave of many friends personally.

Mrs. Gowland has been in the Argentine for the past six years, and her work here has been that of building up and solidifying the Argentine and Uruguayan Sections of the Theosophical Society. She also founded the first independent English-speaking Lodge of the Society in the Argentine, the Beacon Lodge, of which she was Honorary President for the first three years of its existence. Later she was named Honorary President of the entire Argentine Section with its numerous Lodges throughout the Republic and in a like capacity to the Uruguayan Section, and the frequent absences from Buenos Aires which her work caused her, made it necessary for her to give over her Presidency of the Beacon Lodge in the interest of wider activities. She was also the founder of the first English-speaking Lodge of Co-Masonry in the Argentine. She attended the World-Convention of the Theosophical Society at Adyar in December, as delegate for Uruguay. She now leaves for South Africa where she will continue the work which the Theosophical Society is doing throughout the world for the promotion of mutual understanding and the fostering of love and brotherhood among people of all creeds and races.

Mrs. Gowland's work in Buenos Aires has been done with little advertisement. It is not too much to say that she has been a light to all those with whom she has come in contact, whatever their varied sects or beliefs, and that within the limits of her place and powers she has performed the office of that universal solvent of Brotherhood that harmonises human diversity to spiritual unity, that divine "wit, that can with logic absolute, the two and seventy warring sects confute"—only that here one would say, not confute, but transmute to the one Truth that, though diversely veiled, shines steadfast in the inner shrine of every heart. Of her it can be

truly said that she is a loyal disciple of the Master whom she serves, and that she has exemplified in her attitude towards all, even those who opposed her work or methods, the thought embodied in the verse of an obscure but unmistakably inspired poet:

Judge not; the workings of his brain
And of his heart thou canst not see;
What seems to thy dim eyes a stain,
In God's pure light may only be
A scar brought from some well-won field,
Where thou wouldst only faint and yield.

It is much more difficult to write a farewell notice than an obituary one. It should not be so, for from the standpoint of life's realities the distinction implies no difference. Such a difficulty must indicate a superficial appreciation. Leave-takings are of the world of hands and eyes and voices, farewells and handclasps given, sometimes with tears, at closing gates that, could we but realise it, are symbols of our limitations. The soul knows surely that above, in her unbarriered kingdom, there are truly no leave-takings. In the proportion that we live in that higher consciousness, our farewells here will be tranquil and sincere, and will bear less and less the tinge of sadness. Or if any sadness still remain it will be no selfish sense of personal loss, but the soul hunger for more abundant and embracing life. And that is not a hunger but an inspiration, not a blighting but a budding, not a denial but a promise. What a rich sift does a friend leave us who leaves us this: that for a moment we can stand amid the throng of outward cares, and listen to the unperturbed heart that tells us .hat all sorrow is but the shadow of our frailties. that man's birthright is not tears but bliss, and that these falling bars of time and distance are but the silent invitation to the spirit's winged unfetterable feet. Our true friends leave us more, not less. They are those who have given us much and thought it nothing, taken our little and made much of it. They are those who have given us things that do not perish, treasures beyond the reach of Robber, Rust and Moth, who have taught us courage unfaltering in the face of difficulties, fortitude in hours of weariness, loyalty unswerving in temptation, tolerance of all things, even evil, sympathy with all things, even sin; greatest of all compassion; who have shown us Ruskin's three great Angels: Conduct, Toil and Thought, waiting at our doorposts to lead us if we will. None such as these will leave us poor and desolate, or if they do, it is we who could not receive. In the measure of our own worthiness they leave us with our hands full and our heads crowned, with fine gold of wisdom, emeralds of purity, diamonds of constancy, pearls of sympathy, rose and myrtle coronals of Love; -wealth and beauty that they gave and keep, and that we, only if we give the world, can keep.

It would be selfish of us if we were to wish that such friends should be always with us, that we alone should profit, that our thirst only should be slaked while others parch. If we should see the waters of Bethesda troubled, would it not be straightway and forever well with us if, forgetting our own ills, we should run and cry to all the sick to come, step down into the pool and wash and be made whole? "How beautiful," says Emerson, "on their approach to this beating heart, are the steps and forms of the gifted and the true." But more inspiring, even, than that thought of Emerson is a tradition of the East (a fairy story if you will) of wise men learned in Nature's secrets, that in their retreats, after laying their ears to the ground, rise praising God and are content if they but hear far off in sundered lands the footsteps of some great soul that goes here and there upon its mission in the world of men. Not for themselves, while the world needs, do they wish the visit and the benediction; and from their lives comes the last and purest prayer: "Lord, first the whole world, and only then for me." We are examined for the high sacrament of friendship when we can send from us the pure and wise whom we love and that for a season housed with us, joyously and with thanksgiving, desiring only that they should be where most and best they serve. So shall we be as one, who coming home and finding a mighty angel in his house, should throw wide the doors and beg him not to stay, but to be gone into the world to heal and bless.

G. S. O.

THE THEOSOPHICAL FIELD

THE feat of extinguishing a sensitive flame with a high-pitched tone of the human voice was accomplished for the first time over radio.

Charles Kellogg, whose bird-like voice has attracted widespread attention among scientists, broadcast a shrill note over KGO, San Francisco, and put out a flame in Le Conte Hall, University of California, in Berkeley, about 12 miles away. The experiment was witnessed by about 50 scientists and students.

The ability of the human voice to extinguish a flame if the voice is high enough and of sufficient intensity was discovered in about 1857. A sensitive flame also can be put out with a high-pitched instrument.

* * *

With the aid of science any child may know its own father. A high court in Vienna decides that blood resemblance between father and child shown under the microscope is absolute proof and compels the man to support the mother of the child.

* * * * *

Professor Ehrenhaft from Vienna tells us something of the electron, at a Congress at Dusseldorf in Germany. He thinks that in his experiments he has succeeded in dividing the electron. The scientists who met at Dusseldorf received the communication somewhat doubtfully.

Students of Maori legends are interested to discover some undoubted parallels to Bible stories, and also many fairy tales closely

resembling those familiar to European people.

Among the former is the creation of man and his mate, the female, prototypes of Adam and Eve, their lost happiness following on disobedience to God's law; the story of a universal flood resulting from the misdeeds of mankind, when only a few were saved alive, the elect. While of fairy tales a familiar one is concerned with a man who climbed to the upper regions by means of a creeping vine. Also is found the counterpart of S. George and the dragon, and others similar to those of King Arthur and the Knights of the Round Table.

It is also interesting to note that the Maori history and religious teachings have not been handed down in any haphazard fashion but carefully taught in schools of learning; during which time of instruction the teachers and pupils were in strict retreat. Only chosen people could enter the school and disqualifications were very common; the rejected candidates also being allowed no second opportunity to pass in, so strict were the rules.

* * *

Other happenings in Geneva have been put in the shade by the Briand-Stresemann conversation at a wayside inn on the French side of the frontier. All that is officially known of this discussion is contained in a communique which M. Briand gave out to the Press on their return to Geneva. "The two Ministers," we are told, "reconciled their view" with regard to a general solution of all the outstanding problems between their two countries, and "each of them reserved the right to refer to their respective Governments. If their points of view are approved by their Governments they intend

to resume their conversation with the object of obtaining the end to be desired". There is something in the tone of this communication which suggests a consciousness on M. Briand's part that he had gone rather far in his conversation and might have difficulty with M. Poincaré and his Cabinet. He was in high spirits, however, and added a characteristic touch in his interview with the journalists:

"One thing I can tell you," he said. "While we were sitting at luncheon we watched the clouds lift from the top of Mont Blanc, and we both agreed that its snows were not whiter than the bottom of our two hearts."

PROMISE YOURSELF

To be so strong that nothing can disturb your peace of mind.

To look on the sunny side of every thing, and make your optimism come true.

To think only of the best, to work only for the best, and to expect only the best.

To forget the mistakes of the past, and press on to the greater achievements of the future.

To be too large to worry, too noble for anger, too strong for fear, and too happy to permit the presence of trouble.

To think well of yourself and to proclaim this fact to the world—not in loud words, but in great deeds.

To live in the faith that the world is on your side so long as you are true to the best that is in you.

J.

SUMMER SCHOOL AT MEZENIN, POLAND

September, 1926.

A SEVEN mile droschky drive from Platerow station, four hours east of Warszawa. brought us to Mezenin, with its picturesque, old white house, set amidst woods of tall, slender oak and pine. There were five of us British visitors, the Rev. Edwin and Mrs. Bolt from Edinburgh, Mrs. Gardner and myself from London, Miss Raymond from S. Africa.

A wonderful straw hut was the temporary home of the Bolts. The other three of us brought tents. The Polish members, coming and going, numbered from twenty to forty, and made us feel very welcome and happy.

Each morning, early, we went for a swim in the lovely river, half a mile away, returning in time for Mass. There were various meetings and lectures daily, concluded by Benediction in the evening, and as many as possible were held out of doors, including Mass, though showers were frequent.

On two evenings, original mystery plays were given in the woods by members of the "Harmony" Lodge, affiliated to the International Fellowship in Arts and Crafts. On the second occasion the whole audience took part in the closing section.

One boat excursion was made up the river to see the water-lily ponds, several members wearing bathing suits and diving over for a swim at intervals, until it became shallow in the channels and we had to wade and push!

There is a wonderful atmosphere at Mezenin, and the time spent with our enthusiastic, artistic Polish brothers, dedicated to their work, was full of joy and inspiration, so that we are all eager to return some day and renew more and more friendships in that land of suffering and idealism.

SYBIL MARGUERITE WARNER

CORRESPONDENCE

THE SIGNS OF THE TIMES!

IN THE THEOSOPHIST a correspondent argues against a phrase in the article of Dr. W. Van Hook? (The Signs of the Times) which says that "Russia was ruined by revolution" and her Czar, her nobility and men of intellect, murdered by the present rulers of the country, who "still usurp the age-long authority of the emperors". The author remarks that "nobility, intellect and age-long authority" are no substitutes for human rights and justice, so long denied to the Russian peoples.

As a Russian who fought for freedom, who worked for seventeen years in evening classes for workmen (unpaid labour gladly performed by many thousands of Russian "intelligentsia" before the revolution) and who welcomed the revolution of February, believing it to be the dawn of a new age for Russia, I think I have the right and the duty of answering Mr. Soper.

I am not a defender of the old regime, and I know well its crimes, the greatest of all being the ignorance in which the masses of the people were held and its resistance to the valiant Russian intelligentsia, who, in spite of very difficult political conditions, never ceased to toil and struggle for the enlightenment and freedom of the people. I do not think the intelligentsia was "responsible and culpable" in such conditions.

She did her best and was fearless.

The prosecution of this part of the nation, the vanguard, its brain and heart, is one of the greatest crimes of the present government. We cannot be blind, historical facts are facts.

The author is quite right that nothing can be a substitute for human rights and justice, I heartily endorse his statement, but I am obliged to say that a proclamation of rights on paper alone is no liberation. As long as Russia is held in a state of slavery and the freedom of creed, of speech, of press, of labour, of association, of private initiative are not granted, we cannot believe she has been liberated. It is going from Charybdis to Scylla, the same tyranny under another flag, and far worse because on the flag are written democratic formulas.

There is an awful māyā enveloping the schemes and programmes of the new flag. To see the Truth we must have the courage and the insight necessary to pierce through the māyāvic veil.

² July number, p. 391

¹ See THE THEOSOPHIST, October, under "Correspondence".

I believe in truth that Russia is much alive and is full of promise, but not because of the actual conditions, but in spite of them. There is in Russia a depth of love and devotion to the highest Ideals which will carry her through all trials and dangers, and when the blessed hour of her resurrection will come, she will be one of the great servers of the Orphan Humanity, one of the more advanced Pioneers of the New Era. This is the dream and the hope of the millions of Russians, now spread all over the earth and also the dream and hope of all who bear without bitterness and with the power of the martyr the crucifixion of Russia in Russia.

5 Pl. Claparède

ANNA KAMENSKY.

Geneva

General Secretary for the R.T.S. outside Russia.

OLD DIARY LEAVES

In the years that have past since Colonel Olcott's Old Diary Leaves were first published, someone has probably called attention to the following incident, but in case it has not been brought to notice recently, I quote it:

In Old Diary Leaves, Vol. III, p. 242, Colonel Olcott is writing about a visit to a Tehigu Astroler who surprised him by reading from a book of worn palm leaves facts of great accuracy concerning his association with the Theosophical Society and H. P. B.

He says however, he wishes to reserve judgment until he has determined how much of thought transference there is in astrology and that the final proof of accuracy in this case would be proved by the prophecy of his death, which the book said was to take place 28 years, 5 months, 6 days, 14 hours from the time of his visit (viz., 3rd April, 1885) making September 9, A.D., 1913.

As he died in 1907 the prophecy was not entirely accurate.

He then continues:

"It only remains for somebody who survives me to enter this prognostic in his commonplace book and write to the then Editor of THE THEOSOPHIST about a thing, probably which everyone else will have forgotten."

If in recent years it has been overlooked perhaps you may wish to forward this information to THE THEOSOPHIST. Old Diary Leaves are fascinating and valuable for young Theosophists as it enlightens us concerning the early days of the Society, and thus helps us to answer with knowledge many of the foolish questions that still prevail.

71 W. 46th Street

BEATRICE WOOD

FARE THEE WELL!

MR. Y. SRINIVASA RAO has passed on. In him the Theosophical Society loses a very devoted member of long standing. He was Chief Engineer at Mysore and retired from service about twelve years ago, since then Theosophy and social and civic activities engaged his attentions. He was frequently at Adyar where he had built a house. He led a simple, unostentatious life and did much for social reform. Numerous friends will miss him much.

Mr. Y. Srinivasa Rao's photograph is to be found in *The First Principles of Theosophy*.

FARE THEE WELL!

The body Mr. A. W. Maurais, one of the oldest members of Dunedin Lodge, N. Z., and for many years its Secretary and only public speaker, was laid to rest in the Sea-side Cemetery on August 29th, in the presence of a goodly gathering of members of the Lodge and a few old Press associates. An old friend and colleague, after reading from the second Discourse of the $G\bar{\imath}t\bar{a}$, verses 11—25, addressed the gathering, the following is an extract:

It is in the light of that high teaching, in its inspiration, that we meet this day to pay our tribute of respect to the worn out vesture of our friend and brother.

Some of you know him but by name in this outer, waking world, though you may know him well on the other side of sleep; some of us worked side by side with him in the field he loved, the field of Theosophical service, and know him for a good man and true, a worthy servant of the Master, a ceaseless seeker after truth, a dauntless teller out of what he found.

It is no sacrifice to-day to join the Theosophical Society; a smile, a shrug we may have to endure, but nothing more; our friend and brother joined the ranks when so to do was to invite the frank hostility of all the orthodoxies—social, religious, scientific, and at the same time that of those who had shaken off these fetters, and feared that possibly Theosophy would rivet them again upon men's necks. He was a pioneer; he had all the wild delight that comes to the adventurous soul that breaks new ground, that sails uncharted seas; he knew, too, something of the bitterness those taste who, true to the impulse of their hearts, or in Paul's phrase "not disobedient unto the heavenly vision," step out of beaten tracks, and are looked upon as fools and madmen by those whom verily they would serve and save. I think that I may say with perfect truth that he whom we have met to honour lived only to enlighten those about him.

May the Holy Ones help us all to live as this our friend and brother lived, only to do Their will.

L.

Amen.

REVIEWS

Madame Blavatsky, by G. Baseden Butt. (Rider & Co., London. Price 10s. 6d.)

To the world at large the character of Madame Blavatsky must remain a puzzle, it is a very complex character and requires a great deal of study, reading her books and trying to get behind the expressions in the books to the thought that produced the wording. One has also ever to bear in mind that she wrote in a foreign language and some of her expressions are exceedingly difficult to unravel and to understand, partly from this want of intimate knowledge of the language and partly because of the intricate working of her great mind. Possibly if the readers of her books had a knowledge of her native language the understanding might be easier.

Mr. Basedon Butt has done very good service to the world by the publication of the life of Madame Blavatsky for it is an unbiassed study of this very intricate personality, looked at from the ordinary standard of the world. He has dealt with his subject in a broad way and he has caught somewhat of the greatness of the character that he has so ably elucidated and has gone a long way to bring to the public a better understanding of this wonderfully enlightened soul. He has done the Theosophical Movement a good turn in accomplishing this work and he has cleared away a great deal of the rubbish that has retarded the growth of the knowledge of the ideals of the Society before the world. The majority are ready to be put off by rubbish and it is a small minority that seeks to unravel truth, this author has done a good work in this respect.

The reviewer does not know whether he is a member of the Society or not, but he shows himself a sympathiser who has understanding of some of its work in the world, if he is, we congratulate him, if he is not, we also congratulate him for the service that he has done to place a fair-minded statement of the life of this much talked of, much misjudged woman, who perhaps has had the greatest influence of any living being on the thought of the world in the last quarter of the last century.

It is good that this book is now placed before the public, it has, so to speak, come in the "nick of time," when the Theosophical Society is for many reasons rather to the fore in the world of thought and any elucidations on the subject of the reason behind its founding are a great help to the enormous work that the Society is out to accomplish.

I add Mr. Basedon Butt's last paragraph as it is significant of the knowledge of the Society that he has gained:

Undoubtedly the most precious work made possible through the labours and powers of Madame Blavatsky was the inauguration of the Theosophical Society. For the Society is an unique combination of theory and practice, mysticism and politics, faith and works. It stands for the grand ideal of World Unity, of reconciliation between peoples, understanding between East and West.

Above all things, the Theosophical Society stands for unity in religion—religion, which hitherto has been a source of strife and bloodshed. The Theosophical doctrine that the religious faiths of the world have a common origin and an underlying unity may lead in future years to the union in one Brotherhood not only of Christendon—now divided into warring sects—but of all those who, throughout the world, worship the unseen Father. This movement may mean death of religious bigotry and intolerance. It may at last mean peace in the world of religion. And when there is peace in religion, hope may dawn of peace between nations and between classes; peace in politics, commerce and the family. For then indeed will individuals be rooted and grounded in love. This present age of darkness, the Kali Yuga, will be over and past, and the Golden Age, the first age, will dawn upon the earth once again.

Then may the prophet's dream become a practical reality. There shall be no more swords, but ploughshares; no more tears, but laughter. Life, and love, and happy children shall increase throughout the earth in the cycle wherein all things are made new. In the realisation of this vision the Theosophical Society which Madame Blavatsky helped to found is one of the practical instruments.

W.

The Etheric Double and Allied Phenomena, by Major Arthur E. Powell. With 24 Diagrams. (Theosophical Publishing House, London. Price 7s. 6d.)

A handy reference book containing practically all that has been said and done to probe the mysteries of the etheric double and etheric phenomena by Occultists and psychical researchers, with illuminating diagrams of "the Vitality Globule" (Fiery Lives), the Force Centres (Chakrams), the Atomic Shield (Life Web), etc.

Besides the concise and coherent exposition of the facts as given by our Occultists, there are interesting chapters on the results of Psychical Research by Dr. W. J. Kilner on "the Human Atmosphere" (who tried to see and did see the etheric double or more accurately the health aura); and the works of W. J. Crawford, D. Sc., Experiments in Psychical Science, Reality of Psychic Phenomena, and Psychic Structures.

Very instructive is the chapter on "Ectoplasm," showing how destructive science is in her constructive work, sacrificing human beings (here mediums) and animals (in vivisection) for the welfare of humanity.

Crawford says:

Briefly it was found that the "ectoplasm" exuding from the medium, was prepared by the "operators" who control the production of the phenomena into "rods". These rods or bars are attached at one end to the medium and at the other, by suction, to the table legs or other objects, psychic force being then applied through the rods and the tables, etc., are moved in various directions, without any physical contact whatever with any person present. Raps and many other noises are produced by the rods striking on floor, table, a bell, etc.

By far the greater portion of the ectoplasm is obtained from the medium, though this is supplemented by a small portion from all or most of the other sitters present. The substance emanates from the whole body of the medium, but especially from the natural orifices and extremities, from the top of the head, the breasts, the fingertips. The most usual origin and most easily observed is the mouth, the inner surface of the cheeks, the gums and the roof of the mouth. During the whole time it is clear that the forms are in psychological and psychical connection with the medium. Thus a pin inserted into the substance would cause pain to the medium.

The results of psychical research show that science is so desperately near the precipice of the unknown that she has to use the bridge of the etheric knowledge available to reach the other side. So did Abrams directly or indirectly; osteopathy is reaching out for it; the revival of healing by various Christian Churches is leading to it.

If the scientists begin to realise the existence of the etheric body and study its constitution, they will soon see that the vitality of the body is not so much dependent on food as on the atmosphere; we may seek for health in the curative power of the ether and choose our health-resorts for its etheric properties; we may make more use of the curative power of fasting; and thus revolutionise the science of medicine and dietetics.

The Bell-Branch, by James H. Cousins, D. Lit. (Maunsel, Dublin. Price Re. 1.)

One more of Dr. Cousins' delightful small books of verse. We welcome it and heartily congratulate him on these pages which are far too short. We look forward to another volume shortly.

We cannot really choose, it is neither seemly to poet nor to verse for one verse inspires one type and another verse inspires another type of seeker and there is neither better nor best. In this short volume there is much to inspire all.

> I heard a wonderful thing When I drank of the Spirit's wine, And what I heard I sing: But only the song is mine...

From a rapture a moment shared I fall on a broken wing:
But what I have heard I have heard,
And the least is the song I sing.

Perhaps another, wandering on life's way may be helped on towards his goal by:

. . . I drank the joy of very Beauty's gleam, And saw God's glory face to shining face.

Almost my brow was chastened to the ground, But for an inner Voice that said: "Arise! Wisdom is wisdom only to the wise: Thou art thyself the Royal thou hast crowned: In Beauty thine own beauty thou hast found, And thou hast looked on God with God's own Eyes."

A few more lines we add and in doing so thank the author in the name of all readers for the thought expressed in beautiful words:

Love dwells alone at Love's own fire, Nor otherwhere has ever moved: I am what I in thee desire, And thou, what thou in me hast proved: Love's near is far, Love's distant nigh, Since I am thou, and thou art I.

FLAME

Above the Rainbow, by James H. Cousins, D. Lit. (Ganesh & Co., Madras).

A handful of poems in unpretentious garb; a king slipping past in a monk's rough robe. If I were asked to define them with one single word I would call them monistic. Another has called the poet a nature mystic. The very title strikes the keynote: there is nature, the rainbow, but the poet above it, at a vantage point from which each envisaged thing appears as but part of a greater thing, a whole.

The writer of these poems is full of a keen vivid appreciation both of the wonder of nature's outer phenomena, and man's achievement in thought and art, but never for one moment does he escape from the pervading consciousness of a deeper symbolical inner meaning uniting all things.

Who listens well, my flowers will find No less articulate than birds. My rock is vocal as the wind. My silences are secret words. A myriad shapes, but one in soul.

All telling of and fulfilling "The cyclic Will of life and death" in a harmonious monistic universe. These poems are really the glad confession of the poet's deep faith in divine absolute order and unity, whether expressed in "Graven Images," the work of the hand of man throughout the ages, or of the tempest—

Beyond the iron screen
That thinly throbs the sea and me between;
And herded waves crowd by in mad stampede,
Goaded by some tremendous need . . .
For there is standing at my being's gate
The inexorable Angel of my Fate.

Such an unshakeable absolute view of the universe leads the poet to tranquil repose even when envisaging death:

My petrel spirit, shaken from the nest Of my imprisoning breast, Sovereign shall tread all waves that fall and rise. In faith I close mine eyes.

This is not the expression of mere resignation, but of joyous trust; a trust which leaves the poet's perceptions of soul and senses free, untroubled by doubt and turmoil, free to sense and grasp all of earth's beauty with the keen eagerness of "a lover of the world". He is the "great philanderer" who "espoused the sun and moon, and married every wild bird's rune" and "clasped the dancing April gust" and "laid my head against the dust".

From his high philandering over the wide world of man and nature he brings back to us refreshing spontaneous images of sheer throbbing beauty of the highest poetic order;—on his road to Tibet he sketches for us "The slit-eyed, rose-cheeked races, Rainbow-Shod" and the sunrise on Kinchinjunga has "called up the mountains in my soul. And set High Hunger Throbbing in my Feet". He arrests with vivid telling images: "Hark! the old lion thunder through the hills, Growls with swift glaring eyes," and with rain "Earth is scrawled o'er with flowing songs an hour".

I know of no better pleasure or gain than to spend such an hour listening to J. H. Cousins' deciphering of these scrawled hieroglyphics of the rain and soul.

F. H. D.

The Garden of Healing, by Margaret Williams. (Methuen, London. Price 7s. 6d.)

This book not only speaks of a garden of healing, but constitutes one such garden by itself. It may with confidence be ranked as one of the most bracing works of modern fiction. When sometimes, as it does happen, the characters seem despondent, we know it is but a passing cloud that temporarily dims the light within.

Wyn and Donald are a rare couple. The love and understanding between them is full and complete and a halo of sacredness is cast about them when we hear that Wyn is denied motherhood by certain injuries she sustained in a railway disaster. Una is an exquisite girl just budding into womanhood. All these three, Basil Craig and Montague Bannister appear like so many lotus-eaters speaking up-to-date philosophy. But at the back of their minds a revolution is going on. The love of Wyn and Donald is tested and found true and lasting. A change of heart is affected in Mr. Craig, Montague finds his garden of healing—Una.

Throughout this interesting story one is constantly reminded of the fact that the scene is laid in Sussex. The call of the sea and the Downlands is always there.

The style is pleasant and vigorous, but it lacks the daring and effective touch of Conrad when it comes to descriptions. The book is an excellent tonic for all. Had we more such books the literary faddist would think twice before sneering "Fiction-Trash"!

Concerning the Inner Life. Three addresses delivered by Miss Evelyn Underhill to a group of clergy of the Liverpool Diocese. (Methuen, London. Price 2s.)

One view of the topsy-turvydom of the present day world is shown by the condition of things that calls for these three lectures delivered by a lay-woman to clergy of the Church of England. The lectures are earnest exhortations to the clergy to lead the saintly life that ordained priests of the Church of Christ should lead, in order to carry out His service and to become true spiritual shepherds to His flocks.

The lecturer, Miss Evelyn Underhill, asks all clergy not to allow themselves to be turned outwards by the rush and turmoil of the modern every-day life, or by the excesses of parochial details and demands, but to make themselves, what she calls, contagious Christians. This, she says, can be done by leading a life of strict discipline, and by the constant practice of introspection, self-recollection at all times, contemplation and service to others; and in that service she includes the sending out of peaceful and helpful influence to the people of the parish.

She has much to say about the use of the power of thought for helping others. She speaks of this as the mystery of intercession and likens it unto the intercessional work of the Christ. She says:

When a man or woman of prayer, through devoted concentration, reaches a soul in temptation and rescues it, we must surely acknowledge that this is an action of God Himself, using that person as an instrument.

Some would call this the work of the God in man. And in speaking about the life of the saint she says, union may bring peace but it involves intense sorrow, for it brings a sense of identity not only with God but with all humanity and with it all their sorrows, and with it there is a great longing to redeem and heal, and "real Saints do feel and bear the weight of the sins and pains of the world".

Evidently Miss Underhill looks forward to a time when out of the ranks of the clergy some will have attained to a state of holiness in which they will be able to take pupils for direction and training in the saintly life. In this she is holding up as patterns to be followed the Saints of the early Christian Church. And, after all, is not this what the Church requires of her priests?

It may be that in the near future, now that the Christ is coming amongst us, some great beneficial changes may come about in the Church which He founded twenty centuries ago. All must acknowledge that they are greatly needed. It seems almost too much to hope for, but important changes are taking place everywhere, and all who have had the good fortune to come into touch with the Liberal Catholic Church know what that Church is doing already. Will other divisions of the Church follow their fine example?

We congratulate Miss Underhill on her helpful advice and on her courage in delivering these lectures to her priestly audiences. And we congratulate the clergy who formed her audiences, on their earnestness and tolerance which made it possible for them to listen to the advice of a lay-woman on matters in which usually they are supposed to possess supreme knowledge. Much in the way of reform is needed within the Christian Churches and such earnest appeals deserve attention.

L. A.

England's Educational Policy in India, by V. V. Oak, M.A. (Paul, Madras. Price Rs. 2.)

British Rule in India has very many glaring defects, but by farthe greatest is the omission of a proper educational policy. Education is the most important department of the life of a civilised nation and although this is recognised by the British in their own Country, in India the British Government have nothing that can correctly be called an educational policy. The result is that after one hundred years of British rule India stands to-day before the World as the most illiterate of all civilised nations, so much as 90 per cent of her vast population being illiterate and only 3 per cent having opportunities of education!

Mr. V. V. Oak, in his book, England's Educational Policy in India, relates this sad story of the degradation of a nation by the, apparently, deliberate withholding of education from her people by a foreign government. He quoted his facts and figures from Government Reports and these show, only too truly, that what has been accomplished so far for the education of the people is almost entirely due to the steady and determined agitation of private individuals, such as the late Mr. Gokhale, Dr. Annie Besant and earlier pioneers in the educational field, who till quite recently have been looked upon by the Government as seditious agitators for their pains. In fact without that steady agitation it is certain that there would be hardly any education in India to-day worthy of the name.

Referring to higher education Mr. Oak remarks: "The irony of the situation is that the Government is not only apathetic towards University reform, but is positively against it. Private efforts are always looked upon with suspicion and, therefore, systematically opposed." And he shows how all private efforts for middle and lower education are discouraged and how difficulties are placed in the way that make it nearly impossible for efficient private schools to be established and maintained. For all private schools desirous of sending their pupils to recognised colleges (that is colleges whose degrees are recognised by Government) are compelled to follow the very inefficient methods and the curriculum of Government institutions, and are forced to copy the inelastic and obsolete steel pattern of the Educational Department of the Government.

The author has drawn up a useful set of tables which illustrate at a glance his statement that the British Government have never been willing to spend money upon education. He writes: "the Government . . . were entirely unwilling to spend even a penny more than what they could conveniently spare. In short, the policy adopted made education a legitimate object of expenditure, but not an imperative charge on the resources of the Government." This, through bitter experience, we have learnt to be only too true. Some may think that the Montagu-Chelmsford Reforms, by making education a transferred subject, have improved matters, but the Author shows up this fallacy by simply explaining that a Minister of Education without funds at his disposal, as has been so arranged, is utterly incapable of carrying out any extensive educational reforms.

The statistics Mr. Oak has drawn up show, roughly, that on a population of two hundred and fifty millions an average of six annas per head is spent annually by the Government on education, and on military expenditure an average of four rupees per head is spent. The actual figures are (for the year 1920), Revenue, Rs. 224 crores; Military expenditure, Rs. $92\frac{1}{2}$ crores; Expenditure on Education, Rs. $8\frac{1}{2}$ crores. These figures tell their own wretched tale and show the relative importance the British Government attach to education. Another telling figure is the amount spent on primary education by Government (for the year 1922); this amounted to Rs. 1 crore (or £700,000) on a population of over two hundred and fifty millions, of which by far the largest portion live in villages.

Most of India's present sorrows can be put down to this extraordinary lack of education, and indeed the whole world is suffering for this sin of omission on the part of the British Government. India has stored up within her from her glorious past much sacred knowledge which she alone can reveal, and through the revelation of that knowledge she has an important message to give to the world. This message, in Mr. Oak's words, briefly is "the superiority of the spiritual over the material," but until India can take her rightful place as an equal beside the other civilised nations of the world her message cannot be delivered, for it is a gift she can pass on to others only through the free interchange of cultured thought with equals. So it follows that in keeping the people of India in bondage England has been keeping the light of a higher knowledge from the whole world.

Mr. Oak has made out a strong case based upon actual financial figures, and he has severely criticised the British Government, but in our opinion his criticisms might have been much more severe. Also, we think he might have made some reference to the abundance of schools and colleges that existed in India when the British first took over charge, showing how they were destroyed under the British rule.

This is a very wide subject and much could be written about it, but it is apparent that no important step will be taken to right the wrong until India has obtained Home Rule. After this has been won, and the day is not far off now, we are sure that free India will, as in the days of old, become the greatest centre of learning in the world and will once more give generously of her ancient wisdom to the whole human race, and lead the world in culture.

We congratulate Mr. Oak on his interesting and useful book, and we recommend it strongly to the Educational department of the Government of India and to everyone who is interested in this very important subject.

L. A.

The Sayings of the Children, by Pamela Grey. (Basil Blackwell, Oxford, Price 5s.)

It is difficult to review a book of this kind fairly because it is a valuable book of its kind but its effect is, I fear, one of disappointed hopes. Written by one obviously accustomed to revel in the best literature but apparently unattuned to the high labour which that high art of literature demands which could have made a little masterpiece out of the rich material in the book, without destroying the value of the sayings, our sense of harmonious style is ruffled from the beginning. The crudity of no art is a totally different thing from the simplicity of high art. It is the latter that a book of this sort demands to give the contents full justice. The intense love of children is a common thing nowadays; the deep desire to understand the mysterious process of the growth of a child is perhaps stronger than it has ever been before and it is from the spontaneous and unaffected "sayings of children," that our knowledge of how a human being sees the new environment of its new birth, how it gradually adjusts itself to these and the character it shows in the process, will be increased. Herein lies the value of such books. But there is a little too much of the savour of the ancient saying, "to every crow its own young alone are gold," in it and this spoils it a little for lovers of children.

One does not enjoy crumbs as a dainty, and we expected a delicate feast of pure spontaneous delight. The mother is too prominent; we would have liked her to stand aside and let us see the children without showing off. Then they would have spoken to us directly out of the depth of their own beautiful souls without the faintest suggestion of the "adult-iality". It is to this that the occasional touches of artificiality are due and this savour of artificiality takes away too often the value of the sayings. Hence our disappointment! The "fragmentary" style might have been less apparent if the pure promise of the title had been fulfilled. The very faults of the book, however, should be an encouragement to the production of others of the same kind.

M. W. B.

BOOKS RECEIVED

The following books have been received and will be reviewed in an early number:

The Life Superlative, by Bro. B. V. Chandha (Sangu Valley Printing Works, Rangoon); Four Little Plays for Children, by E. H. (Arthur's Press, Woodonester Glos., England); Al Tlmuwal'Amal, by Nawab Khāgān Hasain Khanisahib (Saiyid Sughaiyar Hasan Shams, Shada Farūdi Press); The Pathway to Reality, by Viscount Haldane (John Murray, London); Rabindranath Tagore—Poet and Dramatist, by E. J. Thompson (Oxford University Press, London); Coming World Changes, by H. A. Curtiss, and F. H. Curtiss, B.S., M.D. (The Curtiss Philosophic Book Co., Washington, D.C.); The Twelve Houses of the Zodiac, by the Rev. H. E. Sampson (Rider, London).

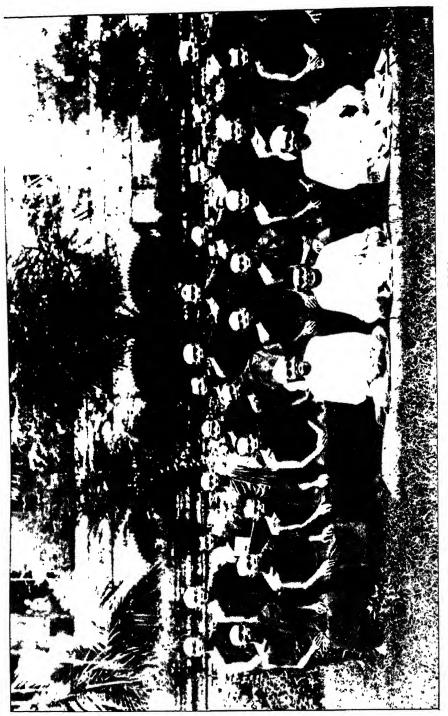
OUR EXCHANGES

We acknowledge with many thanks the following:

Teosofia (August), Theosofie in Ned-Indie (October, November), News and Notes (September, October), Revista Teosofica Isis (June), The Servant of India (October), Light (October), League of Nations Journal, Verbatim Report, The Theosophical Review (October), Mexico Teosofico (September, October), El Loto Blanco (October), The Australian Theosophist (September), The Messenger (August, October), Revista Teosofica Chilena (August), The New Era (October), Bulletin Teosophique (August, September, October), Theosophy in South Africa (October), The World's Children (October), The Herald of the Star (October), The Indian Review (October), The Calcutta Review (October), Modern Astrology (October).

We have also received with many thanks:

The Beacon (September, October), Pewarta Theosofie (October, November), Pentalfa (September, October), The Indian Naturopath (August, September), The Centre (September), Revue Theosophique (September), Theosophy in India (September, October), Mudies (October), Appletous Books (October), Theosofisch Maandblad (October), Rural India (August, September), El Heraldo (August), Revista Teosofica (August, September), Theosophia (October), Far Eastern Freemason (October), Le Phoenix (October), De Theosofische Beweging (October), The Cherag (October), Advance Australia! (October), Teosofisk Tedskrift (August, September), Inquirer (October), Prabuddha Bhārata (November), The Jewish Theosophist (September), The Vedānta Kesari (September), Rincarnazione (July, August-September), The Vedic Magazine (October), Gnosi (September, October), Australian Star News (October).



THE VICE-PRESIDENT IN BURMA

Seated on ground: Ko San Mya, Mr. Jinarājadāsa, U Saw Hla Pru, General Secretary of the Burma Section Seated on chairs and standing: Burman Buddhist monks, several of whom are members of the T.S.

Vol. XLVIII No. 4

THE THEOSOPHIST

ON THE WATCH-TOWER

By the time that this THEOSOPHIST reaches its readers the Convention at Benares will be well on the way or perhaps over. In the February number we shall hope to give a full account.

The Convention Lectures as arranged are under the title of "The Theosophist's Attitude":—

- 1. To Death and the Unseen, by the Rt. Rev. C. W. Leadbeater.
- 2. To Nationalism and Internationalism, by the Rt. Rev. G. S. Arundale.
 - 3. To Science and Its Message, by Y. Prasad.
 - 4. To Art and the Arts, by C. Jinarājadāsa.

Bishop Arundale and Mrs. Rukmini Arundale arrived in Ceylon on December the first and after staying a few days there, to meet several friends, they came on to Adyar where they had a great reception and as usual are received with open hearts. It is a wonderful thing that people with their own hearts open oblige others to open their hearts to them, a sort of double opening, something must thereby be let loose and that something must help the world. Afte-

Benares they return to Adyar and leave for Australia about the middle of January. In June they propose going to America.

Bishop Leadbeater on his arrival at Calcutta starts off for Benares, we are not quite sure how much time he will be able to spare to enable him to stay in India.

The Vice-President's plans after Benares are at present a little uncertain.

* *

The absence of the President must inevitably be felt in spite of the gathering together of so many other leaders; her work in America has been stupendous, and the accounts have shown the very wonderful success of what has been undertaken, we have not had lengthy descriptions, in fact a few private letters and the news in the daily papers are all the indications that we have had of how "things" have gone, nevertheless these have told us much, more by what has been left unsaid than by what has been written. The change of outlook, especially of the Press towards Mr. Krishnamurti, has been almost beyond the common understanding. The common understanding however has to be transmuted to an uncommon understanding and at that we must leave it in this Day of days.

Bishop Arundale reports that it is still the intention of the President to visit Australia. As the Australian Convention usually takes place at Easter time, we presume, though no word has come direct from the President herself, that she will be pre-

sent in Australia at Easter time and return to India afterwards.

A slow but noteworthy change which is happening in several countries is the prominence of Theosophists in the political field. In the elections in India to the Provincial Councils and the Legislative Assembly which are just over, Theosophists of note have won the deserved success. In the Madras Provincial Council, a well-known Theosophist.

Mr. A. Ranganatham Mudaliar, has not only been elected for the third time for a large constituency, but has been made a Minister of the Crown holding the portfolios of Agriculture, Co-operation, Industries, Veterinary, Public Works, Religious Endowments and Registration. Mr. Ranganatham has been from its commencement a member of the Order of the Brothers of Service, that select band of highly qualified Theosophists who have dedicated themselves to a career of renunciation and service under the direction of their Chief, the Brother-Server, Dr. Besant. Mr. Ranganatham retired as a Deputy Collector after an efficient career in Government Service and threw himself in with great vigour to develop the plans of Dr. Besant in all that concerns India. In addition to all his service to the masses as member of the Legislative Council, he has done much for the youth of Madras by being the Secretary of the Young Men's Indian Association with its splendid Clubs, restaurant and hostel.

> * * *

The General Secretary of the Indian Section, Pandit Ighal Narain Gurtu, has again been elected a member of the United Provinces Council. In the first Reform Council of 1921, he was a member, and held for a while an office as Under-Secretary. Mr. Gurtu is thoroughly well-known in the north for his great services to the Central Hindu College, and has been prominent as a Theosophist. He was General Secretary of the Indian Section during 1913-1916 and 1923-1924. Another Theosophist who has been elected is Munshi Iswar Saran, who has been identified with the educational work of the United Provinces, especially in connection with the Kāyastha Pāthasāla. Two leading Theosophists of India who have failed to be elected are Mr. B. Shiva Rao, a Brother of Service, and Mr. Jamshed N. R. Mehta, the Mayor of Karachi, who stood for the Bombay Council. All these Theosophists, who have succeeded and failed, have been in the political work of the country first and foremost as Theosophists, and have given their dedication in the name of Theosophy. The time is not far distant when in every country there will be bands of Theosophists working for national regeneration in that most difficult of fields, politics.

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The short conversation which I have taken from one of our magazines is worthy of note, in the dealing of the elderly with the younger, especially, for conservative countries:

DR. BESANT AND THE YOUNG THEOSOPHISTS

Question: "What do you consider the most important work of Young Theosophists of America for the next fifty years?"

Dr. Besant's answer:

"The thoughts of the young boys and girls represent the future. They may be crude, but their thoughts will be in advance of the thoughts of the average older person which tends to represent his thinking as the principal thought of the day. The young people very often will be very unreasonable, very hasty, very impatient; but they are the citizens of to-morrow. Advise them sometimes about action, but never check their free speech. Let them say exactly what they like. Most of us will be cremated or in our graves while they are working. The more they can think and discuss while they are working the more they will learn. Let them be over enthusiastic-the world will kill that soon enough. Encourage them to give themselves to great ideals and you will build up the America of the future. That is the kind of sympathy they want from us. The young will not express themselves before their elders. The less you say "don't" to them the better."

The following was contributed by Madame María Solá de Sellarés and we congratulate her most heartily on the work that has been achieved, we wish it all success in the near future "On the first of October, 1926, the Spanish Section of the International Fraternity in Education opened the first' New School' in Spain, in a suburb of Barcelona. This foundation is a very important thing for the educational movement in Spain, where the national and private schools are so bad, the former for the lack of good teachers ready to work to put in practice the new educational ideas, the latter because of their narrow spirit, a consequence of Roman Catholic feeling which always tries to make 'Catholics' instead of 'Men'. To counteract these two great difficulties the Fraternity puts into practice on the one hand: co-education, self-government, scholar community, Montessori and Dalton plans, and on the other hand trains its boys and girls freely in religion, so that they may be afterwards free men and free women without any religious prejudice.

"It is a logical thing to find many obstacles in the way from the conservative spirit in education and Roman Catholic feeling in religion, but Spain has now some thinking people who are in touch with international movements and who are desirous to have some schools which train up their children in good educational methods and in a free atmosphere. The Fraternity hopes that these elements will help very much this new school.

"One of the main ideas of the founders, and which will be realised as soon as possible, is a training college where young teachers may be able to see the good results of Damon School's methods and its free religious feeling. They hope in this manner to have a great number of teachers who will do in their schools a similar work to that done by the Fraternity."

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We would draw your attention to three more very remarkable books that have just been published. Reviews of

^{&#}x27; Nirvāṇa, by G. S. Arundale; The Mediator, by C. Jinarājadāsa; Gods in Exile by J. J. Van der Leeuw.

these books must inevitably be inadequate, they must be read and re-read by all thinkers and by all who wish to understand something of the "wonderful works of God" which are being manifested in the world at this time. It is truly a "time to be silent," a time to ponder, and these books, each in its separate way, are helps in our ponderings. The Masters and the Path opened wide a door to many, then followed two books on Free-masonry, one of the royal roads to the Path. These three now follow and seem to show us somewhat of what we are and where we are and where we may go and what we may become. They help us towards an understanding, in a very far off way, it is true, for our understanding is naturally very limited, but it is a beginning to many of us and the help of these books will be far-reaching. They will help us to become something bigger and make of our work, and such capabilities as we may possess, that which will help the world on to a Peace which is beyond our understanding for it "passeth understanding".

* *

It seems to several of us that it would be of great interest to the readers of THE THEOSOPHIST if we could receive from other countries, all of them preferably, short notes of progress on any special lines of reform that that particular country is working for. All reform and better conditions must affect the world in some degree, more or less, according to the importance of the same reform and the way in which it is brought about. Therefore all reforms are in that sense international. Ours is an international magazine, can we not make of it a centre for international news from the Theosophical standpoint?

Reforms are very catching, and what one country achieves often makes another country get a move on in the same direction or in another direction. For instance, conditions with regard to education vary in every country,

some countries being more advanced on one side and another country showing progress on another line, and so forth with all advances and progress on all the manifold lines.

We need an understanding of the progress of the world, so as to understand better the needs, desires, hopes and aspirations of all peoples and our own members in particular. It appears as if we must gather the understanding so as to be able to "feed" the aspiration in each other. In order to do this we must have knowledge of conditions and knowledge leads to understanding and understanding is of paramount importance at the present juncture of the world to-day; understanding of conditions; understanding of peoples, their life, aspirations, goal and methods to reach their goal; understanding of each other, for understanding inevitably brings a common cause, is the best common ground from which to "jump off" and start; understanding brings in its train a common aim in the great work of the world.

Many of us are afraid of the word "politics," quite forgetting that God's Plan must have a policy, a line of demarcation, an aim, certain sign-posts to be reached. Politics and policy both mean "the science of government". We may well be afraid of the way in which politics have degenerated into party politics where one side persistently obstructs the work of the other side for no better reason than that it is the work or suggestion of the other side and must therefore be turned down for that reason only, not in any way from a principle.

To gain knowledge of other lands, to gain knowledge and understanding of each other in all countries, please contribute, sensible articles of reforms that are being carried out on all lines that shall lead to better understanding among nations and thus extend Brotherhood and Internationality.

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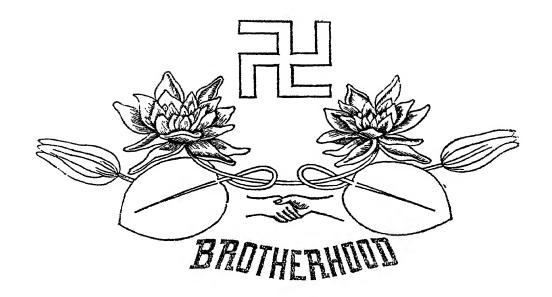
Mr. N. G. Paranjpe has for very many years been a prominent Theosophist. He has acted as tutor to the Chief of Sangli, to the Mahārāja of Indore as well as to several other Rājas in India. On December 12th he passed away at Bombay. He was the father of Shrīmaṭi Malati Patwardan and father-in-law to Mr. V. C. Patwardan. Some years ago Mr. Paranjpe was in charge of a Hostel for Law College students in Madras and later became Headmaster of the Theosophical High School at Cawnpur, he subsequently became the Principal of the Theosophical College at Cawnpur. His death will be greatly regretted by his numerous friends and acquaintances. All who knew him recognised his faithfulness in work, his high ideals of life and the inspiration he gave to others to "go forward, on and on".

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Mrs. Baillie Weaver, a well known Theosophist and the National Representative of the Order of the Star in the East in England, will be very much missed by her co-workers and friends. She passed on to further work in other spheres last month. Mrs. Baillie Weaver was very well known as a great defender for the rights of animals and was passionately fond of everything that lives, she defended their rights by the power of her voice as a speaker and perhaps more so by the power of her pen as a writer. She also wrote on many other subjects, often under the name of G. Colmore by which name she is perhaps even more widely known than as Mrs. Baillie Weaver. She is loved by very many.

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The Frontispiece is from a photograph taken in Burma on the occasion of the Vice-President's visit there this autumn.



CIRCLES¹

By A. L. HUIDEKOPER, B.Sc.

A NY one of us at any given moment is the centre of a circle of varying radius; it should be our endeavour to become very agile in shifting the position of that centre, and to increase the length of the radius; it is our divine destiny to have our centre everywhere and our circumference nowhere.

Let me take a homely instance, one probably within the experience of each of us, to explain my meaning.

Take the case of a young man leaving his home and going to college and living in the college hostel. He finds himself in an entirely different circle, and has to adjust himself. When the time comes to go home, after a long term, he finds

¹ An Address given to the Indore Lodge.

a re-adjustment again necessary on re-entering the home circle. He may be conscious of a distinct "jar" on his mental and emotional bodies in first contacting the atmosphere of the home circle, especially if the time for the journey home has not been long enough to dissipate the intensity of the college atmosphere he has brought with him. The same "jar" occurs on his return to college. By "jar" I understand a discord, a want of harmony, he has to attune himself anew. There is no criticism meant of either the home or college circle, but just as an instrument may have to be attuned afresh for this scale or that, so the young man is distinctly conscious of the need of attuning himself, and in the interval before doing so, he is sharply conscious of not fitting—of being out of tune.

Take another case, that of the father of our young man. He goes let us say to business every day, he moves there in quite a different circle, and when he comes home every evening, he possibly changes his clothes and with them sheds the atmosphere of his business circle, and more or less deliberately, attunes himself to the home circle.

Yet another instance, often when we visit friends or acquaintances we are conscious of these sudden changes. In one person's house, we may become conscious of great limitations, politics, religion, and many other topics are "dangerous," for they will bring about discord, and we are constantly conscious of the need of adjustment to the host's atmosphere, if the visit is to terminate in a friendly way. Then in another home, we breathe a splendid air of freedom, our own largest circle seems limited, new vistas open out, a new heaven and earth are glimpsed.

Now what is our attitude on these occasions? Those of us, who have watched a chameleon slowly acquiring the colour of his environment, may have wondered whether it was the chameleon who instituted the change or whether it was the environment that acted on the chameleon. Is the chameleon, is the man, master or victim of his environment?

Take the case of the young man we mentioned earlier, does he enrich his home life by a wise contribution of his other atmosphere or does he leave his home none the richer for his coming, even disturbed and less happy by his visit?

Does his father, when he comes home every evening, bring with him some of the tolerance and respect for the opinions of others which is the essence of any success in his business, or office life? Does he respect the opinions of the other members of his family in the same way as he would those of business acquaintances, or does he play quite another part, that of an autocrat, so that his home circle does not benefit by his contacting another circle during the greater part of the day? Then, on the other hand, in his home circle, his affection for the younger members of his family makes him lenient to their failings, he tries to understand them. When he goes to the office, does he enrich that office by the same fatherly, elder brotherly attitude of understanding? Is, in fact, each of the two circles in which he moves, the richer for his spending part of the time in the other?

There is yet another aspect of this part of my subject. In many countries the women and girls move in only one circle, that of their home; in their early youth it is their father's home circle; later their husband's, and there may be a distinct "jar" on the occasion of the change. This limitation to one circle, this limitation of experience is not calculated to broaden the sympathies of the women; and many of the faults of women, in so far as they exist, may be traced to some extent to this want of freedom to change the position of the centre of their circle. On the other hand, such a penalty on the physical plane, often has the effect on men and women of driving them, in self-preservation, to make for themselves a different circle, by concentrating their

attention on other planes or living in some imaginary world of their own.

It is now clear, I hope, that we all live in circles of which we are the centres; that we can deliberately cultivate the power of being agile in changing the position of the centre of the circle, and in extending its radius. Also we can enrich our contribution to any one circle by our experience in another circle.

But do we do this as much as we should?

"Balbus built a wall" as we frequently recorded in Latin in our school days. And each one of us is a "Balbus" to some extent. We love to build a wall round our circumference, a great high wall, with towers here and there; a wall to exclude others from our special domain. But in excluding others, we necessarily limit our power of expansion; we make prisoners of ourselves. The Romans having built one wall to keep out of England the enemy in Scotland, later had to build another, further north, as they wanted to expand. This means either pulling down the old wall, or only being able to extend beyond it through the gates of the first wall. If any of you have lived in a mediæval walled town, you will know what the feeling of relief is, how the lungs breathe freely-how the spirits rise, as we pass out through the gates and tunnels, out of the walled enclosure to the free plain outside. It is only then that we become conscious of how the houses and streets of the city are deprived from the free winds of heaven. We must go out beyond the walls in order to realise their power of limitation.

Yet we are always building walls on our circumferences; round nations—walls; round religions—walls; round individuals—walls. Until the high gods, looking from their thrones on the earth, which to them is one unit, one wide space, see nothing but walls—high walls everywhere; and see the inhabitants within these walls, limiting themselves to an

infinitesimal part of their great inheritance, making themselves prisoners.

Out of their great love for mankind they send from time to time messengers to bring to our notice these walls, to make breaches in them, to teach us to pass out through the breaches, to breathe the freer air, and then to finish the work and break down the walls for ourselves.

Such messengers were the founders of our Society—H. P. B. and Colonel Olcott.

If we read H. P. B.'s works, we see what a large portion of her time had to be spent in breaking down walls—especially religious walls, but also walls of convention. She thundered against these walls and she brought so many of them down, that the present generation can scarcely see even the ruins of them. And not only did she preach, but she practised. We all know the story of how once she found herself in a French port, having bought a first class ticket to America and with very little money until she reached New York, and how she came across a poor woman with her little children, who had bought her tickets from a fraudulent agent only to find that the steamship company could not accept them. The woman was stranded, penniless, in a strange country, unable to join her husband in America; we know that H. P. B. changed her ticket into steerage tickets for all of them. including herself. Her love and compassion helped her to break down a wall of convention, a wall of pride, a wall of sensitiveness. Do you think there were no walls to break down for an aristocratic lady like H. P. B., when she travelled in the lowest class in this way, with people unaccustomed to cleanliness, unaccustomed to the thousand and one daintinesses of life that we take for granted? Those of you who have seen the difference in manners of the ship stewards to first and second class passengers, to say nothing of third class ones, may understand something of the wall of pride which had to go.

But H. P. B. was constantly changing the position of the centre of her circle, she was constantly enlarging its radius, and as far as was humanly possible, she built no fresh walls when once she had broken down old ones. It is this aspect of H. P. B. to which I wish to invite your study during the coming year.

There are times when the *tāmasic* qualities of mankind preponderate, when we remain behind our walls, limited and contented in our limitations. Then come the messengers of the gods and before they can show us the beauty that lies beyond these walls, they must break them down.

Do you not think that H. P. B. would have been happier if her task had only been to show us the beauties of the large circle in which she moved? But whenever she tried to do this, she was constantly coming across some great obstacle in the nature of a wall, and had to expend her energies attacking it. It was this that shortened her life, this that in a sense wasted her energies, this that was her martyrdom. We must bear this in mind, we must see to it that we ourselves break down walls, so that these and other messengers from the Lord of the World are not crucified by the fight against walls of our making, but on the other hand are able to lead us over the walls we have broken down, out of our world into Theirs.

Our founders then, for Colonel Olcott too in a different way broke down walls, spent themselves in this endeavour to remove our human made limitations; then later there came other messengers, who stepping through, or over, the ruins of these walls, showed us the beauty beyond them. Mrs. Besant came and showed us the beauty in other religions, the beauties beyond our religious fences; she and others came and showed us the real beauties in our own religion, beauties which were not visible when shadowed by the high walls of prejudice. These then were Light-bringers, Lucifers, bringing to us the

Light which was there all the time, but was unable to penetrate the barriers which we had erected on our circumferences.

This then for the past, but what for the future? Do we not many of us believe that the greatest messenger of all from the Lord of the World is with us in some measure—is coming to the world in greater measure soon. Are we going to try to receive Him at tiny postern gates in our walls? No, we must come out from behind our walls into the great open plain where He lives, or else His message to us will be misunderstood, for the light illuminating it for us will not be great enough for us to read it properly.

Let us not be white ants afraid of the light of the sun and ever building mud tunnels in which to hide ourselves. Let us boldly walk out of our circles, let us try to have centres everywhere and circumferences nowhere, in aiming high in this way we may at any rate attain in never building any more walls. We may be able to benefit from the message He will bring, may see the beauties of the world He moves in and may help to leave them as an inheritance for those who come after us.

Let us "prepare the way of the Lord, make straight in the desert a highway for our God" so that "every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight and the rough places plain, and the glory of the Lord shall be revealed, and all flesh shall see it together".

Let us now consider for a few moments our Society from this point of view, that of a society which refuses to build walls, a society whose members' aim is to become ever more capable of changing the position of their centre, and of expanding their radius with the ultimate aim of having a circumference nowhere. The first object of our Society is "to form a nucleus of universal brotherhood of humanity without distinction of race, creed, sex, caste or colour".

In so far as we are true Theosophists, all men are brothers to us, and I feel sure that all present will admit that the Theosophical Society has already cut out many an opening in the walls between races, and creeds, castes, sexes and colours; has led out into the free plain, many who were previously shut within the walls. It is our hope to work further in this direction until, where in the place of walls, there shall be pleasant avenues with shady trees and seats; an ideal spot for friendly intercourse between those who once were separated but now are as members of one family.

Our Society has been working at this object for just half a century, and those of us who are old enough can see the difference this leaven has made in the world; everywhere now, there are movements with the object of nations working together, international societies; in religion, many movements exist for uniting on points of common agreement, to agree to differ where differences exist.

Even if you do not allow that the Theosophical Society is responsible for this world tendency, if you do not admit that the world is following in our van, yet you can perhaps allow that we and the world are marching towards one goal.

In this connection we must keep a sense of proportion. We must remember that any strong action produces a reaction, and we must expect sporadic troubles of disunion, antagonistic attitudes between people of different races and creeds; these are but the death throes of something that must die, and are in fact evidence of the progress the world is making towards World Brotherhood.

Do not think that this World Brotherhood, at which we are aiming, means a tame monotonous similarity, an absence of difference. Far from that, differ we must. Have you ever

realised that no two blades of grass are ever exactly the same, that no two leaves of, say a mango tree, are ever indistinguishable? Yet the likenesses preponderate and we recognise all the one set as blades of grass and the other as mango leaves. In the same way when internationalism has its full effect the nations will yet differ in their essential qualities; the religions will remain, each suited to the people who profess them, but all agreeing in the main principles of the relation of God to man and to His universe in general.

Every difference is an added richness, and this we see clearly in music. In our Western music, with its octaves and semi-tones, the very variety adds to the possibility of new harmonies; and as to discord "why rushed the discord in, but that harmony should be prized" as says Browning. In your Eastern music with your ears trained to quarter tones, there is a possibility of even greater variety of harmony. take another instance, is not the literature of Europe richer for the various languages? Should we not miss the soft cadences of Italian and Spanish if these languages ceased to exist? Languages may indeed be walls of separation, but if each individual learns one language for common use with all his human brothers, and cultivates his own for that more intimate touch with his fellow citizens, then language can be the means of enriching human relationship, which it is meant to be.

Allow me to add something personal. I have been brought up bilingually, from a child I spoke French and English, and I know the value of this, it gives at once two centres from which to observe the world, it doubles the power of expressing oneself. There are things which you can say naturally in the one language, that would be stilted and impossible in the other. Therefore I have always advocated that the medium of instruction in this country (India) should be the vernacular of the student, only in this way can he

have a real language of his own; but equally of necessity must be learn another language, a world language, one in which he can talk to any other educated man or woman among his fellow humans. As Emerson says:

The study of different literatures will enrich us, for the use of literature is to afford us a platform whence we may command a view of our present life, and a purchase by which we may move it.

Differences then rightly considered form a wealth; the whole of art is built on differences; everything that is beautiful has its beauty enhanced by contrast. With differences must come tolerance, though not the tolerance of indifference, but one based on both, a wide perception of the magnitude of truth, and on a respect for our fellow-man who differs from us.

The bond of union between us in our Society is not a common belief but a common search and aspiration for truth, higher than which, we hold, no religion to be. I may give here perhaps an analogy. If we think of time in any definite place, then time itself is definite, here now it is seven o'clock, or it is not; directly we think of the world as a unit—what is time? At every longitude the time differs, by little in near longitudes, by hours in further ones. Is any one of these the right time, or is each only right for the one longitude?

In the same way we find that Truth ever escapes us, is ever bigger, higher than our clearest conception of it, our truth of to-day is no longer a truth for us to-morrow, we have a higher conception of it. And the truth of our brother we must respect as we would have him respect ours.

Now let us turn to our second object. "To encourage the study of comparative religion—philosophy—science."

Is not this an indirect way of shattering walls, of changing the centres of our circles, of extending their radii? Is it not also the best way of promoting our first object—of understanding in a brotherly way the differences which exist

between us and others? And in this also the world has changed very much during the last fifty years. Do we not find chairs of comparative Religions in universities all the world over, where not one existed before? Such troubles as have lately arisen in America, the action of the Fundamentalists, what are they but the evidence of the progress of the world, and the tenacious clinging to their walls of those who still prefer the atmosphere of a walled city to that of an open plain?

And our third object, "To investigate the unexplained laws of nature and the powers latent in man".

Our first two objects may be said to work at things as they are, to be aiming at knocking down the walls already built on our circumferences, so that we may enjoy the plains we have walled out. But the third object goes further—it implies the possibility of fresh worlds to live in, beyond and above the plains outside our walls.

Here again I would have you consider the position now and that of fifty years ago. If the Theosophical Society and its teachings have not acted as the leaven, then at any rate we are going once more with the world tendency. Everywhere we find investigations reaching out from the seen to the unseen.

As a modern philosopher has said:

There is not a piece of science but its flank may be turned to-morrow . . . valour consists in the power of self-recovery, so that a man cannot have his flank turned . . . This can only be by his preferring Truth to his past apprehension of truth, and his alert acceptance of it from whatever quarter.

In physics, man is now dealing with the constitution of the atom, the atom which fifty years ago was stated to be one and indivisible, is now a miniature solar system. The solid matter of this one and indivisible atom is now considered to be a combination of electric charges. The walls between matter, force and energy are very shaky just now. In physics indeed the unseen is being studied as never before, and the main studies of physicists deal with it.

Then if we turn to chemistry, fifty years ago we were sure that an element was an element, but now since Madame Curie discovered radium and its peculiar ways where are we? Are not the walls between element and element breaking down daily? Fifty years ago we were sure that the transmutation of metals was a fable. Who now disbelieves the possibility of it?

That much remains for the scientists to find out is clear if we study Occult Chemistry by Mrs. Besant and Mr. Leadbeater, who have published their researches on the constitution of certain chemical elements and published them to show later generations that by using some of the powers latent in man they had been able to discover what man without these powers had not yet discovered. The corroboration of their work has to wait until the ordinary scientist can cover the same ground.

Fifty years ago in fact we had everything nicely labelled, everything in water-tight compartments; the only thing we did not know was that we knew nothing. Now wall after wall, circumference after circumference, has vanished, and the one thing we do know is "that the greater the sphere of our knowledge, the greater its surface of contact with our infinite ignorance".

Another province of this increase of knowledge has to do with the powers latent in man. Every day new discoveries are being made by psychologists, by this profession and that and by the layman. The centre of man's existence, which fifty years ago seemed firmly fixed in the material, has shifted; the study of man's consciousness, the study of the conditions of this consciousness in life and after death has revolutionised the popular conception of man, and has brought it much nearer to that of those who consider man as a spirit,

limited for a certain period, or series of periods, in a garment of flesh. The walls between the conditions called life and death are also getting very thin, and the day can scarcely be far distant when man will see through it, when, in Christian phraseology, we shall enjoy communion with the saints, or when, as in Hindū records, the Rshis of old will once again walk with men.

There is yet another direction in which the wall between the seen and the unseen is breaking down. Many of you know that lately more than once in Europe photographs have been taken, which showed on the film, beings not visible by the naked eye. Some of these beings have been the most delightful little fairies. Any scientific man will tell you that the vision of our eyes is limited, that there are rays beyond the visible spectrum at either end. It is then but purelogic to state that there may be around us many things of which our eyes give us no knowledge. Coupled with that, there are legends all the world over, of beings, fairies, kobolds, sprites of all kinds. We may shortly find that these legends are based on facts, and the wall, which has temporarily separated us from this other creation of the Lord, has vanished.

In the Hindu religion you believe in Devas, in Christianity we believe in Angels. It is on record that men at divers times have seen these and the evidence of the present day is tending to show that we are approaching a world period in which once more we shall hold intercourse with them.

From all that I have said it is surely clear that at the present time, whether we wish it or not, walls of separation are breaking down in every direction. The saying of the Greek philosopher "all is flux" is clearly true. To move with the times is surely wise, when we have clearly glimpsed the goal of the times, when we believe that

through the ages one increasing purpose runs, and the thoughts of men are widened with the process of the suns.

We must let in all the light that will widen our thoughts, we must claim our rights and continually prepare ourselves to become fellow-workers with God.

It was S. Augustine who said that the circle was a symbol of Divinity, for His centre was everywhere and His circumference nowhere. In germ we are divine, our destiny is to evolve to our full divine stature, and to have also our centre everywhere and our circumference nowhere. Some men have glimpsed this inheritance of ours, have seen our place in the universe, have claimed their kindred with the stars. When we look at the starry heavens at night, when we look at the multitude of stars in the Milky Way, can we not overlook the awe of the immensity of their distances, and claim kinship, and say with Walt Whitman

Lonely? Is not our Earth in the Milky Way?

Finally let me pass to you the words of an Elder Brother "Believe with all your hearts in the triumph of the Good, the Beautiful and the True and verily they shall prevail. Pursue ardently your ideals and they shall become realities. Put away all that makes for separativeness—all harsh criticism, all sense of proud superiority, all unkind judgment, all jealousy, all self-righteousness, all ill-will—so shall you know the peace that passeth understanding and learn to use the power that makes for righteousness."

A. L. Huidekoper

THE WORLD RELIGION

By ALICE WARREN HAMAKER

THE spectacle of people solemnly giving away all their worldly goods and climbing some hill to see the end of the world come to pass before their eyes, is pathetic, though it looks comical. How would it be if we could tell them that the end of the world took place in 1910, according to prophecy by Armageddon, which was scheduled to take place after, not before, the end of the world, during which time the angelic hosts of the Lord fought with the hosts of evil in the unseen world, and that now we are entering into the reign of Christ?

We could tell them all that, and it would be true, only we have not found out the mathematical basis for the calculations that would satisfy the ordinary man. It may not be long before we may be able to do so, but just now we are handicapped by the fact of our ignorance. It is a question of how to measure solar progression in relation to the outermost constellations. The solar system revolves round Sirius, and comes into conjunction with various constellations, or houses, just as the planets come into conjunction with the zodiacal constellations or houses.

How are we to measure this solar progression, and to divide the heavens for such enormously long periods? Once this solar astrology was known, and we may know it again, and perhaps popularise our knowledge just as we have popularised mundane astrology. Then we may be able to persuade the ordinary man that the end of the world is over, and he has seen it so far as he is able to see it, considering how much is invisible to him. He did not see the Archangel Gabriel, because he is not clairvoyant to the sight of archangels; he did not hear the trumpet sound, because he is not clairaudient to the angelic music; and he did not view the battle between the hosts of the Lord and the hosts of evil, because he does not see these hosts at any time.

As far as we have been able to measure these "world periods," they seem to be about 33,000 years long, and we have some idea of the last two periods, and what happened, or rather how the influences from the depths of space, that entered into the whole solar system, affected our humanity. There are many other cycles and periods that we know of, especially the division into Yugas and astrological periods, but these are periodical changes within the solar system, and we are dealing now with periodical changes covering the entire solar system brought in from beyond the boundary of the solar system. The planetary changes affect men's lives, but these extra-solar changes affect that mysterious influence in men's lives—religion.

The coming of a World Teacher may only have the effect of making men live more in accordance with the Truth as revealed to them, but it is something else—something outside mere planetary influences—that moves men to that religious impulse that has no bearing on other mundane affairs. That something that makes a religion is an influence from the depths of space that moves our higher selves in different directions as far as we can respond to the vibrations poured in.

Looking back two "world periods," or æons—say sixty thousand years—we find an idea being fixed in men's minds in a little corner of the world, in Central Asia. Just

then the rest of the world was recovering from an orgy of black magic, and was in no condition to respond to the impulse being poured in, but the very concentration had the advantage of added strength, and the influence still persists in men to-day. This influence was the religion of chivalry.

We have a tome of literature to wade through to get at the great idea as it moved men. There are the Rāmāyaṇa tales, when one eliminates the Brāhmaṇical additions; the Arabian Night's tales, when one eliminates the Muhammadan additions that cover them like dust; the tales that were re-written under the guise of the Knights of the Round Table; the tales of knights-errant known by many other nations, and all the old heroic sagas sung by ancient races, and handed down with so many additions that it is hard to see the original idea.

In all these tales we know certain ideas that moved men with that religious impulse during that period:

- A. There was the learned man, who was moved to obtain learning for its own sake.
- B. There was the man of action who dedicated himself to go out errant into the world to see that man did right in place of wrong.
- C. There was the idea that all punishment should be measured by the spiritual attitude of the man, and not by his action, for the knight-errant immediately forgave and restored to power the erring knight, directly he knew the evil impulse had gone out of him. (How he was to know that, was another question.)

Such was the religious impulse that moved men, and much of this impulse still moves us, for it is indelibly written into our solar system by the impulse we passed through. Learning for its own sake still attracts many people; the idea of a "call" to the service of humanity or the Lord still is the basis of man's choice of career; and it took a long time before

men could submit to the idea that a criminal's punishment should be only in accordance with his crime, and not in accordance with his character as a man. People are beginning to realise again the fact that evil must be punished in accordance with the extent of that evil in the man, rather than by the opportunity of action the evil man gets. We are revising our criminal law, and our law of punishment, something to the old chivalric idea, only our civilisation has so completely changed we cannot do it as we did, when we were in incarnation during that "world".

The next period was a period of many changes, when the solar system must have passed through the influence of a far constellation that represented an iconoclastic influence, for it was a long period of destruction of ideas, and a stream of new ideas flowing in, only to be destroyed in turn.

1. The first idea that flowed in was that of a uniform law, and the duty of every man to follow it. Of such laws we have had many during the last 25,000 years, and every precaution has been taken, however tyrannical or cruel, that such laws should be implicitly followed and obeyed, no matter at what personal sacrifice or cost.

This idea has persisted so long that it has lost its religious impulse, and has become a superstition among men, and it has been secularised till the symbol of our civilisation has become the policeman's club and the soldier's gun. When one considers man's inherent divinity, why should he submit to pattern himself in accordance with a code of laws while someone else holds a club over him, or lashes him with a whip?

Yet the religious impulse moved men to sacrifice themselves to the idea, and one religion has still kept the impulse intact—Brāhmaṇism—and the spectacle of a whole race complicating their civilisation and their very lives to the religious idea of duty performed for the common good, is still to be seen. They worked out the idea to the ultimate till they had formed impossible caste systems and laws of living, ceremony and sacrifice, that made life a burden and finally impoverished the country.

2. The second period was one marked by the fact that men were moved to obtain knowledge as a source of Truth—Hermeticism. The ordinary man worked and toiled all his life long to provide the necessities of him who was out for knowledge, and whom he supposed would be able to show Deity in a tangible form as the result of his sacrifice. They had the idea that everything could be known and be made known, could the right method be found. Though the whole idea seemed to have no bearing on man's daily life and his happiness on earth, yet almost the whole world of men were moved in that direction at tremendous personal self-sacrifice.

The idea has not persisted to the present day in an organised form, and while men still think they would be able to know everything could the right method only be found, the bulk of humanity is not moved to sacrifice itself to that idea. The experimenter can get along as best he can. He will be respected for his efforts, but he must get his own necessities and living as well as he can.

3. Men were next moved by the idea of pure living, and the elimination of that which is foul. An entire religion, Zoroastrianism, was based on this principle, which moved a whole race of people in Asia for many centuries. The idea did not spread far enough, and the religion has disappeared. Men did not respond well to this religious impulse, and soon the whole religion became foul. Humanity has been the loser by the failure of the idea to move men sufficiently to make the idea permanent, and to-day humanity does not know what is pure living, pure appetites and pure thinking. It is permeated with foulness, as many a prophet of the Lord has said since

again and again. We are now finding out that which we failed to know under a religious impulse by the harder way of disease, degeneration, criminalism and experiment.

4. The Buddha taught a complete doctrine of the attainment of spiritual perfection, but what moved men to establish a religion and send out its missionaries into the world North, South, East and West, was the idea of the renunciation of personal wealth and excessive labour. This was the idea that caught men's imaginations, but alas, true Buddhism as an organised religion hardly survived a century or two, and was driven into a corner of the earth, there to show us what we are finding out in another way. The Buddhism of the rest of the world has turned its face away from the idea of personal renunciation of wealth, but we are finding it out now through the tyranny of wealth and possession, and the excessive and back-breaking toil of millions, whose bodies waste away under the strain.

Personal wealth must be turned into tangible things, or it does not remain personal wealth, so more and more toil has to be expended to produce those things that represent personal wealth. The only way to stop the back-breaking process is to renounce personal wealth beyond a certain point. Could that have been established during the period of the religious impulse in that direction, we would not be facing this present day tyranny of wealth.

5. Buddhism took another turn, via Confucius and other reformers, and what moved men, and still moves one-fifth of the world, if not more, was the idea that men must be worthy of those through whom they came into the world. The family became a community, no matter how scattered. Men were moved to make themselves worthy of those that came before them, and those to come after them, and they still are decidedly that way inclined. It gave men a responsibility to humanity that has had a good influence in our

midst. It has now become a superstition, for the religious impulse has passed, but it lies in our consciousness as an indelible mark.

6. The next religious impulse was also well responded to, and men have been moved by every means to build huge temples and tabernacles, impoverishing themselves to do so. There are still towns to be found in this world where one can see a huge church and monastery, and the population living in shacks and hovels around these enormous edifices. For many centuries men were moved to act thus under a religious impulse that was a real thing in their lives, and not a superstition as it is now. History tells us of the building of endless temples in Egypt, in Babylon, at Jerusalem, in Asia Minor, and everywhere, and as we dig them up we know that the people lived in discomfort, toil, tyranny and general wretchedness, in order that these temples and tabernacles could be built.

The religious idea has passed, and in the new countries the size of the churches has shrunk to the size of city lots, and is actually much smaller than the dwellings and apartment houses of the population. If we build these huge edifices again, it will be for a reason other than religious. It has served its purpose. It has taught us how to build on a large scale.

- 7. For a short period of only two or three centuries men were moved to express beauty under a religious impulse till out of it the æsthetic nature of man was developed. We have still no impulse to produce beauty other than this æsthetic-religious impulse. At times men are still moved in large bodies to turn all excessive wealth into beauty, so that the religious impulse is not yet a thing of the past, as it will be when we have a utilitarian need for beauty.
- 8. Another impulse that moved men, and formed the basis of a religion had only a short and stormy career—

Druidism—was that of self-discipline. It was an impulse of repression for physical, moral and mental fitness and perfection, and is the basis of our orgy of athleticism which was developed at that period.

It would not appear in our present civilisation of machinery that physical fitness and strength is of much use. Our mode of life is conducive of effeteness, so that it must be an impulse from outside of ourselves that would drive us on to feats of strength and endurance, and the development of muscle.

- 9. It may be said the early Christian impulse failed to hold men's imagination very long, for it hardly lasted three centuries. It was the idea of personal self-sacrifice to satisfy the needs and desires of the other person. The early Christians started in to share their joys and sorrows, and incidentally to share their material goods. They lost the original inspiration of sharing their joys and sorrows, and the idea of merely sharing material goods soon palled.
- 10. The impulse changed to the impulse that still sways the orthodox churches of all kinds—that of continuous prayer, to make that possible a definite church organisation was developed. In Asia the continuous prayer was sometimes made possible by automatic means, but in the West church organisation was started and engulfed it. The ideal is still there in all orthodox and catholic churches all the same, and continuous prayer is still sometimes a fact.
- 11. The next impulse was started by Muhammadanism, and was the idea of welding all humanity under one single belief that was beyond doubt true—that of the One God as the Ruler of all men and things. They were moved to fling themselves all over the world, sword in hand to put an end to schism, and unite all mankind under their banner. For six centuries they went from success to success, and why they did not finish the job, is not known.

The inspiration was partly lost, and it has become a dogma, and no longer an impulse that made a religion. Men are no longer moved that way.

12. We come to three modern impulses that are moving men more and more, till either of them threaten to be the cause of a new impulse that will lead to a new religion.

First, altruism. The idea of working for the community without reward or pay, but for the glory of so working.

Secondly, ceremonialism. The idea of making special connections with the unseen portion of living beings, to know how this world moves, lives and has its being. We only see half the world of living things, and we want to see the other half, for we want to know how nature works, how the plants grow, build, beautify themselves, and how all other living things get their impulses and habits—what works with them, and how we and they can co-operate to make this world a greater place. The desire to make this world a better place to live in is so persistent, that the earnestness of the search is bound to bring the knowledge, whatever we shall do with the knowledge when we get it. If we persist upon knocking for the knowledge, it must be given to us, if only for a time, so we may well be prepared to gradually see the clever ones of our community, or about twenty per cent, open their eyes till they can see the living beings with whom they live side by sidefairies, angels, nature spirits and so on.

Thirdly, meditation. Life is becoming so full, so organised, so hurried, that men demand a way of spiritual communion that is short and yet effective. No longer can people give the long hours of the older ways of spiritual communion—reading a sacred book, and family worship, church worship and long litanies. There is not the time for all that now. Church services have been cut to the minimum, and are not much more than songs and lectures. Therefore, men soon find out the value of quiet meditation for a few

minutes each day, and it is quite a popular appeal in these days of jazz and hurry.

If we are to have a World Religion, and this is the period of synthesis in all things, the Religion is going to contain all these phases of religious impulse under one banner—the banner of Christ. We have entered the reign of Christ, and we shall be in that reign for some thirty thousand years, when the Christ will take His Buddhahood, as already declared, in the seventh sub-race of the Fifth Race, in about the fifth division of that sub-race. He will come to start it, surely, and he may have to come many times for He will not be able to leave us during His reign. He will be our active leader, drawing all men unto Himself in greater and greater numbers till all men are under His banner, and then He will draw all humanity up one rung of the ladder to perfection, and His "world," or era, will come to an end, to open another. Worlds without end.

Alice Warren Hamaker

THE DEVIL IN US

By ARTHUR ROBSON

ONE OF NATURE'S RIDDLES

THERE is an old riddle set us by Nature—it may appear to have no connection with the subject of this essay, but overlook that for the moment—which still remains to be answered. The matter has usually been treated with levity, but let us set levity aside and find an explanation for a phenomenon that is truly remarkable.

Why does a chicken cross the road? Hitherto the question has always been attacked by way of the assumption that some obscure purpose—known, it is assumed, only to the fowl itself—is served by this habit. But the fowl, if it could think, would be quite as puzzled by its habit as are its human observers. When, however, we recognise that the habit is likely to be one that has been brought over from a different environment where it was both useful and purposeful, the solution to our problem is not far to seek.

Wild birds, it will be noticed, that spend most of their lives in the trees, always fly directly forwards when danger swoops at them, and evade it by dipping in their flight. It is the wisest thing for them to do, as they have learnt by long experience.

One species becomes domesticated and, having in course of time practically lost the use of its wings, finds its movements confined to one plane, the surface of the earth. The fowl has learnt to run away from anything that approaches it fairly slowly. But if it is taken unawares and anything suddenly swoops down in its direction, it is caught in the swirl of the older instinct and flies directly forward. So, if it happens to be facing the road when a motor dashes round the corner, it flies frenziedly across the track of the car.

Of course, it is a foolish thing for the bird to do. But a habit that has been hundreds of thousands of years in use gets up a terrific momentum and long outlives its usefulness and immediate applicability. And the fowl is not by any means the only creature with habits which have lived on although the circumstances which called them into being have long since changed. Human nature abounds with such habits, which are quite as foolish and have an equally irresistible impetus. All those instinctive urges, in the swirl of which we again and again find ourselves caught and swept along in a line of action which in more sober moments we regret and see to be foolish, are merely the survivals of habits that were perfectly sound as applied to the conditions in which they were developed, however foolish and even problematical they may appear to us to-day.

Wrath

Consider this problem. A man opens a drawer and, having taken out what he wanted, pushes it gently to get it back in its place. But the drawer, after the immemorial and inscrutable manner of its kind, sticks fast. He pushes harder, but to no effect. He exerts all his strength to get it home, but the drawer withstands his best efforts. He then attacks it savagely, working himself into a white heat to overcome the opposition and doing irreparable damage to his property and

regrettable injury to his person, as if the drawer had some fell purpose in offering resistance and it behoved him to smash it rather than give way.

Our problem is, what makes a man behave in this manner? What, in other words, is wrath?

There is one ingredient of it that is readily discernible, and that is a sense of being opposed or obstructed in the exercise of the will, or, if the will is quiescent, a sense of being assailed or attacked. And wrath is a frenzied calling up of all one's powers to overcome the opposition.

Now, if we turn our attention to conditions amongst wild animals, we observe a very important fact. When animals attack each other it is always a matter of life and death. Hence, when an animal finds itself attacked it throws all its energies into the balance to drive off or overthrow or utterly exterminate its opponent, and the more it is resisted, the more frenziedly does it fight, realising that to be overcome means death. That is, of course, if it cannot or does not seek safety in flight. An animal "sees red" in all opposition that is offered to it, and the wisdom of experience has inculcated in it the habit of giving itself no pause in its struggles to overcome the opposition. It has, in fact, a madding horror of its powers flagging.

When we come to the human stage, we become familiar with several degrees of opposition, and learn to see them in their true proportions and to put forth just the requisite energy to overcome them. Or to yield, when yielding is more graceful than resistance. But very often—especially when one's attentions are scattered or when one's mind is otherwise rendered incapable of assessing the true value of things—the older instinct asserts itself and, losing all sense of proportion, one lashes out in a wild fury, as if one's existence were at stake and one foresaw annihilation in giving way. As in the case of our man and his drawer.

In the same way, one learns to appreciate the true nature of jests and banter at one's own expense. But sometimes the subconscious memory harks back to a dead past, and one seems to see oneself bayed about by a hostile ring, where none such exists, and to see social death (hence we speak of this phase of mind as "mortification") in these attacks. And one acts as one learnt to act then, thundering and menacing so as to assert one's prestige or, in terms of the animal's consciousness, to make oneself so formidable as to discourage aggression.

It is interesting to observe how the facial expressions and the gestures which accompany wrath, and vary according to the phases of it, are reminiscent of the animal. The brow is fiercely contracted, or contracted in the middle with the sides drawn up, or else the whole brow is drawn back over the forehead. The contracting of the brow serves, in the animal, to bring its ears forward, a natural thing to do when concentrating all its attention—and so, all its organs of sense—upon anything that shows signs of aggression. Hence, as long as hostilities are still in the barking stage, (corresponding to the abusing and fulminating stage in the human), the animal focuses all its attention on its opponent. But when the two come near each other, it is divided between the necessity of keeping its ears directed towards its opponent and that of tucking them back for their safety. And, as a rule, it keeps them in a midway position or vacillates between the two. Hence the corresponding expression in the human. When, however, the blood lust is let loose in an animal, it puts its ears and caution behind and grapples with its enemy with the purpose of killing. From this we have the "murderous look" which, in the human, is terrifying.

The human action of clenching the teeth is readily seen to be an evolute of the animal's setting its jaws upon a convenient item of hostile anatomy. The arms are held stiffly at the sides and the body leant forward in the manner of an animal trying to bark off its foe. Or else one or both arms are thrust out pointing at one's opponent or at the door. This is an expression of the impulse to hold off or push off an opponent. The same impulse is seen to be at the back of such actions as pushing over furniture or making a gesture as if one were waving off the opponent. The action of bringing the hand down violently on a table or of smashing things to the ground is an expression of an urge to throw one's enemy to the ground.

AVARICE

Quite as problematical as human wrath is human avarice. As soon as a thing is found to be desirable one immediately wants all of it. Men go on accumulating wealth out of all proportion to their needs, actual or imaginary.

This instinct springs from an animal habit which, as developed in the environment in which an animal finds itself and applied to its proper subject-matter, is perfectly sound, but is wrong when carried over to a different environment and applied to a subject-matter other than the original.

When an animal succeeds in capturing its prey, it proceeds to devour as much of it as possible, knowing too well that what it leaves will be seized upon by others. It wants to prevent others from getting any, having found by hard experience that things of a comestible nature are surprisingly rare and maddeningly hard to capture. In these circumstances it is fairly well justified in seeking to keep as much for itself as it can.

Food is the first thing for which desire develops, and the selfishness and greed which attach to desire at the beginning cling to it ever after, no matter what the object of the desire may be. But, whereas the animal's greed is subject to the

limitations which the capacity of its stomach imposes, human greed knows no such limitations, attaching as it does to objects which may be possessed in any quantity. The lust of having derives its force not from a sense of the value to one of the things desired but a subconscious urge to prevent others from getting them. Since this is independent of one's needs, it will continue as long as there is anything left which is not in one's possession, and so the lust, unless controlled by reason, will be insatiable.

The miser gloating over his hoard of gold or the figures of his balance at the bank behaves very much after the manner of an animal feasting itself off its quarry, his eyes protruding, his lips smacking, and his shoulders spread out as if to keep off marauders. The bulging of an animal's eyes when devouring its meal is due to its efforts to keep potential marauders under observation.

NIGGARDLINESS

Akin to avarice is niggardliness. The action of a man, who has thousands of pounds in his possession, of refusing to part with a penny of it, is very puzzling indeed. And yet, in its original form one finds it perfectly reasonable.

The sense of possession first appears in the animal in regard to a captured quarry. Now it happens that its possession is always all in one piece and, in the animal's mind, indivisible. It identifies every particle of it with the whole, feeling, quite rightly, that if another animal were allowed to get near any part of it, it would be likely to result in its being despoiled of its entire possession. By the time one attains to human status this habit of safeguarding every corner of one's possessions, the loss of any particle of which one subconsciously dreads as involving the loss of the whole, has sunk right into one's being and, carried along by the momentum of

hundreds of thousands of years of use, one goes on using the habit where it is altogether inapplicable.

Here, again, the instinctive human actions are reminiscent of the animal. An animal feeding, when approached by another, partly interposes its body between its meal and the other animal, and, keeping its mouth over its meal and looking sideways, growls the other away. A man interposes a shoulder between himself and his petitioner and turning his face stiffly downwards and partly to the side looks askance and growls out a refusal.

COVETOUSNESS

Let us next take the riddle of covetousness or envy. Here is a type of the problem.

A hermit, who had disciplined himself to a supreme satisfaction with his simple life, was beset by a host of demons of rather an inferior station in the infernal hierarchy, who had in vain been trying to tempt him with presentments of the world's allurements. The archfiend, coming that way, twitted them with gaucherie in the exercise of their calling, and proceeded to give them a specimen of the work of a master-craftsman. Bending over the hermit's shoulder he whispered in his ear that his brother had just been made Bishop of Alexandria. The latter immediately started up with envy in his eyes.

Now why is it that an unexpected access of fortune to another makes one envious and, most problematical of all, why is it that, as a result, one who has hitherto been satisfied with one's own condition, ceases to be satisfied with that condition, the inherent nature of which has not in the least changed?

Animal instinct again. Whenever an animal sees another capture anything, it immediately sets upon the other

to despoil it of its capture or casts about to see if the act of spoliation is practicable. An animal has a way of regarding everything it sees as belonging to itself. Might is in very truth right in its world. Living, then, as it does, in this condition of things and in this assumption of all-ownership, it naturally regards anything that another animal has come by as something of which it has itself been deprived. Quite logically, then, it desires to take what it thinks it has a right to, and it is this instinctive desire to have for oneself any gain that has fallen to another that, in the human, appears as envy.

And this explains the rise of discontent where hitherto there had been complete contentment. Discontent is merely the disquiet or uneasiness which results from a sense of something, which one regards as a possession, but which is out of reach. As long, then, as one had a sense that one had in one's possession all that could be claimed, one was contented. But when the feeling awakens that there is something more to which one has a right which is not yet attainable, discontent awakens as a natural consequence. So, although the possessions remain precisely the same, discontent makes its appearance where hitherto contentment reigned.

It is well for us to have clearly in our minds the distinctions between covetousness, avarice, and niggardliness. Avarice is the urge to get possession of as much of a thing for oneself as one can, where one's mind regards the thing as a res nullius. Covetousness is the urge to get possession of something that is already in another's possession. Niggardliness is the urge to keep in one's possession every particle of what one has.

PRIDE

One more puzzle and we have finished for the present—the puzzle contained in pride or conceit. Why should a man

who has attained, or who is under the impression that he has attained, excellence in any particular respect turn up his nose at another who aspires to an equal excellence? The explanation is perfectly simple and clear. Let me put it briefly.

In the animal world, when an animal asserts itself, it is always as a challenge to another animal. In other words, it is an assertion of a feeling that it can hold its own against the other. This confidence is manifested by its approaching the other, which, if it feels itself to be the superior, warns it off by a snarl, which is the more unformed or incipient the more it regards itself as the stronger.

When we come to human conditions, the assertion or putting forth of oneself takes innumerable forms which are in no way a challenge to anyone, as when one attempts to express oneself in art, or as an independent thinker, or poet, or actor, or organiser, or in any of the numberless ways in which one puts forth what is in one. But one who has set himself up as an authority in that particular matter tends very often to regard this independent expression of another as a challenge to himself, and instinctively makes an effort to quell the other by a show of superiority.

The essence of conceit consists, not in knowing one's own ability, but in regarding it as a monopoly. The schoolboy who, having acquired a certain proficiency in, say, swimming, sneers at the clumsy efforts of another to acquire a like proficiency, thinks, more or less consciously, that such proficiency is attainable by himself alone, and has a semiconscious feeling that it is against him in a sort of way that the other's efforts are directed.

The instinctive actions are those of a dog when approached by a strange dog which it does not feel it necessary to run away from. The turning up of the nose—usually only one side of it, the side nearest the challenger—is an action which, in the animal, is incidental to the raising of its lip to bare its fangs. Sometimes, in both animal and human, this is accompanied by a curling up of the lip so as to expose the canine tooth. Very often we bring the lower jaw forward so as to bring the incisors together, as if we had before us a thing that was too small to bite with the full jaw and required only to be nipped. The raising of the eyebrow is an evolute of the animal's action of putting back its ear, as, although it feels itself the stronger, it takes at least the precaution of getting its ear out of the way. The same mistrust makes it turn sideways and put its head upwards and away from the other. Its sense of its own strength notwithstanding, it prefers to keep its mouth out of reach to be ready for eventualities, and takes up a position which would allow of its dodging quickly out of the way if the other were suddenly to attack.

WHAT IS KARMA?

And so right through the long list of instincts, impulses, inclinations, tendencies and urges that throng our being, there is not one of them but, if scrutinised carefully, will be found to be the survival of a habit that had been formed as the result of a series of actions done deliberately for a deliberate and, be it said, useful end. It is a familiar fact that if one goes on repeating an act voluntarily it develops into a habit, that is, whenever the particular set of circumstances, with regard to which one had felt it necessary to act and had acted in that particular way, presents itself, it tends to initiate an act of the same kind, which becomes increasingly involuntary. The vehicles, mental, astral, etheric, and physical, tend to act on their own in the way they have been taught to act. And these tendencies are handed on from one set of vehicles to another as we proceed from life to life and from one stage of evolution to another, and together go to form what, in the mass, is known as "the flesh". So that, when in

our present life we find ourselves doing a number of things without, and even in spite of, our purposive will, we are puzzled to know where the tendencies come from. We blame an outside agency, which we call the devil. Or, having discovered that the tendencies subsist in our vehicles, we tend to regard them as inhering in them by their very nature, not knowing that it is we that put them there. And, as we put them there, so it is we that must remove them. There is not a thing that we do for which we are not absolutely and entirely responsible, even if it is done by habit, devoid of all reason, that may be put up in opposition to it.

Shakespeare was fully cognisant of the fact that the devil in us is nothing more than the force of habit. He speaks of

That monster, custom, who all sense doth eat, Of habits devil.

It is all this "doing" of ours, coming from the past, that constitutes our karma, using the word in the sense in which it is used in the ancient scriptures. The Nirālamba Upanishad is perfectly explicit as to the meaning of the word karma, where it is given in answer to a direct question.

What is karma?
Karma is that action alone which is performed by the organs and ascribed to Atmā as "I do."

In other words, those actions that are initiated by the flesh we regard as proceeding from the true ego.

My next essay, entitled "Natural Piety," will deal with the pleasanter side of the story, showing what a debt of gratitude we owe to this karma that we find so oppressive. Because the impetus, the almost ungovernable

¹ Hamlet.

² Karma literally means doing.

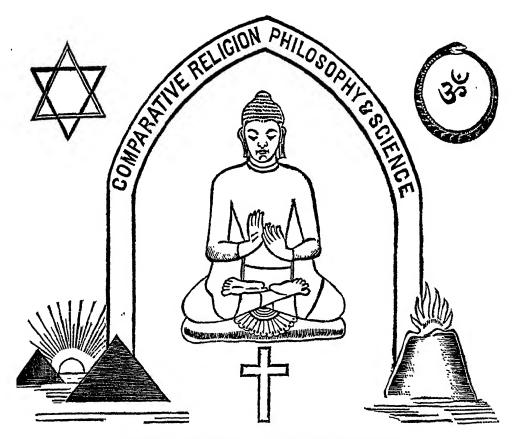
³ "I could wish my days to be bound each to each by natural piety." Ode to Immortality, WORDSWORTH.

impetus, of karma can be turned to high purposes, and karma, from being an oppressor, as we regard it—in actual fact, a perfectly just judge, that makes us undo every atom of the evil we have created—becomes a power for our uplift. The Mahā-Chohan in His letter¹ to the Theosophical Society tells us to

Teach the people to see . . . that it is our own karma, the cause producing the effect, that is our own judge, our saviour in future lives.

Arthur Robson

¹ Letters from the Masters of the Wisdom (First Series), p. 8.



RANDOM OCCULT INVESTIGATIONS

By C. JINARĀJADĀSA

In the course of many years' conversations on occult matters with Bishop C. W. Leadbeater, I have among my memoranda a few points which I think it is worth while putting on record.

Ι

INTER-STELLAR ATOMIC STRUCTURE

In the description of the formation of the planes, the statement is made that the highest sub-plane of each great plane is atomic, that is to say, its matter consists of individual atoms, but not of any molecular formations of two or more atoms. A further statement is also made that this atomic condition of matter is throughout the solar system, that is to say, atomic matter, whether of the physical, astral or other planes, is found outside the spheres made by the planets.

In 1906, when explaining this conception of matter to students in Chicago, the following question arose. If atomic matter is spread throughout the solar system, why cannot an astral entity functioning on the atomic astral plane go from the earth to any other planet? For, by our theory, his astral body would be composed of astral atoms only, and therefore of like structure to the atomic astral matter which permeates the system. Considering the subject as it touches physical atomic matter, the question is exactly the same; any entity who is able to function in the atomic sub-plane of the physical should be able to pass from this earth to another globe. Of course, it is obvious that we have to postulate some kind of a physical connection between the earth and the furthermost star, because vibrations of light from the latter are felt on the earth. This connection was held in science twenty years ago to be the luminiferous æther.

In propounding questions for solution, it is always a good principle to place one's own line of solution, for rejection or correction. Therefore, I placed before C. W. L. my reason why an entity functioning in an atomic sub-plane was not able to go outside the planes of our globe. It was as follows. We are told that, within the limits of our globe, each plane of matter is permeated by the elemental essence. For instance, we do not find on the astral plane astral matter purely as such, because that astral matter is permeated by elemental essence. To use a simile, it is as if water through which an electric current is running was not just water, which is

merely hydrogen and oxygen, but hydrogen and oxygen plus another which is neither of the two elements. Similarly, astral matter is alive, not merely as astral matter of the Third Outpouring, but because it is also permeated by that life of the Second Outpouring in its descent which is elemental essence. It is this unfolding life in astral matter which makes it so responsive to the slightest emotion. That is why an emotion makes a *form* in astral matter; it is the elemental essence which gives the shape. Without it, the emotion would be a mere vibration.

But this elemental essence is not all pervading. It is confined to the earth and its astral and mental counterparts. Our astral sphere reaches to the Moon when at its perigee. But there is still a limit to the sphere of astral matter which is charged with elemental essence. Outside that sphere, there is astral atomic matter in inter-planetary space, but it is without any elemental essence.

Now the astral body of man is made up not simply of astral matter, for that matter is charged with elemental essence. When then we examine the astral body functioning on the atomic astral sub-plane, it is not a mere aggregation of astral atoms, but a body of astral atoms charged with elemental essence. The moment this body of astral matter goes outside the limits of the astral globe, it will at once disintegrate, because it will find itself in a medium where the elemental essence is not present. It will be very much like a fish taken out of water, which dies because it has not the medium it requires for its life.

My reason, then, for the impossibility of going outside the boundary of the earth and its astral or mental counterparts was that no vehicle in which we could function could exist in inter-stellar space, simply because there was no elemental essence there to retain the coherence of the astral or mental body.

C. W. L.'s reply to my query is as follows:

As to the question from Manual VI, p. 4, your suggestion about the elemental essence is a brilliant one, though that was not exactly what I meant. In inter-stellar space (between solar systems) we are given to understand that atoms lie far apart and equidistant; and I believe that that is their normal condition when undisturbed. That was what I meant by speaking of the atoms as free. Within the atmosphere of a planet they are never found in at all that state, for even when not grouped in forms, they are at any rate enormously compressed. A man may have a causal body on the atomic mental plane, but the mental atoms composing it will be crushed together by attraction into a very definite and quite dense shape, even though they are in no way altered in themselves, and are not grouped into molecules. Such a body could exist very comfortably on its own atomic plane in the neighbourhood of a planet, where the atomic matter is in the compressed condition; but it would not at all be able to move or function in this far away space where the atoms remain absolutely free and uncompressed. The conditions in inter-planetary space are probably not exactly the same as in inter-stellar space, for there might be a great deal of disturbance due to cometic and meteoric matter, and also the tremendous attraction of the Sun will be sure to produce a considerable compression within the limits of his system. Indeed the vortex made in the first place by the Logos is of course still in action; and part of its action was to draw in matter from the surrounding space and compress it. I have not before considered the question as to whether atoms floating within the limits of the solar system would or would not be vivified by elemental essence. It seems to me most probable, however, that only those atoms which made the mental, astral and physical bodies (the latter, of course, including the atmosphere and the lower varieties of ether) of the Sun and the various planets and comets would be so vivified [i.e., not atoms in inter-planetary space. C. J.]. That is quite a new point so far as I know, and you may as well make it in lecturing on the subject. I will mention it in writing to Mrs. Besant, and we shall see what her opinion is, or whether she has any definite information.

While atoms in inter-planetary space are thus compressed, so as to make one rigid whole, of course no two atoms touch each other. Each atom is surrounded by its sphere of energy, that sphere of æther which marks the boundary of its action or work. When packed spheres are compressed, each sphere is touched by twelve other spheres, and on compression each loses its spherical shape and becomes a rhombic dodecahedron. So in inter-stellar space, where atoms are free and not packed, the energy limit of each atom is spherical, while

in interplanetary space it is a much smaller rhombic dodecahedron.

This fact of atoms within the periphery of the solar system being compressed adds a new item of information. which may not be without bearing upon a problem which is being discussed in physics just now. That problem is, whether, as the earth moves through the æther, it carries with it the æther. The problem of the æther drift is being discussed again, though the Michelson-Morley experiment seemed to prove that there was no drift. But if, as occult investigation proves, there is a difference of packing of atoms in inter-stellar and inter-planetary space, does that difference of packing result in any change in response to vibrations? It seems natural to presume so. But then, how can an instrument on earth, working in a rhombic dodecahedral medium, record the nature of vibrations when they work in a free medium? Unless we can examine the earth from outside the solar system, it seems hardly possible to settle the point whether there is an æther drift or not.

II

CANCER

In December, 1906, I made a memorandum of a conversation which I had with C. W. L. on the subject of cancer. Just as Dr. Besant and he had investigated in 1895 the structure of the atom, it was my hope that they would begin a similar investigation with regard to the formation of the cell. This, of course, would be far more complicated, but on the other hand, the results would give new ideas concerning the activities of the life forces. During my stay in America at this period, I had the opportunity of hearing a good deal from Dr. Weller Van Hook about the ravages of cancer, and had

been present at a good many operations performed by him. When leaving America in 1906 at the time of the upheaval in that Section, I procured from Dr. Van Hook slides of sarcoma and carcinoma, hoping that C. W. L. might sometime care to investigate them. As a matter of fact, I found later that the slides would have been of little use, as, of course, the cells in them would be dry, and therefore collapsed.

However, one day talking on the matter of cancer, C. W. L. said what he knew about it, which I summarised in my memorandum as follows:

He does not know much on the subject, for he has not looked into it closely. But he has noticed one thing—that it seems to be easily produced. For example, a slight injury like a cut will start sometimes a curious cell formation. It is the ordinary formation, except that it is reversed looking-glass-wise. It is the formation of the ordinary cell, but as the cell would be if you could invert it, like making a left-hand glove into a right-hand one by pulling it inside out. When a cell starts this inversion, which is easily observed from the fourth-dimensional view, it seems to affect other cells and make them invert also. C. W. L. here queried why this curious infective quality of the cancer cell happened. He further queried whether a microscopical examination would be able to detect such an inversion. He could not tell whether the whole process might be due to some microscopically invisible microbe, though no doubt an investigation would settle the point.

III

THE ABRAMS ELECTRONIC MACHINE

A few years ago, C. W. L. observed a friend on whom the Abrams electronic machine was being applied. He described what he noted, and I made a brief memorandum. The machine was pouring no electricity at all into the body, but it did pour certain streams of etheric matter. These streams in their vibratory rate were linked, as are the notes of a chord. He particularly noted one stream whose rate of vibration was that of one of the notes of the organ in his room.

Among these streams of etheric matter, which went into the body, was one stream which carried with it that particular molecule of seven atoms which exists in Oxygen, and which has been labelled the "vitality globule". This molecule is extremely active, and is charged with energy from the sun, in a way that other molecules of the same number of atoms are not charged. C. W. L. noted the effect in the intestines as this particular etheric current carrying the vitality globule passed in. As each globule came near a microbe, something like a flash of lightning shot out from the globule towards the microbe. The microbe became perfectly rigid, and no movement was observed in it afterwards. Examining about an hour afterwards the microbes which were thus paralysed, they were all still rigid, and the presumption was that they were dead. The investigation was not carried out further.

IV

ARTHRITIS

Three years ago, C. W. L. had a very painful time with arthritis. He often watched what was happening and noted that, when the pain was most acute, myriads of microbes, which he described as "arrow-headed," had their heads imbedded, all packed thick, in the covering of the nerve, as if devouring it. It was at this period that the pain was most violent and insupportable. Then came later a period of duller pain, and at this time the microbes had disappeared. But there was a brown deposit on the nerves where the microbes had been. Whether the brown deposit was the disintegrated microbes or not, was not investigated. It was not possible to determine whether these microbes wer

ultra-microscopic, because there was no microbe of ascertained size with which to compare. When the infinitesimally minute is magnified by clairvoyant power, it can be magnified to various sizes, but its relative size compared to other things cannot be determined unless some standard also is taken.

V

NEURITIS

In 1912 one of our friends was suffering very badly from neuritis in the arm. C. W. L. examining the nerve described its condition as follows: Each nerve has a coating of etheric matter. In this case of neuritis, this nerve coating was eaten away, and there were gaps in the coating, in the same kind of way there are gaps or empty spaces when a film of oil floating on water is broken up so as to leave water spaces in the oil surface. The sufferer's nerve was exposed thus in various places. As there was a brown deposit round the edge of the exposed spaces, the probability seemed to be that some trouble had occurred, and that the exposure was due to the presence of these brown particles. This brown material was saltish in taste. The person suffering from neuritis began at this time to take certain tabloids, and slowly became better. A question not followed up was, whether in the tabloids there were any etheric particles which could be utilised by the body to cover up the broken spaces of the nerve covering.

VI

PARALYSIS

No actual case of paralysis was investigated, but a case was noted of a friend of C. W. L., who he said would have an attack.

if he did not take care. C. W. L. came to this conclusion, because a curious dislocation of parts of the etheric body from the denser body had begun to appear. Were this incipient dislocation to proceed, paralysis would be the result. The friend did not have an attack, and so presumably he followed the warnings of a nervous breakdown, and warded it off.

VII

THE ELECTRICAL REACTION OF THE CELL

Though, as mentioned above, no case of paralysis was completely investigated, an interesting case of an unusual form of creeping paralysis was, however, examined. In this case, the patient had a slight spinal injury as a girl, when riding. The injury in no way incapacitated her. But slowly a form of paralysis affecting the limbs from the hip down began to manifest itself, till year after year the limbs, including the arms also, became steadily more and more out of control of the will. An investigation of this case showed that the root of the trouble was not injured nerves, though that may have been the case. At the time of examination, which was several years after the original accident, the cause of the incipient paralysis was seen in the condition of the cells in a centre of the brain. Each cell there, when examined, was abnormal in its electric response among its own constituents. Within the cell, there exist certain groups which have positive and negative electrical quality, and normally to an external application of electricity they respond instantly with the usual repulsion of like to like. In the case, however, of these particular cells, the electric response was greatly dulled, and the repulsion was slower. This in some way interfered with the proper control through the nerves of the muscles of the limbs involved.

VIII

ELECTRICITY AND PRANA

Several times C. W. L. has watched to see if there was any change produced in the Prana when electricity was poured into the body. He has himself allowed a high frequency current of over 100,000 volts to pass through him. Not the slightest effect was noted on the flow of Pranic currents. In fact, the two types of forces, Prana and electricity, were of such totally different qualities that neither affected the other. Hence an electric current in no way added Prana or vitality to the body, nor did it in any way interfere with its flow. So far as was noted, during the passage of the high-frequency current, the function of the nerves did not seem to be affected. But it should be noted here that no specific investigation was made, but only a general observation.

IX

EPILEPSY

Thirty years ago, C. W. L. investigated a case of epilepsy, and noted what happened at the time of an attack. He noted that all at once the flow of etheric currents from the brain was suddenly broken, just as electric light goes out when a fuse is burnt out. This disconnection of the currents caused the attack. On a superficial glance, he could see no particular reason for the brain disconnection, at one moment rather than another. He illustrated with the simile that a man with a troublesome knee does not know when it will give way; it just seems to happen, that is all. No further investigation was made into the physical or etheric causes of epilepsy.

There was however an interesting fact concerning the patient which was investigated, which may or may not possibly have some connection. In a far-off life, the Ego had suffered a great devitalisation, by being involved in certain unpleasant magical evocations. This had left a mark on the causal body. The patient's heredity was bad, as the mother and one grand-parent were both epileptics. Did the devitalisation long ago of the Ego, and a resultant structural weakness in some vehicle, necessitate in this life an epileptical heredity? This has always been to me an interesting question.

C. Jinarājadāsa

THE VOICE OF THE HERALD SPHINX

By T. R. DUNCAN GREENLEES

Even the spade of excavators is now being used in Egypt to proclaim the return of the Desire of all Nations, the Lord of the Dawn. Now at last, after two thousand years, men have once more freed, from His heavy veils of sand, the Sphinx, the age long Statue of Harakhte, of Horus of Horizons, the Transfigured One.

Legend tells us of the mighty age of this great and solemn Figure, it speaks of deluge days and of Kings whose names are lost now in the mists that hover over the memory of ancient things. Many fables gathered round this kernel of the older story, and the Greeks, as ever curious and uncritical, confused this greatest God with their own so-called Sphinx, a female monster which asked the famous riddle and slew those who knew no answer.

Some have thought that because the Sphinx seems to be aligned with the Second of the Great Pyramids (that built by Khèfrè in the third millennium B.C.), it was made by that Pyramid's builders as a part of their own well thought out plan. Yet no other Sphinx is known in all the Pyramids of Egypt, for all their many Temples, Causeways, Solar Barques, etc. And as the famous Sphinx is hewn from living rock, and chiselled to the Form Divine out of a solid hill, it is at least as likely that the Pyramid owes its presence on that site to the Sphinx's nearness, as that the contrary is the case.

And the alleged portrait of Khèfrè in its face is more imaginary than demonstrable.

Let us turn for a moment to the meaning of this glorious Symbol. It has the diademed head of a man upon a lion's body. This is to pattern forth the Divine Man crowned with Kingship, the Royal Initiate, the Master. This to the Egyptians was the Emblem of Harakhte, who seems to be their Risen Saviour Glorified, the Perfect Man who, nurtured in the silence of the distant marshes by His Mother, the Lady Êset (Isis), comes daily to the Eastern Horizon to enlighten a world now weary of its darkness, and to drive away the Spirit of Evil from His human sway.

Besides this Name the men of Egypt gave It another, the name of $H\delta w$, the Divine Decree or Word, because He who comes into the World with His Message spreads its Light through utterance, which is the lowest vehicle of the Eternal Logos, the Word of God.

Thus we may dare to look upon the Sphinx as Earth's oldest standing Symbol of the World Teacher, the Bodhisattva—of Him who, born from human Mother, strives always to avenge and indicate Usire (Osiris) the Human Ego in His age long struggle with the passions of the darkness—dedicated from His birth in Êset's Womb to this most glorious service and to the blessing of the world with that sweet radiant Light that ever shines within His Eye, the Sun.

History has told us how the King, Thutmôse IV, three thousand and four hundred years ago, slept away the heat of midday hours in its shade and dreamed that God appeared to him, beseeching him to move away the sand that weighed upon His Body. This was surely done, for the pious King left his story graven on a stella between the fore-paws of the God.

Although the name of the Messenger who came at that time is not known, (perhaps He overshadowed a member of the Royal Family) within thirty years the glorious "Doctrine" of the great Reformer-King Akheñatôn and his father was being preached throughout the length of Egypt and taught in every city. The Oneness of all life with the Indwelling Spirit of God, the Radiance of the Sun which is the Eternal Source of All; these were the keynotes of that Teaching. But alas the Western world was not yet ready for the full unveiling of those lofty truths; reaction rolled down upon the new religion, and only the timely concessions made to the outer forms of the older, crystallised creeds by the great King's eventual successor, Tutènkhamûn, saved the life of his beautiful faith from extinction.

It is probable that six hundred years before Christ the pious and archaising Saite Kings dug out the Sphink again from its oft-descending mantle of sand. Shortly after that event, while eager Greeks were crowding to the Mystery Land, the Lord Buddha, Firstfruit of our Race, achieved the final Initiation and having taught the Four Most Noble Truths passed on to work in higher and more glorious planes.

Soon after the Romans gained control in Egypt's narrow valley among their many splendid works for Egypt's Temples and her Gods, they revealed the Sphinx afresh in all its majestic size and grandeur, with masonry restoring its worn and battered surfaces.

Then the Lord Maitrêya came in His Syrian body to give His Churches to the World that they might emphasise the Individual's Path to God.

And once more, amid our later days, an unbelieving Government unwittingly proclaims unto the world that same great Christ's Return, by uncovering yet again the whole of this archaic Symbol and by decreeing that it should be once again repaired. Not since those days of Roman Empire has a man seen the whole of it, and only now when the glorious

day of His Appearing has come among us the work is being finished.

Let us raise our eyes unto the eastern Hills where we shall find our Help, for once again the Dawn is with us. Our fathers longed to see this day and have not seen it; blessed indeed are we, for such a time is now upon us as can rarely come to any child of man. Let us then turn to the East as the Eternal Sphinx turns in the windswept desert sands so that the Rising Sun's first rays may shine reflected in our faces that the World may know the Day is come indeed.

T. R. Duncan Greenlees

REMEMBRANCE

Out of the past, remembered eyes
Beckon along the Way.
Lighting the deeps of the rocky Path,
I toil over day by day.
Age-old, world-weary, with lashes wet.
"Do you remember?"
"How could I forget?"

Out of the past the Voice of Love,
Is speaking again to me,
"Take up thy cross and follow;
Yea, into Gethsemane."
Moonlight and loving; heart-break and regret.
"Do you remember?"
"How could I forget?"

Out of the past, the Star of Faith
Is rising again in the East,
In radiant splendour pointing
The Way to Eternal Peace.
O'er lives bestrewn with crosses,
Look back through Calvaries met.
"Soul, do you remember?"
"Master, boys again I for

"Master, how could I forget?"

DURGA

THE WORLD-MOTHER ASPECT OF GOD

By Nibaran Chandra Basu

In the art gallery at Adyar, there is a picture of Durga, the ten-handed goddess of the Hindus. It is from the brush of a very promising young artist of Bengal. As this picture with others is exhibited every year at the Convention of the Theosophical Society I think it will greatly help the Theosophists of other countries to understand and appreciate the hidden side of the picture if we give the key to the symbolism. In Mārkandēya Chandī it is written that Rājā Suratha was deprived by his enemies of his kingdom, together with his wives and all earthly possessions. He fled for his life into the jungle and at last found an asylum in the Ashrama of Mēdhas Rshi. Soon afterwards he was joined by a Vaishya named Samādhi who was also deprived of all his possessions and driven out of his home in his old age by his wife and children. Both being the victims of similar misfortunes they soon struck up a friendship which endured for many lives thereafter. Rājā Suratha took his newly-found friend to Mēdhas Rshi who kindly gave him also an asylum in his Ashrama.

After some time the Rshi advised them both to worship the Goddess Durgā who, he said, if properly propitiated would remove their *durgaties* (misfortunes) and restore to them their lost possessions. According to his advice and directions they prepared images of the Goddess and worshipped Her in due form wholeheartedly.

The Goddess appeared before Rājā Suraṭha and asked him to name the boon he craved. He prayed for strength and the means to conquer his enemies and to regain his lost possessions. The Goddess granted the boon and he regained his lost kingdom with all other possessions. The Goddess appearing before Samāḍhi offered him similar boons. But he refused all earthly possessions. He only prayed for Brahmatidyā (Divine Wisdom) by which he might realise Her (God) in all Her Aspects. The Goddess granted him the boon.

After many incarnations Rājā Suraṭha became the Master Morya and the Vaishya Samāḍhi the Master Koot Humi. As these two are the real Founders of the Theosophical Society, I think every Theosophist should know something of the symbolism of the image of the Goddess Purgā whom once they worshipped.

The picture of the Goddess alluded to, consists of three figures; the Goddess, Her Lion and the Mahishāsura or the Buffalo-Demon. Durgā stands with Her right foot on the back of the Lion and the tip of Her left toe on the shoulder of the demon, in human shape down to the waist and a buffalobody below. The picture delineates the figures of these three according to the *Dhyāna-manṭra* (meditation formula) mentioned in the Brhannandiceswara Purāna. The Purāna is now lost except the portion embodying the procedure of worship of the Goddess Durgā. This procedure is largely adopted in Bengal during the autumnal worship which takes place almost in every well-to-do Hindu's house. Though the picture represents the Goddess as killing the Buffalo-demon yet if we properly decipher the hidden meaning of the Dhyāna-mantra, we shall see that it is no killing affair at all, but that it is the picture of the whole course of the evolution of the world, from the very beginning up to the time that Fiva

rises higher and higher on the ladder of evolution by the help of the Goddess, the World-Mother-Aspect of God, till it or man reaches the final goal, the at-onement with Her.

The *Dhyāna-manṭra* of Durgā as mentioned in the aforesaid *Purāṇa* is: *Om*, *Jata-jūta-samāmukṭām*, *etc*. (the English translation is given here).

Durgā is described first as having matted hair coiled in a knot on the crown of her head; having a half moon below the knot; with three eyes; having the face like the full-moon; Her colour being that of a slight tinge of Atasi flower (a kind of small vellow flower indigenous to India); well established and having beautiful eyes: endowed with the first bloom of womanhood and adorned with all kinds of ornaments. In like manner with beautiful teeth and full-bosom; standing with Her body bent in three ways; subjugator of the Buffalo-demon: with ten hands, soft and round as the lower parts of the stems of lotus flowers. In the palm of Her right uppermost hand She holds a trident, in the lower two a sword and a Chakram (circular weapon) respectively; then in the next the sharp weapon, and then in the lowermost right hand a Sakţi (a heavy and powerful club-like weapon). In her left five hands the following weapons are placed from above downwards in order, viz., a short stick, a bow with an arrow fully strung, a pasha or binding instrument, an ankush or pricking instrument, and a bell or axe.

Below the Goddess a headless buffalo is shown in like manner and from the headless trunk of the buffalo the body of the demon in human shape with sword in hand is also shown. A trident thrust into his breast and adorned with a partially-drawn sword, his whole body besmeared with blood and his eyes bloodshot. He is bound with a snake as by a rope, his face depicts fear as shown by his set teeth, Durgā holding him by the hair binds him as does the snake.

Then the Devi's (Goddess's) lion is shown as vomiting blood, and the Devi's right foot as placed on the lion's back. A little higher up, the Devi's left toe is placed on the shoulder of the Buffalo-demon. The

Goddess is the destroyer of all enemies and humiliator of the pride of the *Daityas* and *Dānavās*. She has a cheerful face and is the giver of the fruits of all desires. Hosts of immortal Gods adoring this aspect of the Goddess are placed near by. *Ugra-Chanda*, *Prachanda*, *Chandogra*, *Chandanayika*, *Chanda*, *Chandatupa* and *Atichandika*—these are the eight *Shaktis* or forces which always surround Her.

A devotee should meditate upon this World-Mother, the giver of fruits of all desires, Divine Wisdom and *Moksha* (liberation from re-birth).

Mr. P. K. Telang in his inestimable article on $\overline{A}dir\overline{a}i$ $Prthu^1$ says that in reading the $Pur\overline{a}nas$, we are to consider every incident and every mantra in their three bearings: Adhibhoutic (physical), $\overline{A}dhidaivic$ (super physical) and $\overline{A}dhy\overline{a}tmic$ (spiritual). Now leaving aside the first two bearings we will only try here to decipher the spiritual bearing of the symbolism of the image of the Goddess, the World-Mother, as described in the Mantra.

We will now analyse and try to gather the hidden significance of every word and phrase of the *Manţra*, thus:

1. With . . . matted hair . . . head.2

This signifies the unmanifested state of Brahman. All is now dark and in a chaotic state. The knot signifies the Bindu (dot) of the Pranava, it is the Mūla-Prakrti.

2. With half-moon below the knot.

This is emblematic of the first streak of light which appeared as soon as the will to create dawned in the mind of Brahman; full light does not manifest all at once. At first there was twilight which is symbolised by the half-moon, this is $N\bar{a}da$ (sound), as it is called, or $Sad\bar{a}shiva$ (aspect). The black knot (with the half-moon below) signifies the unmanifested-manifested state of the Universe, the Mahākāli

¹ See The Theosophist, June, July and August, 1926.

² These headings in italics are quoted from pp. 435-6.

on the chest of the Mahāshiva, the Naḍ-Binḍu or Arḍhamāṭrā (half measure) of the Praṇava. This state is also called Arḍha-nārīshwara (half female, half Īshwara) Aspect of God or Īshwara.

3. With three eyes.

She sees the past, present and the future of the Universe by her look; or creation, preservation and destruction or regeneration take place. The three eyes also point to the three gunas, Sattwa, Rajas and Tamas or the Trinity, Shiva, Vishnu and Brahmā, the A, U, M, of the *Pranava*.

4. With face like the full-moon.

By this simile full light or full manifestation of the Universe is being suggested. Like the beautiful face of the World-Mother her created Universe looks beautiful and distinct.

5. Her colour—Atasī flower.

Aṭaṣī flower is a Yanṭra flower of the Tānṭrikas, the Yoni-muḍra, the symbol of the creative organ. The Mother has given birth to the different objects of the Universe. The light yellow colour is the sign of the highest intelligence. So by the flower itself and its colour She is described both as the Mother and the Brahmaviḍyā.

6. Well established.

This means that the laws of Nature are well established.

7. With beautiful eyes.

Sulochanan, this adjective connotes the mighty love and compassion of the Mother.

8. Endowed with the first bloom of womanhood.

The state between adolescence and womanhood is described by the poets as the most sweet and most beautiful. By this the freshness of the beauty of the Universe just created is meant.

9. Adorned with ornaments.

The Universe, which She herself represents, is adorned with beautiful things. Seers, poets and devotees realise these beauties. They liken the universe to the form of the

World-Mother and see the snow-capped peak of the highest mountain reflecting the iridescent solar light as the jewelled golden crown on her head; the mid-day sun and the full-moon as the precious stones on her forehead; the rippled blue waters of the sea, which foams here and there, as the brocaded wearing cloth; trees, and creepers with beautiful leaves and flowers as different ornaments covering her body; the blue sky studded with myriads of twinkling stars as her veil. They also liken all philanthropists, notable men and women and supermen, to her ornaments.

10. With beautiful teeth.

These words indicate her cheerful appearance. All the universe assumes a cheerful look.

11. With full-bosom.

The plentiful condition of the World is here expressed. The Mother's full-bosom feeds all her children to their heart's content.

12. Her body bent in three ways.

Endowed with three gunas She guides the evolution of the World, especially that of the animal-man.

13. Destroyer of the Buffalo-demon.

According to the Tantrika literature the buffalo is the symbol of anger. The Divine Mother subdues the animalman who is very prone to anger, ferocity and disaffection.

14. With ten lotus-stem-like hands.

Hands are the symbols of action (karma). She works for the evolution of her children (jīvas) from ten directions, eight points of the compass and up and down. The upper part of the stem of the lotus is prickly but the lower part which is in the mud is smooth and soft to the touch. So the Mother works in a manner which, though seemingly painful sometimes, is very desirable and pleasurable in the end.

Her modus operandi is indicated by the various weapons in her different hands. She wills and the hands work. With

her five right hands She guides the physical evolution and with the five left hands the spiritual evolution. The ten weapons in the ten hands denote the ten Devas, the Dikpālās who are the Lords of the ten directions as already mentioned.

- A. The Trident is the sign of Mahādeva or Ishāna who is the Dik-pāla or Lord of the northeast. It has three pointed blades which are the symbols of the three guṇas—saṭṭwa, rajas and ṭamas. At first these gunas are only partially differentiated, therefore this sign of the Three-in-One is placed in her right, uppermost hand. These guṇas, by permutations and combinations, create preserve and destroy or regenerate the World. In doing this one guṇa preponderates and the resultant action is said to be the work of that guṇa.
- B. The sword is the sign of wisdom; in this case of wisdom activity. Hence it is the sign of the Wisdom-Brahmā. This sword is again the sign of Niriţi (Deva) the Lord of the Northwest. Niriţi is a deva in whom ţamas preponderates, but out of ţamas comes this Universe. So Niriţi and the Creator-Brahmā may be one and the same deity.
- C. The Chakra is the sign of Viṣḥṇu, the Preserver. It is the Preserving Power of the World-Mother. To help the evolution of man Viṣḥṇu makes him circle round the *Triloki* (Three worlds) to gain experience. This is the sign of Ananța (another name of Viṣḥṇu), the Lord of the Below or the Lower World (Pāṭāla).
- D. Tikshnabāna or the sharp instrument is Vajra (Thunder), the sign of Indra, the Lord of the east.
- E. Shakţi or force is the law of gravitation which draws everything towards the grossest matter. By means of this force the jīva is drawn down to the utmost depths of material evolution in the downward circle. This sign is that of Agni (Fire-God) the Lord of the southwest. Then begins the involution or the drawing up of the jīva towards perfection, or in other words, the evolution of the higher faculties. The

gradual creation of the material objects, from the finest to the grossest, is shown by the symbolic weapons in her right hands beginning from the uppermost hand to the lowermost. The higher order of creation as well as of the Spiritual evolution will be shown by the symbols of the left hands. Here no order is mentioned in the mantra, though the names of the weapons are mentioned from the higher to the lowermost hand, but the evolutionary force draws the jīva up towards the Mother again. Therefore if we take the weapons from below upwards and try to find out their significance we shall understand the gradation of the evolution in the upward circle of the evolutionary ring or round.

The Divine Mother, in creating the universe, first assumed the Ardha-nārīshwara (Half-man, half-woman) aspect. In this state her left half of the body from head to foot, became that of a female and the right half that of a male. Then the aspect changed and prakṛṭi and puruṣha separated. Thus the males and the females developed separate bodies. Even now if we study the bodies of male and female and those animals especially man or woman, we will see that signs of those two aspects are still visible. As man is stronger and more muscular and woman is weaker and softer, so our right halves are stronger and more muscular than our left. We work with our right hands and take and keep the fruits of our labour with the left.

The heart, the seat of the Āṭman, of conscience and of intention, is on the left side. Human mothers take up their children with their left hands. For these reasons the weapons, symbolising the higher gradations of evolution, are placed in her left hands.

Nibaran Chandra Basu

(To be concluded)



SOME THOUGHTS ON THE EVOLUTION OF FORM.

By O. PENZIG

(Concluded from p. 312)

III. ANTICIPATIONS OF TYPES IN THE EVOLUTIONARY ASCENT

In the continuous, uninterrupted current of general evolution, of which we can only perceive a small fragment, and of which we ignore the beginning and the end, we can yet observe a settled tendency which (at least so far as the evolution of form is concerned) is characterised by the advance

from a simpler state to one more complex, from homogeneity to ever-increasing differentiation. We have furthermore been told, that for a determined period of time (a Manvanțara) one perfect form is fixed, in the great evolutionary scheme, as the extreme limit, the goal which in that period has to be reached. As regards the spiritual evolution of humanity, the pre-established goal for the present cycle is the state of consciousness proper to those supermen whom Indian Philosophy designates as Asekha; and as the few who so far have reached it, still wear physical bodies like ours (though more refined and perfected), it seems logical to suppose that the actual form of the human body stands precisely for that highest form towards which the whole ascending current of evolution in this life-period is tending.

In The Secret Doctrine 1 H. P. B. writes:

Evolution is an eternal cycle of becoming, we are taught, and Nature never leaves an atom unused. Moreover, from the beginning of the Round, all in Nature tends to become man;

and she cites also an analogous assertion of Agassiz who says:2

Man is the end towards which all animal creation has tended from the first appearance of the first palaeozoic fishes.

Further particulars are not given in The Secret Doctrine. on this subject; and it may be of interest to call attention to certain facts which tend to demonstrate this "tendency to become man" in the rising ranks of the animal kingdom, and the various efforts put forth to reach the more perfect form: efforts which did not succeed in effectuating the idea, because of the insufficient preparation of the material to hand, and so they were temporarily abandoned, to be taken up again later with more highly perfected material. We will note afterwards similar processes of "anticipation" or "prolepsis" of a perfect, previously-conceived type, also in the evolution of vegetable life.

Vol. II, p. 179.
 Principles of Zoology, p. 206.

Even in the most rudimentary animal forms, in the great class of Protozoa, we can already note the tendency to fashion the one cell which constitutes the entire body of each of these micro-organisms, into an approximation of the complex type which has been conceived as the most perfect expression of animal form. In fact, in the uniform protoplasm which is proper to these simplest forms (such as the Amæba) we see in some of these forms a kind of hollow, or tube, appear, a primordial mouth—"Cytostoma," as it is called. This depression in other cases becomes deeper, and forms a kind of inner cavity, which serves for the digestion of the food introduced through the mouth. And when this cavity communicates with the outside by means of a second opening (the "Cytopigo"), we have the first sketch of an alimentary canal.

The circulatory system is represented, in many kinds of Protozoa, by one or more pulsating vecicles, filled with liquid or gas; and in not a few kinds we find the rudiments of an eye, that is, spots of pigment, analogous to those which in all animals seem to be indispensable to the functioning of sight. And finally, in those parts of the unit mass which serve for locomotion (blunt processes called pseudopodia, "false feet,") one can in some kinds (such as the genus massula) observe instead of mere prolongations of gelatinous substance (instead of the Myxopoda, that is,) similar protuberances reinforced by a minute internal cyclinder which is solid, calcareous in nature (axopodia): we have therefore, in these purely unicellular creatures, the first incarnation of the idea of an internal skeleton, such as we shall see later on perfected in the Vertebrata. Here then, in the first beginnings of animal life, in the elementary Protozoa, we have a draft of a real unicellular "homunculus," with an interior skeleton, sense-organs, the rudiments of a digestive apparatus and circulatory system—a true "prolepsis" of the type or model of final perfection.

All the organs and systems of which mention has been made, and others as well, are naturally slowly improved, in various ways, throughout the ascending ranks of animals till they reach perfection in the human body: but I want to recall here a fact which it seems to me can be interpreted as yet another "attempt" to reach perfection, another partial foreshadowing of the model "man".

In the great division of the Mollusca, one particular class, that of the Cephalopoda, holds a singular place, both on account of its morphological and anatomical structure and of its importance in evolution. The Cephalopoda, still existing are a relatively scant number of genera and species, but in remote geological ages (and notably in the Mesozoic period) they had a very considerable development, numbering many species of very varied form and structure. Ammonites and Belemnites, the Cephalopod fossils occupy a very important place, also on account of their great numbers, in the fauna of the Jurassic and Cretaceous periods. The only (or almost only) present survivor of the family, the Nautilus of the subtropical seas, is of surprisingly complex structure, which in many points presents a most curious analogy to that of the Vertebrata, and really anticipates it in a limited way. Instead of a simple nervous ganglion (such as is found in the Gastropoda and bivalves), in the Cephalopoda we observe a real brain, enclosed in a solid capsule which it is no exaggeration to call a skull. The eyes are two in number, strangely similar also in appearance to human eyes, and in structure analogous to those of the Vertebrata; there is even the crossing of the two optic nerves, so characteristic of our visual organs. And as regards the circulation, it is in the Cephalopoda that we find for the first time the clear distinction between venous and arterial blood, and the communication between the two by means of a system of capillary vessels—so constituting a singular prolepsis of the circulation of the blood

as it takes place in Vertebrata (which yet in no way descend in a direct line from the Cephalopoda). One might almost say, that the Ammonites of the Jurassic period were the "men" of those times, having realised beforehand many particulars of the form which later on was to reappear, more perfect, in the bodies of Vertebrata and men.

Let us leave aside some other cases of approach to the exemplar "man," that one finds for example in the structure of certain Sauria, and record instead some foreshadowings of a higher type in the vegetable kingdom. Also here, one finds already among the simplest forms, that is, among the unicellular Algæ, examples of division of labour in the different parts of the one cell, which is the prelude, so to sav. to the creation of corresponding special organs in the higher plants. A good example of this kind is offered to us by a little unicellular alga, the genus Botrydium, which grows fairly frequently in gardens, in moist soil. The single cell of this alga is differentiated into two regions or parts, each having a special function. The inferior half, which enters the ground, is subdivided into numerous slender ramifications, thus resembling a minute root: it contains no trace of colouring matter, and it absorbs from the earth, water with the mineral substances therein contained in solution, just as do the real roots of higher plants. The upper part of the cell which is above ground, has instead a globular form, and contains abundant chlorophyl, so that it is able to assimilate (as do the leaves of higher plants) carbonic acid from the air. and is able to elaborate organic substances. In this upper portion of the cell will later be generated the reproductive bodies of the alga, the spores.

We note here, then, in a single cell, the anticipation of a root on the one hand, and of the organs of assimilation on the other.

To perfect these latter, again, and give them a definitive form, various "attempts" or trials have been made by Nature. In the fronds of certain sea-weeds, for example, of the genus Sargasso, we find numerous portions that are transformed into thin laminæ, which imitate—that is, anticipate—perfectly the outwardly appearance of the leaves of terrestrial floriferous plants. There are even traces of the nervation of leaves, of a median rib and secondary nervation, so that the likeness is complete; and a plant of this species, with its "feigned leaves" and certain little vesicles which resemble small fruits, can easily be taken for the model of one of the higher plants—which have no genetic affinity with the sargasso.

Another "prolepsis" of higher forms may be verified in the vast family of mosses—humble feeble little growths. destitute of the "internal skeleton" characteristic of vascular plants. Those of their alternative generations which have sex, have the appearance of minute trees, oft-ramified, fixed to the ground by threads that do duty for roots; furnished with numerous appendages resembling leaves; the sexual organs are sometimes united in a kind of small flower. When in addition the sporogonium is added to this plant, its similarity to a cormophytic plant is perfect; and even in technical language, such terms as "caul, leaves, fruit" are used of mosses, though the morphologic nature and the intimate structure of those parts in no way correspond to those of these respective organs in the higher plants: they are cases of analogy, not homology; and a plantlet of moss is only a rough sketch, a primitive, provisional model of that which later will be carried out in material better adapted to the purpose.

Similarly it is interesting to follow the various steps by which Nature has, at intervals, tried to produce flowers (which would seem to be the most perfect expression of vegetable life). The sporiferous fertile leaves of ferns begin to differ in size and shape from the sterile leaves of the same

plant; in the family of the Lycopodiaceæ and Equiseta or "horse-tails," the sporiferous leaves are gathered together at the extremity of apposite stalks, forming a kind of bud, and the very same arrangement is observed in the rudimentary flowers of the Coniferæ and Cycads, very ancient families of Phanerogamia, whose origins go back to the far-off Devonian epoch. Only many millions of centuries later, in the cretaceous period, do we find the earliest traces of plants bearing perfect flowers, flowers that have a distinct calyx and corolla and have really a right to the name. One significant fact is worthy of particular notice; the creation of the perfect type of flowers is straitly connected with certain mutual relations between the vegetable and animal kingdoms. Among the Coniferæ and Cycads already mentioned (in the so-called Gymnospermæ), the first act needful for fecundation, that is, the carrying of the pollen from the male to the female organs, was entrusted solely to the wind. Also the first types of Angiospermæ, those which appeared in the first half of the Cretaceous period, depended for their impollenisation on the uncertain aid of air-currents. It was only towards the close of that period, that (through an impulse whose nature escapes us, and which might relate to and coincide with other important events in the earth's history) a compact and alliance were established between plants and the "pronubial" animals, these latter assuming the office of pollen-carriers between one flower and another; then only was the important transit accomplished from anemophile to zoophile flowers. Only from that moment did plants begin their long and marvellous competition in advantageous variation, which led to the creation of thousands of floral forms, to the production of many-coloured corollæ, the secretion of nectar and of the most varied perfumes; that essential step forward in the evolution of plants is therefore due, one may say, to the intervention and help of the kingdom immediately above it.

It would seem as though all the kingdoms of nature were linked together in a similar way; each of them is helped and furthered along the road of progress by beings belonging to a higher stage of evolution. Thus, in the mineral kingdom, inorganic substances are transmuted into organic by means of vegetation, which also, in rougher fashion, operates the needful breaking-up of rocks. Plants in their turn, as we have seen, have been subjected to a vigorous forward push in evolution by animals; these, also in many ways besides impollenisation have provoked an extraordinary number of special adaptations in plant-life.

As regards the animal kingdom, we know how the process of individualisation and the resulting passage into the human stage are correlated to the association of certain animals with men, and to the influence which such contact exerts on the development of the former. Humanity, in turn, is indebted for continual help to Those who have passed through the human stage, of whom a certain number sacrifice Themselves and remain clothed in physical vesture and in human guise, the better to succour men in their painful climb towards the goal. This co-operation on a vast scale, between whole kingdoms of Nature, is one of the facts that may well comfort and cheer us, helping as it does to demonstrate the admirable co-ordination of all parts of the divine Plan for the evolution of worlds, the harmony existing amid all the immense differentiation of the ONE LIFE.

O. Penzig

ON READING THE LETTERS OF THE MASTER K.H.

Stern, tender, sad, keen, playful, wistful, gay—
Never did hues so magically play
On rippled lake at dawn, methinks, or run
Flashing thro' dewy gorse-threads, rainbow-spun,
On Sussex heath in Spring!—Yet all obey
One sovereign Mood, even as an April day
Knows the fix'd splendour of the eternal Sun.
So have I heard some great Musician slip,
In one brief hour, from change to change; have heard
The grave Adagio brood, the Scherzo trip,
The sweet Andante breathe of heaven and love,
The rioting Presto Storm.—And yet above,
Beneath it all, one Soul of Music stirr'd.

E. A. Wodehouse

THE BUILDERS OF NATURE 1

By Dr. JACOB BONGGREN

ONLY a short outline of what I have learned about the Builders of nature and the Deva kingdom in general is here given. My only reason for publishing even this outline is to call the attention of other students of occult lore to a very interesting subject, the importance of which in comprehending the appearance, the continuation and the disappearance of form, which my teacher has so often pointed out.

It is very fortunate that we have no Theosophical authorities, that is, no infallible Sacred Scriptures of Theosophy, from which nothing can be taken away nor anything be added; for, in such a case, nothing would remain for a Theosophist but to study that Bible incessantly and to write commentaries upon it. That would make of Theosophy a little sect, condemning and fighting all other sects, and setting aside that splendid synthesis on which it is built, giving a new illustration to the well known but usually forgotten words of S. Paul the Initiate: "The letter killeth."

There are those among us who discourage new Theosophical literature and insinuate that we have all the information we need in the works of "my" teacher and in those of a few of "my" fellow pupils. I would admit the truth of this, if Theosophy had infallible Scriptures, which it has not. H. P. B.

¹ Dr. Jacob Bonggren sends me this admirable article, concluding a series he has written in *The Beacon*, under the above title.—A. B.

² II. Cor., 3, 6.

never claimed infallibility for what she wrote, nor do any of my fellow pupils. Of this fact I have numerous proofs. When we write, we simply try to present to our readers what we ourselves have learned, and our own interpretations of our observations, quoting sometimes in corroboration, or for comparison, what others have written on any subject discussed.

It is a shameful thing to discourage our fellow students from expressing their opinion on any subject worth discussion, or from telling their experience, when they so choose. H.P.B. always encouraged her pupils and Theosophists in general to study and to tell the public what they found; and so do all her true pupils to this day. It is only those who cannot themselves write anything of interest and value that try to prevent others who are more fortunate from publishing any information which they want to share with others. Those who are not narrow-minded and jealous gladly greet new literature, grateful for any added information that is placed at their disposal, no matter where it comes from and who offers it. For my own part, nothing has given me more pleasure than to learn how other people see things, what they think on different subjects and what they have found in their studies and through personal experience. Most welcome of all are those to me, who see things from new and different points of view, and who have learned new facts of some kind, of which I knew nothing before. In this way we learn. And in this way I will always be glad to learn.

"The letter killeth, the Spirit giveth life." This is the true compass which guides the student, when he is willing and ready to leave the land of old and stale literalism and steer out on the ocean of research towards new and hitherto untrodden continents of knowledge. As the compass points to the opposite directions, the positive and the negative poles, so the discriminating Spirit, the real Self of the student, directs him through the Buddhic sense of intuition towards his

goal. And as the sailor also uses the constellations in the sky as guides, in the same way the student of Devaloka is aided by studying the names of the Devas, as given to them by different nations, by translating these into his own language and by meditating on their inner meaning, using for this purpose the Seven Keys of Occultism, or so many of the keys as are in his possession. The names of the Builders of Nature signify their spheres of activity, and often also their particular work within that sphere. Socrates was undoubtedly right when he said:

The true name is the nature of the thing. He who knows names knows all things which are expressed by them.

In its essence and at the centre, Life is One, is a sublime Unity; in its application and on the surface of time and space it appears as many. And that appearance is real there, in the World of Appearances. In its essence and at the centre Divinity is One; in its activity, as it appears on the surface of ever-changing nature, it has been divided and subdivided continually. And its different Divine Lives—different in their spheres of activity—have been given different names.

As the One Life is manifested everywhere, in all that lives, but remains One, so the One Divinity is manifested throughout all existence; in all the known and all the still unknown kingdoms of Nature in the universe, there yet remains the One undivided Life.

There is one Grand Architect of the Universe; but He has many overseers and innumerable labourers to do His bidding. They are under Him, because they are His parts; but for the same reason they are within Him and represent Him. Let no one for the sake of the One deny the many, nor let any one for the sake of the many, or for some particular one of the many, deny the One.

Jacob Bonggren

STUDIES IN FREEMASONRY

By LEONARD BOSMAN

FREEMASONRY is a system of Religion, Philosophy and Ethics. At the beginning of all Masonic studies it is well to consider the nature of the science and to understand its basic principles. It is therefore necessary to ask the question "is Freemasonry a religious, philosophical or merely an ethical institution?"

There are many different answers to this question but it is practically certain that these answers are given according to temperament, preconceived notions, or because a writer has a certain idea which, consciously or sub-consciously, he seeks to prove, reading his ideas into the symbols of Freemasonry rather than seeking the original meaning expressed by their originators. It is, obviously, useful to have and to hold an idea and to seek to understand it more fully in the light of Masonic Wisdom, but it may well become dangerous when the ideas obsess the mind of the student and in turn hold him in their clutches. It is safer, in studying Freemasonry to put aside preconceived ideas as far as it is possible to the human mind and to study the science as it is and not as any particular writer thinks it should be. Yet it is extremely difficult to discover the actual and original meanings of our symbols, the meanings which were in the minds of those who formulated the rituals and therefore such study may well be termed "speculative".

Freemasonry is a universal Science, when well understood, a science which is at once religious, ethical and certainly philosophical. The study of such a science cannot be approached without the acceptation of a reality behind the appearances which are called existence whether that reality be termed God or "the unknowable," whether it be called the Absolute, the Totality, or merely the All Loving Father.

Even, if as with the French Brethren reference to the Great Architect were omitted, it would not mean that a belief in Reality was being eliminated but only that certain sectarian and anthropomorphical views held by some were not full enough for the mystic or the philosopher.

Religious the Order certainly is, inasmuch as it is intended to relate the lesser to the greater, to relate or "bind back" man to God, the true meaning of the word "religion," even though the *idea* of religion is not now clear to all. It may well be said, therefore, that religion is that which relates the finite to the Infinite.

No agnostic, no atheist, viewing space and all its wonders, its myriad of worlds and suns, the marbles in the great cosmic playground, can deny the reality of the All, the Absolute. He may say that no one knows how all these appearances were created, he may deny the narrow views of some brother, a sectarian Freemason, but he cannot deny a reason for all these appearances, even if he goes as far as to deny a cause. Suppose that he calls this the Unknown, the All, the Infinite or uses other words to hide his lack of knowledge of the great cosmic mystery, the Grand Lodge of the Infinite, suppose, even, that he denies a cause he does not deny a reality, he cannot deny infinity. If he calls all things the Unknown whilst the sectarian terms all things God the Father, does this in any way alter the fact of God?

When, however, it comes to a question of whether the All is God the Trinity, God the Unity, a God or All-God,

Personality or Grand Totality, here it is that the freethinker and the religionist part company and the philosopher comes to attempt to bring them together. For, philosophy is, literally, love of wisdom and therefore, in the deepest sense, must be religious, ethical and also scientific otherwise it could not be philo sophia.

The sectarian religionist, generally speaking, accepts dogmas, that is, a teaching laid down by authority or convention though the mystical religionist sees through the dogma to the reality beyond. The philosophical religionist, however, seeks to understand as well as to accept and therefore brings knowledge as well as speculation to bear on the dogma offered. The philosopher demands to be left free to think for himself and sometimes in his endeavour to escape the binding terms of the sectarian has perforce to invent new terms and thus stands in danger of falling from the frying pan of King "Jargon" into the fire of Emperor "Jargon". Indeed both sides tend towards rigidity, the realities whether religious or philosophical being often lost because of misused and misunderstood terms.

The religious sectarian repeats man-made terms without understanding them until, at last, the true idea behind the terms is lost. So also the philosopher tends in a similar direction, especially when he discourses on what is called metaphysics, inventing new terms to explain his ideas in his own special way which later, being repeated by his followers who lack the fullness of his own understanding, become mere empty sounds or shells so that, in time, as with the religionist, the true ideas are buried beneath a mass of corruption. These are dangers to be avoided by the true Freemason who, studying the terms whether of Church or society, whether physical or metaphysical, learns to look beneath the surface used as he is to the studied methods of the symbolist.

As the study of symbols will necessarily lead into the realm of metaphysics, however, it is as well to have an idea of the meaning of the word itself. The dictionary states that it is derived from meta meaning after or following, and physical nature or material appearances denoting, as regards Aristotle's idea, that metaphysics followed after the study of physics, that observation and scientific methods must precede meditational and intuitive methods, the former acting as a balance to the latter. Thus, it is first necessary to prepare the brain by observation and careful study of things presented to the mind so that later, the mind being, as it were, balanced, is better able to weigh those ideas which come to the student when he considers symbols and endeavours to find the Realities behind them. Thus, if space and all its wonders be viewed scientifically, an attempt to measure its distances, consider the nature of its bodies, etc., then observation and exact science, physical plane methods, are necessary. When, however, it comes to a study of the actual Causes and unseen beginnings or fundamentals of the Universe. then physical instruments and physical science become of little use and therefore the mind passes from observation and exact science through speculation to meditation.

Viewing space then from the scientific standpoint, its worlds or globes are considered, and a fairly full knowledge of their constituent parts carefully and surely gained. Matter of all kinds, solid, liquid and gaseous is proved to exist. Yet, inasmuch as these states of matter can be proved to be resolvable, the metaphysician declares that all matter emanates or is derived from one common substance. This may probably give some idea of the difference between metaphysics and ordinary physical science, both of which are necessary to the Masonic student who wishes to understand fundamentals.

There is, however, so much misunderstanding of this word metaphysics, even in high places, not to say Grand

Lodge, that it is well to study independently of those who ridicule its findings, otherwise a full knowledge of the symbols of the Craft will never be obtained. Some will say that the study of metaphysics has been defined as the art of bewildering oneself methodically or as one man trying to explain that which he does not himself understand to another who has not the slightest idea of what the former is talking about. This is a "hard saying" but for those with a sense of humour it has its good points for the joke against oneself is often the best joke. However, it will be well to avoid thus giving the enemy a chance to blaspheme in the course of these studies on which we are launched.

That very clever and deep thinker Allen Upward who anonymously gave to the world his little read but wonderful work The New Word, has much to say on this subject. He suggests that "the history of metaphysics," as known to us in the last thirty or forty years, "is the history of the attempt to supply a mixture to fit the name". He speaks of the wordy philosophers, so-called, writing whole libraries, toiling like caged squirrels inasmuch as their words have gone round and round and they themselves have hardly moved an inch. He too speaks of terms in which we lose ourselves. "By dint of saying them over and over again we make ourselves believe in them. Repetition is the secret of all enchantment." This is true, of course, and may be applied in many ways as for example to the very exact professor, the so-called Worshipful Master, who having a better memory than his brothers in the Lodge, has managed to remember the whole book of ritual and is never tired of spouting like a geyser and seems to think that he is learned because, forsooth, he has merely a good memory for that which others have written. It is not. obviously, a mere good memory that makes a Mason. He must eventually, learn to think for himself and it is independence of thought plus the will to consider the views of others which makes the true and real Past Master. Indeed it is absolutely necessary that the Mason should be free and to this end he strives to master realities, to seek the real, the kernel within the shell of phrases and misused, misunderstood words and terms.

It is words and terms which separate man from man and brother from brother. Words and terms tend to separate humanity from humanity whereas symbols, by their very nature, should tend to unite humanity. What is a symbol? Literally it should mean that which is thrown together but literal meanings do not always show the truth. A symbol is that which as an outer form represents an inner idea. A symbol is to be likened to a prism which permits the flow through it of the one white light which is thereby broken up into appearances which show many different colours. It is a precious stone in which each student sees that facet which most interests him, that colour which most attracts him, whilst the Past Master glimpses the one light which has become many whilst showing itself through the symbol. Yet even he cannot tell all he knows for the apprentices are not ready and the craftsmen not attuned to the more perfect wisdom. Here, it will be seen that the words Master Craftsman and Apprentice are used symbolically. Each student, then, sees in a symbol some part of the idea which he translates silently to his own consciousness neither dogmatising nor forcing his view on other brethren if he be a true Freemason. The symbol is truly a precious stone, scintillating on all sides with ever new meanings, all colours, all views being in the symbol and yet each one sees but one or more, each viewing one or more facets at one time and never seeing the whole at a single glance. Indeed, this is the beauty of Freemasonry, so different to the sectarian religions which happen to be more dogmatic than religious, that there

is no possibility of rigidly fixing and condensing the meanings of symbols which are never fully to be explained, the deepest meaning being often hidden so that no forever, fixed and rigid definition can ever disturb and perhaps destroy the Order.

Each Freemason, whether Gnostic or Agnostic, Christian, Hindū, Jew or Gentile, can say that Freemasonry is this that or the other for it is the most truly universal (catholic) science the world, perhaps, has ever seen and has all within it, if sought for, that is necessary for the soul's salvation. It is not, however, enough to understand its rituals and its symbols. The science must be fully practised outside the Lodge as well as within it.

Some will conclude that this is a hard saying, one which will never be carried into practice. These are only the pessimists who see but the shells of things, who look only on those who are dabbling in Freemasonry, paddling by its shores and fearing to swim out into the ocean. Yet the paddlers must paddle if only for practice that one day they may go deeper and find out how to swim in the great deep. The pessimists look on the worldly side of the Order and see the worldly men who know so little playing with ceremonies, amusing themselves with symbols and revelling often in banquets, jewels and badges.

The optimist, however, realises that even these things are good inasmuch as they may lead to that which is better. After all, it is a wonderful thing that so many thousands of business men and dilettante individuals, men of the world, who otherwise tend to scoff at religion, philosophy and metaphysics, should, consciously or sub-consciously, be assimilating those very things under the title of Freemasonry. As they thus assimilate Masonic ideas, so, gradually will the beauty and meaning of the whole scheme of Life unfold itself to their minds. It is the freedom from dogma and

the good fellowship engendered thereby which attracts so many and thus tends to empty those places where dogma is worshipped in the place of God.

Certainly, it must be confessed, that there are many in the Order who are blind to the truth contained in it yet these same members might well say in answer that there are also many blind leaders of the blind. Certainly, also, there are many who join merely for business purposes (only to be disappointed later) for conviviality or even through mere conventionality aping though not understanding those who have preceded them. Yet, withal, the end in view is good, even though unknown to such as these, for they get religion, philosophy and ethics, they develop powers of deportment, kindliness and morality, at least if no more, and all this even in spite of themselves.

In our early stages, after all, we are but monkey-like, conventionally copying the ideas and ways of those in authority. Yet that monkey mind is the unevolved spiritual mind which, after many days and many experiences will blossom forth in all its grandeur, or become that strange stone so much sought by the builders.

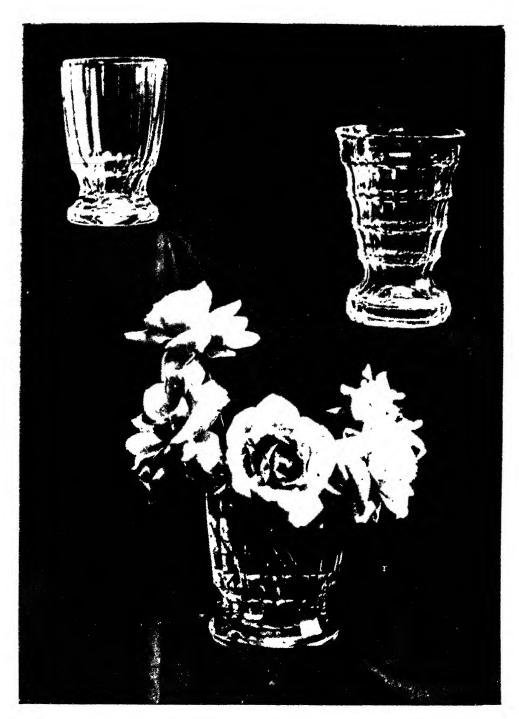
This conventional stage is but the apprentice stage which sometimes lasts far beyond the time allowed for the outer apprenticeship in the Lodge, for even Past Masters, so-called, may still in this sense remain apprentices. This is the necessary stage of copying and aping, necessary only as a preliminary for the greater work, the mere attempt at fashioning that rough ashlar which one day must become perfect in all its parts and beautiful to the builder.

It is only later that there comes the thinking stage when the craftsman tries to show himself capable and endeavours to free himself from his teachers in order himself to become a planner, an initiator of things rather than a copier, a Master Mind, until as a Past Master in the art, he learns to clarify his mind that the light of the intuition, which is the sign of the Past Master, may shine therein.

So, then. Freemasonry is a science because it shows the way to Wisdom, via geometry, mathematics, astronomy and astrology. Exact science, perhaps, it may not be called, yet it should lead to a knowledge of exact science as indeed it may be believed it was intended to in the dark middle ages. Religion it certainly is though not in any sense a religion, by no means separative nor sectarian, and rather the essence of all religion than any specialised form of religion. It is intended to welcome all religionists if they will but accept the idea of a directive Reality behind all things whether this reality be called God or the Great Architect of the Universe. It relates the finite to the Infinite as a study of its symbols will show and therefore, in this sense, it is Religion. Certainly in Great Britain there may be a tendency to impose on all who enter one volume of the sacred lore above all others but the day will come when this will be changed and the Hindu will enter the Lodge and find his Sacred Vedas and the Muhammadan his Korān together with our own volume of the sacred lore thus unifying rather than separating men by means of religion. Probably in those lands where these religions exist, the volume of Sacred Lore are used according to the particular religion of the members entering a Lodge. This does not seem to be enough. Masonry does not exist merely to propagate Christianity but to bring all peoples, races and religions together to see the Light of Wisdom, Strength and Beauty which are, in truth, one, though differently expressed. As these three are one so the whole of humanity will be seen as one when the new day dawns and Freemasonry becomes a reality and no mere collection of empty words and forms.

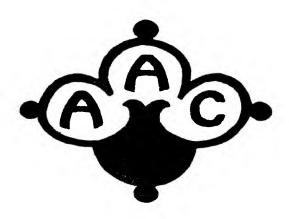
Freemasonry is religion, Freemasonry is science and it is also philosophy and ethics. It is philosophy inasmuch as it tends to develop in its adherents a love for the hidden side of Nature, of the realities beyond all appearances and thus helps the unfolding mind towards a realisation of Cosmic Verities. Where ordinary physical science fails, having reached its bounds, then philosophy and well-reasoned metaphysics step in to join forces and with science reach out together beyond the usual bounds further and further into the Illimitable. It is the work of the brother who is philosophically and metaphysically inclined to bring the result of his studies to the brethren so that in this way some realisation of the Illimitable may be attempted. Each brother contributes towards the explanations necessary for this work, endeavouring to explain the symbols with a mind free from prejudice or dogma. No real brother will seek in the Order to build up a rigid and fixed philosophy but each will endeavour to bring some helpful thought, some useful idea, as a contribution towards the needed explanations. All, in this way, will share in the work and though no one is supreme and no work is "authoritative," yet Brotherhood demands that tolerance be extended from each to each and this toleration and the ensuing freedom it brings in its wake is sufficient reward to the true Freemason, the lover of Truth.

Leonard Bosman



FLOWER VASES by de Bazel

TABLE GLASS by Berlage



ARTISTIC GLASS¹

GLASS is a beautiful symbol of resurrection out of earthdarkness towards light and colour; from formless material to symphonies of light and shape; to crystal clearness through purifying fire.

This being so, it is no wonder that artists of to-day are turning again towards glass as a transmitter of beauty; trying to use it in a variety of forms as an integral part of a building; making glass objects, whether architecturally integral or decorative, full of expression and spiritual significance.

The art of making glass was probably discovered in Egypt. The oldest glassware yet discovered dates from 3000 B.C. Excavations show that a thousand years later the art had reached a high development. In the last centuries B.C. in Alexandria it was almost perfect. This city provided glass for the Old World, especially Rome; and Rome under the Emperors developed a technique of its own, and became the centre of glass making during the Middle Ages.

¹ Translated and summarised from Dutch materials by Mrs. Neeltje Roest.

After the downfall of the Roman Empire the Byzantines carried on the art of glass making and developed the glass mosaic. They founded the famous Venetian school in the thirteenth century. This, however, was surpassed about 1700 by the Bohemian school, especially in smelting and grinding white glass.

About the same time England and France took up the making of glass, the latter inventing the casting of mirror glass.

The nineteenth century saw the predominance of the German school of glass making, but the twentieth century has brought the pre-eminence of the American school.

Glass making in Holland dates back to the fifteenth century, when the Dutch made windows competed with the Norman and Venetian in the English market. The Dutch glass makers practised diligently the art of engraving, and by the eighteenth century their glass work had become less and less logical and more and more complex.

During the last few years there has been a remarkable revival of glass making in Holland led by Mr. P. M. Cochius, a well-known Theosophist, and president of a great glass making factory at Leerdam. To Mr. Cochius belongs the credit of being the first to bring about the closest possible co-operation between the artist and the manufacturer. This he did out of a consciously directed idealism which aimed at the arousing of a desire for beauty, and therefore for more beautiful and wholesome ways of life, by adding beauty to the objects of daily household use.

Experiments were started during the war. Many difficulties had to be overcome, but success crowned the effort, and a number of beautiful glass objects were created.

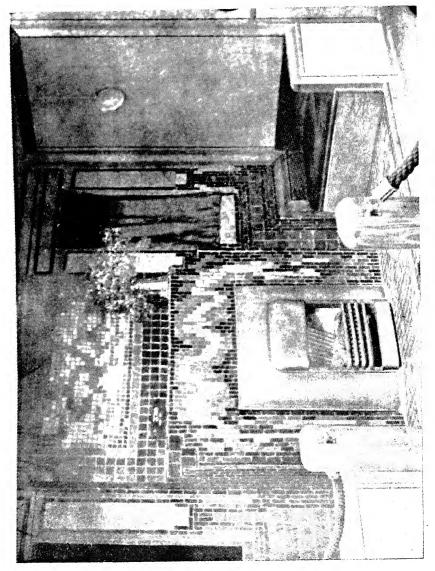
One of the designers in glass was Mr. de Bazel, a famous Dutch architect who died recently. His work is remarkably individual without being fantastic or bizarre, and expresses the



GLASSES by to Lorm



VASE by Laneey



purpose for which it was created. His aim was to make glass a living thing; and in his work frozen streams of glamour, silvery, fairy-like glimmerings, appear, not as accidental effects, but as the gracefully used brushstrokes of a painter in light. De Bazel's glass has style, a certain noble firmness that may almost be called ethical.

The work of the artist Lanooy gives an entirely different impression. In his forms in glass one may often trace the kneading, modelling fingers of the potter, and the pressing thumb giving the finishing touches. Everything that comes from his hands is full of vitality, strong and breezy. He often paints his glass; a cup will show, by a few well directed touches of colour, clouds, mushrooms, splashes of sunlight falling through trees in autumn, and multi-coloured moss, all in a fine combination of grey, purple, green and gold. His work often abounds in full voluptuous lines, in peculiar contrast to de Bazel's spiritual art.

Another Leerdam artist de Lorm excels in designing practical objects for everyday use. These, by replacing the usually involved and ugly factory ware, will help greatly in improving popular taste.

Twenty years ago the great Dutch architect, Dr. H. P. Berlage, designed glassware. His work impresses one immediately by its largesse, its quality of bigness. Its proper place is in large living-rooms with heavy furniture such as he himself designed. His basins, dishes and the like are regularly hexagonal, the rigid border lines being softened by wavy indentations. His work expresses something of the Dutch breadth and liberality in its robust open lines.

Fortunately the ordinary bottle too has become an object of interest to a number of artists. A few young designers have made fine pleasant looking flasks for beverages and perfumes. They are made in purple, gold-brown, and white, and really decorate the table.

One artist has designed floor and wall decorations in glass mosaic, by which remarkable effects are produced.

All these achievements give people of artistic taste good material for rejoicing. Even now the Dutch glass industry offers sufficient elements for the "glass house," that is, the house in which a maximum of noble and artistic glass adorns the walls and spaces. There is glass mosaic for floors and walls; white and burnt glass for windows, domes and light-inlets. There are numerous beautiful objects for daily use and for decoration. The "glass house" therefore is not an impossible dream. We may anticipate the home of the future, lighted on all sides, and filled with beauty, a symbol of the spirit of simple dignity and human brotherhood.

THE CHRIST LOVE MADE MANIFEST

By H. M. M.

WE are seeking a deeper understanding of the Christ Consciousness through study, meditation and various means, and many who seek earnestly, yet do not reach Masterhood in one bound, grow impatient of their seeming delay. It is necessary for the seekers to remember that the still small voice of Truth takes time and patience to hear aright. One must have a quieted mind, undisturbed while in the silence. The Master forces no one to acceptance of Truth, but Truth stands always waiting outside the closed door, waiting for him who would know of it.

If you would bring the Christ Love into manifestation, and have it the ruling force in service, meditate on the Love of the Christ which is all joy. Know that Divine Intelligence, Wisdom, Love and Understanding fill you as you press on, bringing to you every good thing, and know that growth of the mind is gradual and sure, just as is the growth of the body. Day does not suddenly become night, youth the old man, but rather, through gradual growth, in normal fashion, each reaches a further state of development. Even so does the mind reach forward, learning and grasping the realities of the blessed Peace, step by step until it unifies itself with the Source from which cometh every right and good thing.

The Power of Love is abundantly equal to your every need. Do not worry. When a thought of need, or a thought of worry enters the mind, dispel it from consciousness, accepting instead the knowledge of the Divine source of supply. Remember too, that the fountain of this changeless Power never fails, but you may take away from it only that which you have room to receive. Therefore leave the mind freed from disturbing elements that the Christ may completely fill you with Power and with every good and righteous thing. Let no thought of doubt enter the mind. Remember Love is always close. Hold no negative thought in consciousness. Love and Truth are

positive forces. All Good is positive and teaches us the power of affirmation.

Never forget the Master's Law of giving; that which you give you receive and a room filled with sweet incense would become stagnant were there no outlet for its perfume. Therefore give of the love and understanding which are yours. Remember that infinite patience is a woven part of service. Lift your heart to the Source of Joy, and know it becomes then an easy task to give of the Light of Sympathy and Love. Close your eyes to the faults of growth, letting love be wide enough to include the help for every need asked of you. Wisdom guides and directs your every act when you seek within for your guidance.

In our service, we try to guide others on the path which we think is the right and only path, forgetting entirely that each soul becomes a true law unto itself, establishing clear serenity and love wherever it goes. We cannot know the God without until we know ourselves within as part of Him. The strength of love is kind and calm and free and courageous. It corrects without condemnation and it admits evil without excusing it, and above all things, it is steadfast in its love, overlooking all that is ungodlike in man. The conscious knowledge of the power within each one supplies each individual need. It gives wisdom, health, peace and growth and wealth. Open your heart to the inspiration of the Power that the Will of the Perfect One may be done in you.

In giving of love and service we are too prone to feel that we must sacrifice our personal development for that of another. Sacrifice only means eliminating useless and unsatisfactory conditions in order to bring in new and better ones. Development is an individual matter. Overcoming, rising above false beliefs, learning true love, ascending to the higher consciousness; all depend entirely upon ourselves. If one individual could force another to become more highly evolved, man would lose his individuality. To all who perceive spiritual Truth, life becomes glorious. Nothing is too difficult to him and he knows the all protective power of Love. There is no limitation, for he has the full power of the Christ at his command.

Keeping eyes turned to the higher things leads the soul to greater expression. Radiate life, love and wisdom. Give kindliness and understanding. Open your life to the abundance of His gifts and seek only to know the Christ Consciousness that you may find the great happiness above all mankind.

Christ dwells in you as substance, wisdom, love, peace and power. Seek Him within, that you may know all things. Let go of fear, of doubt. Let the free vitalising life flow through you and live in you. To-day is all of life, all peace. Let the present bring every joy, knowing that the perfect wisdom of the Great Ones dwells within.

The pure flame of Love in service or in Truth cannot be for one minute suppressed. It shines in its glorious light showing us the Path, and though we stop to meet a material need, once or many times, along the way, we are still treading as steadily the Path of right direction, and as each experience is completed we know it has done its good work and do not wear ourselves with vain regrets nor thoughts that look backward. As we gain and conquer in normal fashion so that our progress becomes less and less delayed, we know that progress is accomplished through meeting whatever need may arise but withal fixing our eyes on the goal we have set, and refusing to turn them backward, we live for the moment and need have no worry beyond or behind.

God is, we are, and Love binds us to the growth that brings Eternal Life. Let joy reign, and knowledge that growth belongs to you, bring peace. Let this be your meditation on Christ Love:

In Love and in Truth I find Perfect Peace. There is no fear of overcoming any adverse thing, for Truth eventually overcomes every opposition. Therefore I am happy and know that His Word within is a perfect fulfilment.

H. M. M.

ON SYMBOLS

By Elisabeth Lourensz

1. THE CIRCLE AND ITS CENTRE

In order to understand a symbol, to know what it is meant to convey, we have, says H.P.B. "to be the symbol," which of course means we have to represent the symbol, to live it, to enact it. The following might be of interest to fellow-students, who feel attracted towards this "language in the abstract," which conveys much to its natives.

How can we be the symbol, how can we live it, and how can we enact it? Let me take this universal, most profound and most interesting of all symbols, the Circle and its Centre.

We find in our Theosophical literature quoted from the Zohar a paradoxical definition of a state of consciousness, which is compared to a "circle, the circumference of which is nowhere and the centre of which is everywhere". It has been explained to mean that vast consciousness of Nirvāṇa, that glowing Light, where various nuclei can be discerned, representing the Great Ones, and which stretches as far as the ring-pass-not of the Solar Logos of our System.

Vast though this consciousness must be, the true meaning of this paradoxical Circle can only be that Immensity, which in Christianity is designated by the Name of ALMIGHTY and which Hinduism names Parabrahm. Parabrahm, which includes all manifestation as well as "That which remains, after It has permeated this manifestation with a fragment of Its own Self," is truly the only "circle the circumference of which is nowhere and the centre of which is everywhere".

It seems to me that what this symbol of the circle and the circumference really stands for is that most perfect of all platonic solids, and at the same time the simplest; namely the sphere, while in the toys of Bacchus it is the ball; the cross-section is taken to stand for the thing itself.

To be that circumference with its centre we have first to see ourselves in our different vehicles and it will be clear that the heart stands for the centre whilst the periphery of the etheric vehicle is there its circumference; in the astral and mental bodies the same chakra stands for the centre, whilst the periphery of the respective bodies stands for the respective circumferences. We get then three concentric circles or spheres, instead of three circles or spheres which are strung on a string like beads on a thread, as most students depict their vehicles to be.

To live and to enact this symbol we have to find out what the relationship between this centre and its circumference should be, and to do this by trying to reach our highest level or reaching up to the one higher than we are enacting or living. In connection with this relationship between centre and circumference we will then see different ways of working, according to the stages of evolution the human being has reached. In the primitive man we will find that this centre has to learn to react and act and therefore blows are provided on the circumference: he has to grow by their impact, and only blows will make him see that from his centre the activity must start. While thus in the first stages in evolution the vibrations move from circumference to centre, when the Path of return is reached, this centre has begun to understand that its work is to ray out towards the circumference.

Though at first this going out was grasping, when the turn is taken, it is giving, and the more this giving and raying out predominates in the man's life, the more the circumference extends.

The circle grows, somewhere at this period the rearrangement in the various vehicles begins to take place, which in later periods shows itself as bands of different colours and later still the fringe round its circumference appears, besides the white glistening rays from the centre towards the circumference and beyond. The permanent link with the ego is then established and this forms then the centre using the various bodies as its instruments.

Coinciding with this, or before, this egoic centre will have to be given up for that wider consciousness, which can be compared to a circle including several centres, the Buddhic vehicle, and it is here that a totally different way of working takes place, for then instead of working from the centre of the circle towards its circumference, the circumference is the principal part of the circle for through the open network of this circumference streams the force which floods all the centres included in the circle. No longer can the man speak of my centre and my circle, but it has to be the circle and the centres. Wider and wider becomes the circumference of the circle, further and further stretches the net, including more and more centres, all partaking of that wonderful flood of love and harmony, wisdom and beauty, joy and happiness, and above all peace.

It is said that this labour of love, this web woven of the sun's golden rays, this glittering and rippling ocean brimful of joy and happiness will have to be lost, for still greater glories dimly sensed will stream into its meshes, be felt in its golden ripples, will come from beyond its circumference. When this golden film falls away—lo and behold! We are not anymore this web woven of the Sun's golden rays, but the very sun itself, the circle and its contents . . . the Light.

THE DREAM OF PERFECT REST

Hold me in the sunshine
Clasp me at the gloaming,
Meet me by the Home Porch,
Draw me to my Rest;
Naught else thus may welcome
After all the roaming,
This my heart's own Refuge
Where I sleep the best!

Through the whirling tempest
Up the mountain lonely,
Scorched in wastes of desert,
Tossed on stormy sea—
Evermore encircled
In your pressure only
I can childwise nestle
Where I want to be.

With my Man's embracing
In my baby's holding
Once on ways of terror
And through shocks of loss
Even with the darkness
Its own self enfolding
There again you met me
Stretched upon your Cross!

From the Cross down reaching,
Round the whole world clinging,
Have you groped to find me
Through the wild alarms:
Place of my abiding,
Whatsoever winging
Me to your fond shelter;
Everlasting Arms!

E. CHRISTINE LAUDER

"PEACE THROUGH YOUTH"

By Axel von Fielitz-Coniar

IT was under this motto that the Sixth International Democratic Peace Congress was convened by Marc Sangnier at his beautiful estate at Bierville in France. About 5,000 members (not all at the same time) attended the Congress. The whole month of August was dedicated to Peace work.

During the first week hundreds of young German people visited the devastated areas of Northern France with their French comrades. They planted Peace trees at Reims, visited Laon, Amiens, Rouen and Paris and were soon known among the population as the "pilgrims of peace".

A ceremony, very moving in its simple beauty, was performed at the cemetery at Soupir at the *Chemin des Dames* where twelve thousand German and six thousand French soldiers had been laid to rest in the war. The young German members of the Congress put flowers on the French graves, French children covered the German graves with flowers, the youth from both countries trying to overcome death and destruction by mutual understanding and good-will.

The second week of August was a sort of summer school with lectures, discussions, artistic plays and short excursions to Bierville itself. The ancient castle, the wonderful park with its old, huge trees, the hills on both sides formed an ideal surrounding for a Peace Congress. On the top of the hills a big camp was erected for nearly 2,000 of the members. The French Minister of War had granted leave to use the military tents, field kitchens, etc. The tents were most comfortable, the main camp road was bordered on either side by the flags of the Nations represented at the Congress (about fifty), the Pope's flag was next to that of the Soviet Government! One huge flag with the word Pax, in red letters painted on it, crowned this "Peace Avenue".

Between the sessions of this second week young folk, especially Germans, entertained the delegates with singing and folk dances. 2,500 young Germans have been at Bierville in this Peace month.

The characteristic feature of the whole Congress was the dress of the young people, blue, green, yellow and red. Marc Sangnier and the members of his organisation "La jeune Republique" being nearly all Roman Catholics, the large majority of the members, specially from Germany were also Catholics but Protestants, Free-thinkers, Socialists, Theosophists, members of the Order of the Star in the East and some young Theosophists were also present.

The Peace Congress proper took place in the third week. The following problems were arranged for discussion:

- 1. The tendencies of the young.
- 2. The economical situation.
- 3. The great movement of young people.

The discussions were often very stormy, especially when the problem of conscientious objection was discussed. It was interesting to note that the German Youth is much more radical and consistent on this question than the French Youth. England was represented by Harold Bing, Organising Secretary of the British Federation of Youth, who was in prison for two and a half years during the war as a conscientious objector. This fact must be mentioned here, that the German and English Youth are much more in harmony with each other than the German and French, so far as the question pacificity is concerned.

At the last General Meeting a resolution which ran thus: "The Congress sees in conscription a violation of the majesty of the Individual Conscience," was thrown out by the majority of the French delegates.

Another resolution introduced by Ferdinand Buisson, the Chairman of the League of the rights of man in France, was accepted. It demands compulsory Civilian Service as an alternative Service for conscientious objectors.

In the Magazine Reconciliation 1 Moll writes:

"Do you not see, you Frenchmen, do you not understand the amazing thing that has happened? You doubt the sincerity of Germany's disarmament, look at her Youth. In bulk they stand here for conscientious objection; can you demand more? And you, German friends, try to understand that the victorious nation of the last terrible war believes in the State. The inner revolution you have experienced has not happened in France. Do you know the difficulties of conscientious objectors in this country? (France)."

The reports about the youth movements were very interesting. Naturally Germany, as the Motherland of the youth movement, stood first. The delegates of the Wandervögel said that what one calls, Zugendbewegung is only the visible army but its spirit has more or less penetrated into the masses of young people. If we were to ask any of them to define the essence of this spirit he would probably not be able to answer, for it is a question of intuition rather than of analysis. Initiative, responsibility, a noble strain of sincerity, purity

¹ October, 1926.

and liberty, all these are characteristic of the youth movement in Germany. Harold Bing, speaking for the English Youth said: "The English Youth is not yet as conscious of itself as is the German Youth but it has already determined to attain three aims: (1) To understand British Imperialism (the danger of the British, navalism is equal to the pre war German militarism); (2) To oppose the exploitation of the proletariat through the infernal capitalistic system; (3) To establish entire freedom of expression for all."

In Germany, England and Holland youth is becoming more and more a prominant factor in public life. In Germany there are more than 500 federations of young people and they are constantly endeavouring to unite so as to lessen the number of organisations but by joining together to make each one the more powerful. This is not very easy as most of the young people, like our young Theosophists, do not wish to belong to an organisation with rules, statutes, elected officers, etc. One of these young men told me at Bierville: "We are not an organisation, we are a movement. We do not want to have all these outer forms created by the older generations. We know quite well that we shall need some form or another one day but we want it to grow quite naturally as an expression of the spirit of the Youth Movement."

I have had many talks with young Germans at Bierville, what struck me most of all is the nobility of feeling, the broad-mindedness and great enthusiasm of these young men. They know that they will have great difficulties when they get home, they know that on their shoulders lies to a large extent the responsibility to bring peace to Germany and thus help to bring peace to Europe; but their will is strong, their love for peace and justice deep, their understanding of the spirit of the New Age remarkable. It seems to me a symbolic fact that one of those whom these young Catholics recognise and love as a spiritual leader is a Catholic priest and professor and has recently been excommunicated because of his liberal tendencies as expressed in his books. These young people are Germany's greatest promise for the future and it is largely due to Marc Sangnier that this opportunity has been given to thousands of young people, from so many countries, to come in close contact with each other for the better understanding of all; and thereby to form bonds of deep and lasting friendship. At this Peace Congress at Bierville a step has been taken towards that Kingdom of Happiness which we are all trying to reach and to establish on earth.

Axel von Fielitz-Coniar

SEEDS OF INTERNATIONALITY

THE Round Table is an international movement which was founded in London in 1908 by some members of the Theosophical Society, with the object of promoting the growth of practical idealism, and the spirit of service amongst the young. It draws its inspiration largely from the legends of King Arthur; hence its name the Round Table. Although Dr. Annie Besant is a Protector of this Order and Mr. Krishnamurti a Knight of Honour it is a movement quite independent from the Theosophical Society and many of its members are not Theosophists. In England the Headquarters of the Round Table are at 2 Upper Woburn Place, London, W.C.1., and there are branches in a number of other cities; it also exists in seventeen other countries. The Order has three degrees of membership: Associates, consisting of boys and girls between thirteen and fifteen: Companions, who are between fifteen and twenty-one: Knights, who are over twenty-one. All members of the Round Table repeat the following pledge daily: A Clean Life, an Open Mind, a Pure Heart, an Eager Intellect, a Brotherliness for All, a constant eye to the Service of the King. May we live in the light of these ideals, may we be true companions, and may the blessing of the King be with us every one.

The Order of the Round Table has just seen the number of its Knights increased by the accession of two world celebrities, according to cables received, from the United States yesterday by the Theosophical News Bureau, which announces the entry into the ranks of this organisation in America of Douglas Fairbanks and Mary Pickford.

Knight Douglas Fairbanks is stated to have promised the Round Table very liberal financial support.

The spirit of co-operative work in service to humanity is abroad in the world. One after another, organisations are coming into birth, banding together men and women having a common path of service, in order that in this co-operative way they may do their work more effectively. This is the aim of "The International Fellowship of Teachers" whose object is "To Serve the World Through Education".

Membership in the Fellowship is a pledged one, requiring a year's probation before being finally admitted as a pledged member. The spirit of the pledge is too long to quote but consists of an expression of the ideals that any teacher holds in regard to her profession and

her pupils. Non-pledged associate membership as well as honorary membership is also possible.

The Fellowship was established on October 1, 1920, by some twenty-six students of the National University, Adyar. Madras, who desired to dedicate themselves to the service of their Motherland through one of the noblest of professions—education. They have bound themselves to observe certain rules while members of the Fellowship, while being at liberty to resign at any time; and they chose Mr. G. S. Arundale, the then Principal of the National University, to be their Chief under Rule 2 of the Constitution. A Ceremonial for the renewal of pledges and for the admission of new members is separately published. Application for admission to any of the grades should be addressed to the Rt. Rev. G. S. Arundale, Theosophical Society, Adyar, Madras, S., India; or to S. Michael's Foundation, Huizen, N. Holland.

The World Confederation of Christian Students Association organised at Geneva from September 9th—19th a great International Bazaar called Forum de Genève. Forty nations took part. This Bazaar, if not directly under the auspices of the League of Nations will, of course, be very closely connected with it.

The International Federation of Universities also held its annual meeting last Autumn, 20 delegations were present. New members include Canada, Esthonia, Finland, Luxembourg, Yugo-Slavia, Roumania and Japan. Subjects such as "The Function of the Press" and "The Progress of Education" were discussed.

There are now two international organisations which deal with meteorology: the International Union of Geodesy and Geophysics and the International Conference of Directors. By mutual arrangement, the former concerns itself only with the scientific side of meteorology while the practical application is left entirely to the latter. The Conference of Directors is held every six years, and at each a number of Commissions is appointed to deal with various aspects of practical meteorology, membership of which is not limited to members of meteorological services. Eight such Commissions met at Zurich on September last.

The International Meteorological Committee met at Vienna later in the same month.

The following are amongst the chief decisions reached: A system of visual gale warning signals, for day and night, was adopted for all national services, and agreement was reached as to the conversion of velocities read on anemometers into Beaufort Numbers for weather telegrams.

An international exhibition of hand work is being organised under the ægis of the Save the Children Fund International Union, of Geneva. The Exhibition will comprise three sections: Specimens from (a) work schools, (b) elementary schools, and (c) special schools. It is intended that it shall travel to various countries.

BOOKS ON INTERNATIONAL LAW JUST PUBLISHED

The British Year Book of International Law, 1926. (Oxford University Press. 16s.)

Oppenheim's International Law. Vol. II. Disputes. War and Neutrality. (Longman. 42s.)

WAYFARER

THEOSOPHY AND THE WORLD TEACHERS 1

SIR,

May I be allowed to correct some of the unfortunate and mistaken remarks in Mr. Williams' letter with regard to the Theosophical Society?

In the first place Dr. Besant never asks anyone to accept her teachings or statements unless there is that inner response which is the only real test of truth to anyone.

The Order of the Star in the East is an organisation quite distinct from the Theosophical Society, and there is no need for anyone to join it who does not share the belief in the near coming of the World Teacher. Far from "large numbers" and sections leaving the Theosophical Society on account of this teaching, 6,471 members have joined the Society during the past year, and despite all the slanders circulated there is a steady increase in its membership.

With regard to the Liberal Catholic Church, it has been "forced" on no one, but is a natural outgrowth of the desire for the teachings of the Ancient Wisdom to be expressed in a Christian form. It imposes neither "dogmas" nor "priestcraft," leaving its members the

¹ From The North Wales Weekly News.

utmost freedom of mind, while giving its Sacrament freely to all who desire it, whether members or not.

I notice one curious and very striking omission in Mr. Williams' letter. There is no mention of the Masters of the Wisdom who founded the society through their pupil, Mme. Blavatsky, and who are still the real guides of the movement. Their policy is carried out by our present leaders, who yield to them the same honourable adherence as did H. P. B.

Those who try to pit Mme. Blavatsky against Dr. Besant surely forget that Dr. Besant was her pupil and was trained by H. P. B. to take on the office she now holds and no one has been truer to their teacher than has our present leader. The honest truth is that all the trouble in the Society over movements started by its members for the helping of the world, is made by those who desire at all costs to stand still and enjoy what has been given them. This being impossible—for no one can stand still—they started the cry "Back to Blavatsky," and they are left crying while the majority of the Society passes on to fresh work, new ideals and higher visions. Undoubtedly H. P. B. would have them do this—no standing still for her, and no "bible" for her, or any true Theosophist, in the sense of calling her book, The Secret Doctrine, by that name.

I would also like to point out that Dr. Besant has never used the word "Messiah," or put such a being on "exhibition". Neither is any Theosophist, worth the name, looking for a "Saviour"; rather are they trying to obey the injunction to "work out their own salvation" and carry out the law of brotherhood, the first object of the Society. Had H. P. B.'s teachings on this fundamental law of existence been understood and carried out, Mr. Williams' letter, and many statements, made from the Occult Esoteric Library Bureau, would have been alike impossible.

Yours truly,

GERALDINE ALLEN,
Hon. Secretary, Llandudno Lodge,

Plas Bendith, Colwyn Bay, Wales.

BRAHMAVIDYĀ ASHRAMA, ADYAR

OPENING OF THE FIFTH LECTURE SESSION

THE Fifth Lecture Session of the Brahmavidya Ashrama, Adyar, was opened in the Ashrama Lecture Hall on October 2. There was a large gathering of lecturers, students and visitors. After prayers by representatives of the various religions, the Principal, Dr. J. H. Cousins, gave the opening address of the session, of which the following is an extract:

One of the purposes of the Brahmavidya Ashrama is to develop in its members the powers of initiative, continuity and responsibility. We open our fifth lecture session in circumstances that seem to suggest an examination as to how far those of us, who have been in the work of the Ashrama since its beginning, have fulfilled that purpose. All those to whom we habitually look for inspiration and guidance are scattering these benefactions and others in places far from Adyar as geography goes. Happily, in the Theosophical life, the limitations of time and space are not so exacting as they might be. We receive touches from beyond their frontiers that break the sense of loneliness and inadequacy. A few days ago I permitted the thought to enter my mind that the President was much too busy in America to think of us, and I comforted myself with the sense of satisfaction that she had sufficient confidence in us to expect the Ashrama to go on as usual, or even more so. Next day I received a cable from America saying that she was sending a professor to give a six months' course in the Ashrama. The engagement was made in Ommen, and she had carried a thought of us in her writing case from there to Seattle.

We shall leave it to others to judge whether we have gone any distance towards the fulfilment of the Ashrama's purpose. Whatever be the source of the fact, the fact is here that we have opened no previous session with greater promise in new work. We have also valuable additions to the work already accomplished; and we have a sense of high responsibility both to Those who are watching the

progress of the Āshrama, to our incarnate leaders, and to the world that needs the special service that the Āshrama can give.

The maps, graphs and apparatus displayed around the platform suggest various scientific studies. This does not mean a departure from our synthetic plan or from our studies in Mysticism, Religion, Philosophy, and the Arts. We shall not be less literary than we have been, but more scientific, to the advantage, we hope, of Science.

Dr. P. K. Roest has come from Holland to give lectures in Anthropology and Sociology. These will form one of a quaternary of related subjects whose synthetic treatment will reveal many matters of importance related to the mystery of human character. Ellis, who has returned to Adyar for the session, will give a complete course on "Consciousness, its Nature and Expression." This will form a study of the qualities of consciousness, and their physical vehicles, particularly the brain in the study of which Mr. Ellis is an expert of many years experience. He has brought a valuable equipment for theoretical and practical work, most of which he has kindly offered to make a permanent addition to the Ashrama's paraphernalia. An outfit of apparatus for the beginning of work in Experimental Psychology is on its way from America, and will be used in the compilation of data at present deficient in psychological science, that is, the characteristic reactions of oriental humanity to external stimuli. The foregoing represent the objective (Anthropology and Craniology) and subjective (Psychology) aspects of the study of humanity. I am hopeful that such co-ordinated enquiry will lead to a fuller and clearer understanding of not only the straightforward facts of human nature but of the frequent puzzling clashes between the inner individuality and the outer personality. In this important enquiry we shall also see what aid the ancient science of Astrology can offer us in indicating the transcendental limitations on human expression which Astrology claims to recognise and explain. Mr. L. B. Raje will be the lecturer. A study of an individual or group of individuals from these four points of view cannot but be of profound importance.

The Ashrama idea is now exerting an influence far beyond its present physical confines. It is only in Adyar that Adyar conditions can be found. But the synthetic vision that asserts the unity of humanity also asserts the unity of understanding, and seeks it in all conditions. Groups are now either at or contemplating work in India, Ceylon, China, England, Holland, Finland, Chile. Close organisation is not at present necessary. What is necessary is the synthetic vision, hearty co-operation in study, and mutual exchange of results.

In this expansion of the Āshrama idea the Jubilee Convention of the Theosophical Society gave immense help. Appeals and reports (such as this) receive a very small response; but a day's work in the Āshrama usually results in a discovery. I mention the case of Dr. Lily Heber of Norway because it is documented. But it is typical, not unique. Having discovered the Āshrama she voluntarily made the following announcement after breakfast in Leadbeater Chambers to the delegates then assembled.

"What would you do if you knew that something great was hanpening in your very midst, which very few appeared to know anything about, and which you had the privilege of finding? Surely you would wish to tell everyone about it. That is exactly what I want to do. There is here at Advar a Brahmavidyā Āshrama: the word means a place where one can seek from all sides, without distraction, the Divine Wisdom. Perhaps you think of it as something like one of our western universities with an elaborate curriculum and very dry lectures. I want to tell you that it is like nothing else in the world. It is a university pulsating with creative life and having a type of lecturer whom you will find in very few universities in the world at present. The lecturers are experts in their particular subjects. That in itself may not be remarkable—but they are creative experts, and that makes all the difference. The Brahmavidya Ashrama is wholly dedicated to Service. The studies are begun each day with prayers, and there you may experience the truth of the words, laborare est orare. Each nation ought to be represented in the Ashrama so that every country in the Theosophical Society might get the benefit of this pioneer work. . . . The Theosophical Society stands for creative pioneer work for the building of the new age. Here in this germinal World-University you get into the heart of it all. Seeds are being sown which will grow into wonderful flowers, giving forth their fragrance to the world. Be a flower to your country if you can, and do not let this unique opportunity pass from you."

Obviously the Ashrama is being recognised as satisfying a need among members of the Theosophical Society. This however sounds too casual. What one feels more and more is the inevitability of the Ashrama; not that it is an exotic grafted on the Theosophical stem but a flowering from the authentic triple root. Here is one of its authorisations:

"You will, of course, aim to show that this Theosophy is no new candidate for the world's attention, but only the restatement of principles which have been recognised from the very infancy of mankind. The historical sequence ought to be succinctly yet graphically traced through the successive evolutions of philosophical schools, and illustrated with accounts of the experimental demonstrations of occult power ascribed to various thaumaturgists. The alternate breakings-out and subsidences of mystical phenomena, as

well as their shiftings from one centre to another of population, show the conflicting play of the opposing forces of spirituality and animalism. And lastly it will appear that the present tidal wave of phenomena, with its varied effects upon human thought and feeling, made the revival of Theosophical enquiry an indispensable necessity."

This might easily be taken as an instruction for a typically Ashramic course of study to-day. Yet it was written in 1831 by the Master K. H. to Mr. A. P. Sinnett. In the following year the same Master wrote to Mr. A. O. Hume:

"Schopenhauer's philosophical value is so well known in the western countries that a comparison or connotation of his teachings upon will, etc., with those you have received from ourselves might be instructive."

Something has been done within the last four years at the Ashrama to fulfil these august injunctions of half a century ago. I trust that some student will, before many more years pass by, earn the inner felicity of devoting full attention to their complete fulfilment.

No rebuke is implied to anyone incarnate or discarnate in the recognition that a command such as the foregoing has not yet been carried out. There are times and seasons when the wish, so to speak, of the higher worlds can be apprehended but not fulfilled. But I think the time for fulfilment is now with us. The world is feeling out towards some more comprehensible views of things than that which has landed it in the next stage to ruin. Actions are being felt to hang upon points of view, and the modern point of view is being critically examined. There is a dawning consciousness of the need for a coming together, of a synthesis of thought and action. Schools for this purpose are arising in various parts of the world. The situation has been well expressed by Dr. Glenn Frank, President of the University of Wisconsin, in a series of articles while he was temporary editor of The Century Magazine a year ago. Discussing "The Outlook for Western Civilisation," he analysed the literature of despair that is prevalent to-day. He also noted signs of an optimistic literature which, however, restricted its optimism to cheering for Utopia. What was wanted, he declared, for the production of a new renaissance was the constructive ability of the engineer, and amongst such engineers he included researchers such as I hope the Brahmavidyā Āshrama will produce. He said:

I suggest that we need to have done for modern knowledge something analagous to what Diderot and the Encyclopædists did in the eighteenth century. To be specific, I think Western Civilisation would profit vastly from the labours of a group of men

(not to mention women, J. H. C.) who would go with conscientious care through the findings of all the natural and social sciences, pulling out, tabulating, and reducing to easily understandable terms the net social and spiritual contribution that each of these adventures of the modern mind has made to the future of our civilisation. This would give us something approaching an inventory of the raw materials of social renewal upon which we must depend. All these sciences have lying relatively unused in their laboratories certain socially usable ideas that would, if really used, lift the whole tone and temper of modern life. Unfortunately many of these ideas are to-day buried under the jargon of technical scholarship, and effectively insulated from contact with the common life . . . If we are to save the results of modern research . . . there must be, I think, some soundly conceived attempt to winnow out the net social and spiritual contributions of scholarship from the chaff of attendant detail, and to translate these contributions into the vernacular . . . If we are to realise a renaissance we must somehow thrust the results of research into the stream of common thought, and make them the basis of social action. The creative scholar is the hope of civilisation, but his contribution does not become a social asset until it gets beyond the stage of inarticulate accuracy. . . . The end of all research and analysis is synthesis and social application. This must mean, it seems to me, that every now and then we must gather up the results of a period of research into . . . a series of tentative dog-matisms upon which society can act until further research reveals wider bases of action. . . The New Encyclopædists are overdue. . . If Western civilisation is dependent upon 'a race between education and catastrophe,' might we not help education to win the race by ferretting out and making intelligible to the average man the major results of creative scholarship? I think we can. And I think one of the first steps in this direction would be taken if we brought the New Encyclopædists together and set them to work. . . . I should like to see some great publishing house or some great university sponsor such an enterprise, for, despite the almost insuperable difficulties that lie in its way, I cannot but believe that the victories of intelligence will be insecure, liable to periodic defeats by strange revivals of obscurantism, until . . . we match the evangelism of superstition by the equally earnest evangelism of scholarship. . .

We shall, I hope, be pardoned a moment's gratification at the fact that Dr. Frank's desideratum of "creative scholarship" was discovered by Dr. Heber in the Brahmavidyā Āshrama. I doubt, however, if certain of our studies would pass his discriminating eye and escape the category of superstition and obscurantism. I follow his writings in the press of America, and I know that, like many others, his conception of synthesis lies mainly along the horizontal aspect of life, and that touches from the vertical aspect (which is the source of most of the alleged superstitions) bewilder his thinking. All the same his influence tends towards the truth. We quote him to show how the best thought of the world is turning towards the centre from the circumference.

While the Ashrama is at one with other movements towards synthetical understanding in its mental and social aspects, it differs from most of them in giving the intuition full recognition and in demanding personal discipline as essential to true study. The Ashrama assumes, with them, the inter-related handling of cultural material; but it insists also on the training and elevation of the conscious instrument of culture. A synthesis that remains at the level of its details will itself become a detail and need a further synthesis. There must come a rise of consciousness and an extension

of power, a passing of sight into insight and the capacity of understanding and anticipation which is prophecy.

Such extension of power will not reduce interest in and enjoyment of details. On the contrary it will increase their significance by finding their interactions. Multiplicity will no longer bewilder the mind. The purely analytical mind has a natural tendency not to "see the wood for the trees"; but the researches of a synthetical mind like that of the religio-philosophical artist-scientist, Jagadish Chander Bose, have shown us that they who cannot see the wood in each tree cannot see anything aright.

This is the essence of the Brahmavidya vision—to apprehend the relationship of the detail to the whole through the operation of the purified, clarified and informed intuition.

C.

SAYINGS OF MEISTER ECKHARD (1260-1326)

In the midst of the silence there was spoken in me a secret word; in the purest part of the soul, in the noblest, in her ground, aye in the very essence of the soul. That is mid-silence for thereinto no creature did ever get, nor any image. Were any image present there would not be real union and in real union lies thy whole beatitude.

MORE REVELATIONS

By C. JINARĀJADĀSA

"IT never rains, but it pours." Since my writing on the matter of "Revelations and Psychism" in the last Theosophist, more revelations have reached me. The first is from South Africa, where a group of people are putting themselves forward as having a special revelation from the Masters. The second is unsigned, and comes from America, and is a special message from the Christ calling upon the world in general to repent. The third is a series of letters which have been shown to me purporting to come from the Archangel Michael and the Masters M. and K. H. In this last series of communications there are also letters signed by Dr. Besant. Needless to say, Dr. Besant's signature is a forgery. The pathos of these communications is that a very old and devoted member completely lost his head on the receipt of these communications, and carried out various instructions in them regarding the use of trust funds which were obviously against ordinary business morality.

A communication has also come to me from England mentioning that a certain individual claims to be the pupil of one of the Masters, and insists that another should accept what he says without question and should carry out his instructions.

The last European mail brought me three long letters from one individual in Germany who has a very pressing revelation, which he desires to give to the world. A part of this revelation is that the correspondent is Muhammad and that Christ, Moses, Buddha and Confucius are respectively to-day Radek, one of the leaders in Russia, Tagore, Steiner and Keyserling. This writer urgently asks my aid to publish certain special communications which he has, under the penalty of my losing the grace of God who sends the message through the correspondent. A few weeks ago, I received nearly a dozen manuscript books from Holland, all containing special visions and experiences from a correspondent, who took for granted that the Adyar Publishing House would only be too glad to publish them. I had to return all the books, spending five shillings on postage which, of course, was not sent in advance by the revealer of spiritual things.

¹ See pp. 313-321.

Another set of communications from South America are now in my office, and I am waiting to get the address of the writer to return them.

No special warning need be given to old students, though even an old member can sometimes be utterly deluced by the subtle flattery which is implied in receiving communications from the Masters. To new students, I can only re-assert the warning given again and again, that the greatest caution should be exercised regarding communications from the invisible through whatever channel they come. There is no guide about the matter except one's own individual judgment, and since the judgment of each of us is influenced by his predispositions, the matter is one requiring the utmost dispassion and intuition. If there is the slightest inner hesitation, then it is indeed true that "once to be in doubt is once to be resolved".

C. Jinarājadāsa

CORRESPONDENCE

SNAKES 1

DEAR SIR,2

I read with interest your letter in the October THEOSOPHIST on snakes, as I have long been convinced that there is a great mystery about the snake kingdom. You will find much about snakes in the stories of Buddha's former births otherwise known as Jātakas. No doubt, like other scriptures (the Christian for instance) they have been corrupted, but they are still very interesting and full of information. If you will take the trouble to look carefully through the table of contents for each of the five or six volumes (in the Adyar Library) you will find what you want. Putting together what I have gleaned from these stories, I gather that the snakes are amphibious, by which I mean, not that they live both on land and water, but that they live partly on the physical and partly on the astral planes. In their astral bodies they are super-human, but they differ much amongst themselves in dignity and stage of evolution, just as men do. Their astral bodies seem to be of human form. Some are very splendid and there are kings and princes among them. The deadly cobra seems to be one of the highest. The Buddha himself was born several, if not many, times as a cobra. Also they (the higher ones at any rate) can take human form (by materialisation) when they so choose; and men have been known to marry snake women, without suspecting that they were not human, until some day quite unexpectedly the woman showed her snake form by accident. Sometimes, when the Buḍdha was born as a cobra, he would take the five vows and assume his snake body and lie on an ant-hill saying to himself "Let who will take my flesh; I will not harm him." On one such occasion his age long enemy Devadațța came along as a snake charmer and made him dance and thrust him into a basket, causing him great pain, and then took him about the country, making much money by him. And once, when the Buddha (not of course then the Buddha, not even a Master) was just going to leave his basket and dance before the king, he spied a relation of his own standing in human form on the outskirts of the crowd and was ashamed to come out. relation had missed him on the astral plane and had wandered all over India looking for him. But you must read it all for yourself. I do not believe things merely because our leaders say them, though I

¹ See The Theosophist, October, 1926, p. 105.
² This letter was addressed to Mr. K. P. Verma. His reply follows.

have learnt most, of the little I know, from the writings of A. B. and C. W. L., and have been many years in the Theosophical Society. Moreover they speak of the general course of evolution not of the many exceptions. I feel sure that, as said in the Buddha's first sermon in *The Light of Asia* near the end of the poem, a man may be treading the left hand path, throw himself back to lower than a werm or gnat, and may have to come right up the animal kingdom again.

8 Colville Gardens London, W. 11 E. FRANCIS UDNY

MR. K. P. VERMA'S REPLY TO THE REV. E. FRANCIS UDNY REVEREND SIR.

I am very much indebted for your letter of the 22-10-26. I am sending a copy of this letter with a copy of my reply to the Editor of THE THEOSOPHIST for publication as desired by you.

I think your view regarding the snakes being "amphibious" and possessing human astral forms may be true. I have not read the book you mention but stories about snakes being seen in human form are common in India. There is one about which I am not quite sure, that was told me by a person whom I do not wish to disbelieve. He was a barber by caste, and a musician. Not because it was his profession, but he was a real artist and loved music for art's sake. He lost much of his business on this account but was somewhat crazy over it.

He was going out to some village on foot one day and lost his way in a jungle. Another man, more alert than himself, would have found no difficulty in finding it but he wandered here and there engrossed in some melodies which he was thinking out and at last, tired out, sat down beneath a tree to pass the night. It was summer time and no clothing was necessary. He took out his musical instrument which he carried (Saringee) and began to play. He so lost himself in that that he did not know how long it was before he became conscious of somebody calling him. On looking up he percieved a stranger beckoning him to come and play to a party of well dressed and apparently high class persons assembled there in the open field before him. Unsuspecting he went there and played till morning, when at dawn he was startled to see snakes gliding down to their holes in place of the human beings. He ran for his life, and only told this story to the most intimate friends whom he could trust not to laugh at him.

I have related the story as I have heard it, not from the old man himself, who is now dead, but from a friend of his; I leave everybody to form his own opinion about it.

Still, a few of my doubts remain and I am awaiting further replies.

I shall always be glad to hear from you further on the matter and will let you know much more interesting things.

Mohalla Khandak Meerut City, U. P., India. K. P. VERMA

THEOSOPHY AND BUSINESS'

THE writer of this article, aiming at bringing into the business world a different state of mind from that which actually exists, and with the idea of being able to give a certain percentage of profits to those of our movements which are in need of help, thinks that it might be of advantage to set up among Theosophists who have the possibility, capacity, and desire to do so, a net-work of business, capable of carrying into effect our ideals, even in this difficult field where a considerable amount of man's selfishness is concentrated.

There are, most certainly, amongst our ranks, Theosophists who, while possessing all the necessary qualities which classify the business man of to-day, are able, at the same time, to work unselfishly; and there is no reason why the ties which bind the members of the Theosophical Society and the Order of the Star should be limited to a life felt in the same way, to the reading of the same literature and the same activities in order to help those movements which are in harmony with the world's spiritual life only.

In present day civilisation, as in all other civilisations, commerce is a natural and indispensable necessity; it is rendered unpleasant only by the state of mind in which it is carried on, the selfishness which deforms it, and the narrowness of mind by which it is conceived.

It is not because there must also be traders with a precise and definite function in the plan of evolution in the Great Life, that men work, but because they are able to make big profits out of commerce, which they can use to satisfy their personal ends; thus the world's riches are used but very little in favour of the greater part of men, and, when in the hands of narrow and excessively egoistic people often become a real danger to the community and, almost always, a source of annoyance, unrest and harm.

Now, I think, that by setting up business relations between persons who already are trying to bring into the world uprightness and broadness of outlook, knowing something more of life and reality than the ordinary business man, it might be possible, by means of setting an example of sincerity and honesty, to form, little by little, a new opinion of the commercial world, that is to say, a Theosophical way of looking upon all that side of life.

See THE THEOSOPHIST, May, 1926, p. 238.
" August, 1926, pp. 620-1.

If all Theosophists who are engaged in business could demonstrate by their life, for instance, that the world could most certainly rely upon Theosophists, much more than on the greater number of tradesmen who are not Theosophists, they might see the possibility of linking together new relations, other than those of frequenting the same meetings or being subscribers to the same periodicals, and this for the benefit of everyone.

Again—through this set of people, who within the field of their own influence might certainly command perfect honesty, and outside it set the example of a better understanding of life as well as a better way of living it practically—those powers which are tending to create the new era, could, assuredly, spread in such a way, that He whom we are awaiting might find centres through which to act even in this aspect of life.

This idea is for the moment nothing but an idea; nevertheless, it might become a great power if supported and actuated by persons of faith, who are seeking to incite their highest ideals in all phases of life with which they come into contact.

Of course, all Theosophists who are engaged in business do this—as also do non-Theosophists—but that which might be of greater interest would be to draw together all such people in a sort of network, embracing every line of business possible, so that the particular activity of each one might be strengthened and have wider possibilities for success and influence.

The writer wishes to submit this idea to all those Theosophists whom it may interest, and would be happy to correspond and try to come to some agreement with anybody wishing to have business relations with Italy.

Viale Campania, 35 Milano (33), Italy. P. CRAGNOLINI

THE YOUNG THEOSOPHISTS

I SHOULD be glad if it could be made known through your magazine that the Southampton Group of Young Theosophists will gladly welcome Theosophists and Star members should they arrive at Southampton when visiting England and will endeavour to render what assistance and guidance may be required from them.

Letters, stating the name of the ship, the time of arrival and requests for any particular service, should be sent in advance, together with, if possible, a letter of introduction from the General Secretary of their Section.

32 Carlton Crescent Southampton (Mr.) S. I. HEIMAN

BOOKS RECEIVED

The following books have been received and will be reviewed in an early number:

The Vaccination Controversy, by H. Dennis Taylor; The Self-Seeker and His Search, by T. C. Isbyam; Get Well and Keep Well, by Dr. Josiah Oldfield; The Divine Art of Healing, by Rosa Hobhouse (C. W. Daniel Co., London); Occultism, Christian Science and Healing, by Arthur W. Osborn, M.C. (Ruskin Press, Melbourne, Australia); Spiritualism and Theosophy, by Arthur W. Osborn, M.C. (Ruskin Press, Melbourne, Australia); The Uplifted Heart, by Antonia R. Williams (L. N. Fowler, London); From Atlantis to Thames, by W. P. Ryan; A Spiritual Anthology, from Robert Browning, by M. A. Percival (T. P. H., London); Gods in Exile, by J. J. Van Der Leeuw, LL. D. (T.P.H., Adyar, India).

OUR EXCHANGES

We acknowledge with many thanks the following:

Modern Astrology (October), The Australian Theosophist (October), The Canadian Theosophist (September, October), The Servant of India (November), Yuga Pravesha (November), Bulletin Théosophique (November), Isis Revesta Teosofica Portuguesa (July-September), Teosofi (October), The Theosophical Review (November), News and Notes (November), League of Nations Monthly Sum. (October), Light (November).

We have also received with many thanks:

Theosofisch Maandblad (November), Rural India (October), Revue Théosophique Le Lotus Bleu (October), Pentalfa (November), Le Bibliophile ès Sciences Psychiques (October), El Mensaje (August, September), Bulletin of the Museum of Fine Arts (October), The Jewish Theosophist (September), The Mahā-Bodhi (November), Revista Teosofica Cubina (October), Theosophia (November) Blavatsky Press Bulletin (November), De Theosofische Beweging (November), Teosofish Tidskrift (October), Espero Teozofia (July-September), El Heraldo (September), Le Phoenix (November), The Occult Review (November, December).



"UPON THE HIMALAYAS SHINES OUR LORD THE SUN." (Nirvana, p. 66)

REVIEWS

Nirvāṇa, by G. S. Arundale. (Theosophical Publishing House. Adyar. Price Rs. 3-8.—2-12.—2-4.)

Nirvana is not a book to be reviewed but a book to be felt. G. S. Arundale has the power to make the reader feel somewhat ci his experience, limited as may be the understanding of that experience to the reader; yet something, a shadow of the feel, is there. He seems to make of life a long, long tunnel and he has found the way out on to the mountain top, spoken of in the book and illustrated by the picture of the Himālayas.

Chapter 3 on "The inner Light upon outer things" is an inspiration of what light may mean to each one as we emerge from the same dark tunnel of ignorance and other sorts of darknesses, for there are many, as indeed G. S. A. tells us of many lights which transmute those darknesses. Perhaps the chapter that touches the Theosophical Society most is the one called by that title, which "dreams" of the future work which is already begun and has been to a certain extent outlined in "The Elder Brother's Letter (See THE THEOSOPHIST, January, 1926). That Letter was an eye-opener to many of our members and this book helps to expand the thought suggested by the Elder Brother.

Chapter after chapter reveals fresh inspiration and we could name each one "as the most inspiring" as we read on. Yet withat nothing but the book itself can give an idea of what the words, therein contained, try to convey, one is carried through the tunnel and one realises that the author is one who can lead us from darkness to light if so be we are ready to want to find the Light and have finished with the darkness that surrounds our selves.

"Selfless to live and selfless to die—seeking for no reward, but only of the greater life; hoping for no heaven, for no æonian bliss, but only to grow selfless every day—such is the lesson that pervades alike the Master's life, the Master's Teaching—thereby may Peace come to all life at last!"

G. H.

The Mediator, by C. Jinarājadāsa. (Theosophical Publishing House, Adyar. Price Re. 1-12.)

The world is the richer for this short book of Theosophical Essays and the more one studies this concise and very beautiful volume the more are we impressed by the depth of meaning therein contained. To our thinking each essay needs to be taken separately, they are not in any way consecutive and the thought expressed in each one needs careful thinking over; if this is not done by the average reader then he runs the risk of missing much. This applies to nearly all the very beautiful works of this specially minded author. He conveys so much more than is expressed, he economises with words and the average man has to supply them to himself to enable him to at all realise all that is therein.

So much for the way to read these Essays, then as to what we may find. The first one The Mediator is exceptionally beautiful, we quote two passages, sufficient to make us long to have the book with us and to learn therefrom.

"This wonder of the Atonement is in some measure the privilege of every soul. Every man and woman can become that wonderful mystery, the gateway of life throughout which the Godhead descends and ascends. We prepare our natures for His descent as we aspire for purity, for light, for lifting a little the heavy Karma of the world."...

"So slowly every man becomes a Mediator, till life after life his circle grows and on the threshold of Nirvāṇa, he holds within his circumference all that lives."

This book of Essays and Nirvāṇa by G. S. Arundale are given to the world side by side, each to help the other and both are illuminating words sent out for the world to absorb, lights to a darkened world.

SEEKER

Gods in Exile, by J. J. van der Leeuw, LL.D. (Theosophical Publishing House, Adyar. Price Rs. 2 and Re. 1-8.)

Gods in Exile is another gem from the pen of this welcomed author. The pages tell the story of teachings received and given out for the benefit of those who have learnt to understand to the extent of understanding that which is revealed herein.

Much is revealed, let not the ignorant throw it away in haste but let all ponder thereon and wait the inner instruction which must come as indeed it has already come somewhat to the author. This book follows on several that have just been published, the chief of which may be said to be *The Masters and the Path* by C. W. Leadbeater. This little book is dedicated to that great teacher.

The author tells us of the opening up of consciousness and, exhorts us to make strong endeavours that that opening up may grow in each one of us so that we may realise unity more and more "and the more we realise unity the more we feel we can love all our fellow men, love the trees and rocks the more we are drawn into union with the divine Love. Try to feel that power of the Ego to be at one with all things; try to feel your consciousness dissolve into the greater Consciousness until it becomes that greater Consciousness".

This is one of the little books that we shall often want to take up and have always with us as a help to guide the gods in exile back to their HOME of LOVE, complete UNDERSTANDING and greater Consciousness.

FLAME

The Apocalypse and Initiation, by Daisy E. Grove. (Theosophical Publishing House, London. Price 4s. 6d.)

The author states that her book is of an introductory nature and has been compiled from notes of a series of lectures given to the Christian Mystic Lodge (The Theosophical Society). The subject matter of the book is an attempt to interpret the veiled teachings of the Apocalypse and to show how these confirm the ancient teachings of the Eastern Schools. The book is divided into two parts. In the introduction to the first part a very short survey is given, according to esoteric teachings, on spiritual evolution, reincarnation, initiation and the Path and the constitution of man. The author then shows how the Ancient Wisdom is found in the Apocalypse veiled in many symbols and continues to carefully explain the meaning of these and their relation to man. Throughout the psycho-physiological key is used to interpret this little understood book of the Bible and some predominance is given to the explanation of the "esoteric physiology of the Ancient Schools". It is interesting reading that from the author's point of view "the seven Churches in Asia" depict "the seven force centres in man with the associated modes of cognition". A table of correspondences of these is given. After the general explanation of the symbolism used in the Apocalypse the author, in the second part, traces the mystery-drama of initiation as she sees it in the Apocalypse. To understand this book the Revelation of S. John must be read side by side with it.

The book ought to find many readers, especially in Christian Lands, it will prove of valuable help to the student of the Bible.

J. I.

The Hidden Splendour, by A. Scrivener. (Rider & Co., London. Price 7s. 6d.)

There are many people who are not able to follow the abstract conceptions of philosophy and to such much of the grandeur of the higher realms of thought is lost. But it is possible to convey to others in simple phraseology something of those higher regions of thought, and in *The Hidden Splendour Mr. A.* Scrivener succeeds in accomplishing this.

The Author's philosophy is nothing new. It is stated in the oft quoted words "In Him we live and move and have our being". Nothing but God exists; He is everywhere and in everything and we all are parts of Him. Even our highest ideals are our selves. In God there is no place for evil; a part of Him appears as evil to our awakening consciousness. These are some of the conceptions the Author seeks to explain, and he points out a way to a greater understanding which will help us to draw aside the veil which hides His hidden splendour, and enable us to realise the reality and the unity underlying all outward manifestation. In the chapter 'Morte d'Arthur" there is a striking account of a vision of the One as a glorious, resplendent youth.

The book leaves a good impression on the mind and does more than merely provide a pleasant hour's reading.

L. A.

Origen and his Work, by Eugene De Faye, D.D. (Authorised Translation by Fred. Rothwell. Allen & Unwin, London. Price 5s.)

These lectures on Origen and his teachings on God, cosmology, Christology, redemption and final things (eshatology), were delivered at the University of Upsala in Sweden. They are a résumé of a great work of erudition on Origen and His Time, which will soon be published and is looked forward to with great expectation by scholars and students of Origen, the greatest philosopher and Christian of the third century of the Christian era.

This popular exposition of Origen, his thoughts and methods, his philosophical mind and Christian belief is so vivid and lucid that we begin to understand and love the man, who had the knowledge and strong faith to combine Greek philosophy, with Christian

thought and thus made Christianity acceptable to the cultured youth of Alexandria, steeped in the great philosophies of Pythagoras, Plato, the Stoics, the Gnostics, Ammonias Saccas and Plotinus.

The first three centuries of the Christian era was a time of intense religious activity, of a vast upheaval of thought. Thousands of schools and communities strove and contended for freedom of thought and to live the religious life.

The Christians of the great Church, as soon as they tried to spread into the intellectual circles, were forced to express their beliefs in philosophical language. In Athens, Alexandria or Pergamus they could not expound their faith without using the language of the schools of philosophy and declaring Christianity as the only true philosophy. Clement of Alexandria was the first Christian of the great Church who saw the signs of the time and acted accordingly. He was at the head of the cathechetical school of Alexandria; the cultured young men of the schools of philosophy came to him and became converted; his first endeavour was to train them to lead the Christian life, only to the few he explained the Christian philosophy. Origen, his disciple, definitely linked up the vital Christian beliefs to the Greek philosophy which permeated the mind of the men of his time. Origen's mind was saturated with Greek philosophy, to understand him one must know the doctrines and methods of Greek philosophy; the mentality of the true Hellenic philosopher was for ever lost among the Fathers of the Occumenical Councils, who could neither accept nor understand him. It was inevitable that Origen should be excommunicated by the Fathers of the Oecumenical Council in A.D. 553.

The man whom western Christianity drove out of the Church was one of the greatest Christians of the day. But now the time has arrived to do him Justice as Christian and as philosopher; scholars and historians in France, England and Germany always honoured him and kept his reputation alive. But we might find inspiration for our own thinking and meditation in Origen's ideas about God and Providence in our perplexity over the bewildering questions of the day. It is in the nature of all truly great and original thought to be fruitful and creative and at certain times to reappear and assert itself in men's mind. Perhaps the study of Origen might bring to the Christians of to-day the message for which they are waiting. It requires no great effort of imagination for the student of history to see a marked similarity between the general unrest and searching after a new ideal that marked the brilliant

period of intellectual development which preceded the birth of Christianity and the general trend of thoughts and feelings in our times. Never was the Western world more ripe for the birth of understanding in things spiritual than it is to-day, never have conditions been more favourable for a wise view of the real nature of Christ and the task He is trying to achieve in the evolution of His world-faith.

M. G.

Love, Marriage and Parenthood, A Study on Race Building, by Mary Pendlebury, M.R.S.I. (Liddell's Press, Simla. Price 1s.)

The author is well known in certain circles and has studied her subject well, lecturing much in England on the subject herein embodied. One cannot exaggerate the importance of the work which she has done, if the physical condition of the race is to improve. It is a subject that happily, since unhappily it is necessary so to do, is now being fully discussed and looked into and many are the means that are being taken to improve matters. The author takes the whole tragedy of existing circumstances from the narrow view of the one life and has left out of account, as far as I read the book, the reality of the law of the return of life and the effect of causes in each life. Therefore the book has a very despondent tendency. The conditions are of course the result of a past, education the saviour of those conditions, education and moral precepts of spiritual living, and above all the desire in all for better conditions and a higher standard of life. Law cannot do much to help this problem, it can only deal with it in a very superficial way but when the desire comes from within and from the large majority then, and then only, will these conditions be Books such as this one, are of great use however for publishing the conditions that exist and in that light we consider it of value and wish it a ready sale.

S. H.

Christian Beginnings, by F. C. Burkitt, D.D. (University of London Press. Price 4s. 6d.)

Three lectures delivered in 1924 are derived from the author's part in the work *The Beginnings of Christianity* edited by Professors Jackson and Lake, to which work, copious references are made in this book. It is a new essay to be added to the wave of reaction and criticism commenced one hundred and fifty years ago against the rigid literal orthodoxy of Christian Churches.

Studying the Book of Acts and following as a guide another of the apocryphal Gospels, this volume contains a picture of the early days of the Church in Jerusalem at the time of the martyrdom of James, the brother of Jesus; it tries to give a rational view of the appearances of the risen Christ and ends with a survey of St. Paul's Epistles as "a real guide for that earliest period".

While it must be recognised that this treatise is carefully reasoned out, the author himself expresses a critical opinion on the subject when he writes:

But alas! the old interest is dying. Too many people have come to believe that it doesn't matter; the unbelievers do not care to occupy themselves with these old tales now that their authority is discredited . . . This is the case with Neo-Catholicism almost as much as with Methodism and other modern Protestant varieties of religion.

A. P. G.

Spiritualism and Theosophy, by Arthur W. Osborn, M.C. (Ruskin Press, Melbourne. Price 2s.)

"Cease to judge a movement . . . examine rather the measure of its power to be of service to others in their need." The author has succeeded in adhering to these words which he uses as a prologue. He states what Spiritualism has done for a great many, he points to the dangers of passive mediumship, saying that among spiritualists themselves this danger is recognised and he shows how the study of Theosophy and of a sound method of occult training would be of great use. Spiritualists and Theosophists may read this booklet with advantage.

Occultism, Christian Science and Healing, by Arthur W. Osborn, M.C. (Ruskin Press, Melbourne. Price 3s. 6d.)

A clear outline is given of the teachings of Christian Science and that system of healing compared with the various other methods. While recognising that Christian Science may be "one of the pathways leading to the ultimate goal" for many, the author regrets that dogmas have crept in and would remind its adherents that "whatever absolute Truth may be, it certainly is not uniformity".

Psycho-analysis for Normal People, by Geraldine Coster. (Oxford University Press, London. Price 2s. 6d.)

This book of rather more than two hundred small pages is yet another addition to this very important subject which exercises the minds of many to-day. Miss Coster has certainly accomplished her aim in trying "to set forth in the simplest possible way" the principles of psycho-analysis. Many books have been produced on the subject in the last few years but Miss Coster has written one that is readable by the unlearned on the subject and they are able to profit thereby because it is simply written. She has managed to elucidate much that puzzled the minds of many parents and she has evidently given much thought to the care and understanding of the young. We recommend this book to all who are interested in this subject and we do so without hesitation, and wish it a ready sale and success from the point of view of help to the suffering and relief to the distressed.

The Soul of Jack London, by Edward Biron Payne, with an introduction by Sir Arthur Conan Doyle. (Rider, London. Price 5s.)

This is the story of the life struggle of a strong personality against a cold materialism continued and victorious on the other side of death. It is divided into two parts. In the first part the author, Dr. Edward B. Payne, gives glimpses into the living Jack London's mind in his search for Truth that resulted in his materialistic philosophy of life; the second part contains some of the communications received from the dead Jack London from the other side, with the story of how they were obtained by Miss Oliver. Apparently Jack London's purpose in giving these messages was to right the wrong he considered he had done during his Earth life in propounding his materialistic teachings to his friends.

It is evident that the author, Dr. Payne, was a very close and beloved friend of Jack London, and as such he had an intimate knowledge of his friend's inner conflicts and tumultuous thoughts in his life-long search for Truth; and to have followed his friend in that search through the very portals of death, and to have known him rise in that after-life from the melancholy depths of materialism to a knowledge of the immortality of man is indeed a remarkable and happy experience. This is related in the Soul of Jack London in impressive language, which carries with it a strong conviction that the author realises that the communications received through the automatist, Miss M. M. Oliver, actually come from his dead friend.

The messages corroborate the teachings of Theosophy that death does not suddenly change a man's nature; that man's physical desires and intellectual inclinations continue in the life after death; and that the Soul of man is immortal. The book should be read by all who know Jack London through his many beautiful books, and by all who are interested in the other side of death, and it will add one more volume to the many records of communications from those who have passed over.

L. A.

The Wisdom of the East Series. (1) Anthropology of Ancient Egyptian poems. (2) Ti-Me-Kun-Dan, Prince of Buddhist Benevolence. These are two more contributions to this series which has as its object "to bring together West and East by means of the best Oriental Literature, into a spirit of mutual sympathy, good-will, and understanding". The sayings are culled from most of the Eastern countries, translated by various scholars. The idea is fine and it is hoped that much understanding of the words of wisdom may accrue from those who are working for this further enlightenment to the world. (John Murray, London. Price 3s. each.)

In the Way of Heaven, edited by Theodore Besterman. (Methuen, London. Price 5s.) This small book contains teachings from "many sacred scriptures concerning the qualities necessary for progress on the Path of attainment. It is a useful book to pick up for a quiet half-hour but it is a pity that the quotations have no references to the religious books from whence they are drawn, the book would then have been of great service in the great work of drawing together the religions of the world into a bond of brother-hood with ideals in common. In the next edition this could easily be amended.

D.

The Wise Old Elephant: Forty Story Talks to Boys and Girls, by E. L. Coulter. (Hodder & Stoughton, London. Price 3s. 6d.)

The stories are all interesting and convey useful moral and practical advice in an easily assimilable form. Adults as well as boys and girls will profit by reading them.

The title "Wise Old Elephant" appears misleading. There is certainly wisdom in all the stories, but the wise elephant comes in only in the first story.

S. S.

The Hidden Zoo, by L. G. (Hodder & Stoughton, London, Price 3s. 6d.)

That a Zoo offers unfailing attraction to young and old we all know, but that there are numerous and very interesting dramas going on among the animal world there we do not generally know. It requires a person who, apart from opportunities for observing, possesses the gift of putting himself, as it were, en rapport with the animals, to discover and interpret these dramas. The author of the book has this gift and has besides a delightful way of describing his observations. The result is a most readable book. The author's field of observation is the London Zoo.

An interesting feature in a popular zoo is the facility that the animals have to develop human ways of feeling and acting, of which the book under review gives several instances.

S. S.

The Psychology and Tradition of Colour, by Hylda Rhodes. (C. W. Daniel, London. Price 3s. 6d.)

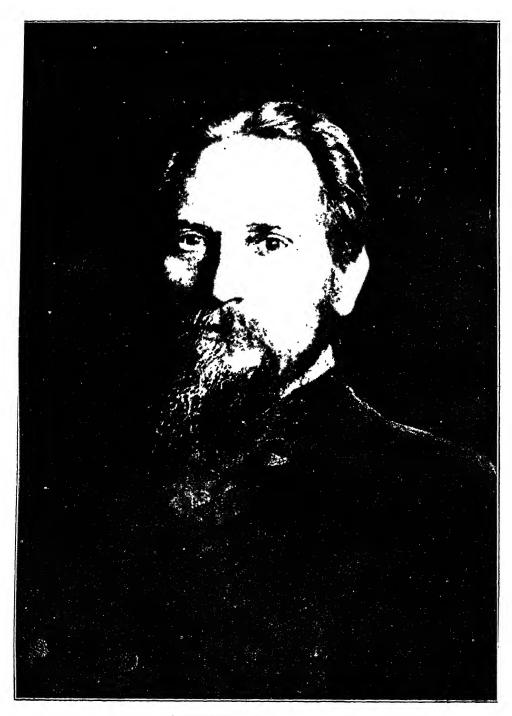
A very disappointing book with a Foreword by Dr. Henri M. Leon which has no particular bearing on the subject, comparative philology being applicable in many other connections than that of names of colour.

It contains some pretty writing about colour in nature, in poetry, art, gems, etc.; scraps of science; fragmentary allusions to vegetable dyeing; and references to the effect of colour on health and mood—all this in the Introduction. Then follow chapters on the Psychology of the seven colours, red, blue, yellow, green, purple, black and white; these mainly consist of sentimentalisings on quotations from other writers and such commonplace rhapsodisings as the following:

Blue is associated primarily with space, illusion; it is the hue of immensity; it arouses cosmic emotion; it suggests the abode of gods, but of gods who smile and bless, not of gods who frown and thunder. Far, far above us is the vast sky ocean, azure on happy days, deep indigo or sapphire-dark at night; misty, mysterious, the melting blue of distant hills, exquisite the hazes of deep blue which float and darken among far-off trees seen from a winding river.

Much more profitable to spend idle hours with Nature and do one's own psychologising.

NAIDA



C. W. LEADBEATER IN 1902

Vol. XLVIII No. 5

THE THEOSOPHIST

ON THE WATCH-TOWER

OUR Editor writes:

The long American tour is over, from the Atlantic Coast on the one side to the Pacific Coast on the other, from Toronto on one side to Vancouver on the other, from Seattle to San Diego, from Milwaukee to New Orleans, from New York to Chicago westwards, Boston eastwards, and Washington southwards, and to many places lying between these points. days were given to sightseeing-Niagara and the Grand Canyon-both wonderful manifestations of Nature's tremendous forces. The rest of the time was spent in travellingmostly by night-and in talking by day. The "Coming of the World-Teacher" and "India: Bond or free? A World Problem," were the two subjects dealt with, and in two or three places I spoke on "Man, the Master of his Destiny". In most tours I also held meetings of T.S. and Star members, and also of the E.S. students. At the end, I am thankful to say, I am none the worse in any way, being quite vigorous and thoroughly well. But my correspondence has suffered badly, for which I apologise to all who have written

to me and have not been answered. I am glad to have time to answer those which still need replies.

* *

I have settled down for awhile in the Ojai Valley with our Krishnaji, and Lady Emily Lutyens and her daughter Mary arrive there on the 16th instant (December). I say "there" because I am writing from Los Angeles, whither we motored over yesterday from the Valley, in order to meet our visitors, who arrived from England this morning (December 13th), looking very well, after their swift rush across the continent. Lady Emily is to lecture in Los Angeles on the 19th and 26th of this month. Los Angeles is eighty miles from Ojai, and the drive is a beautiful one, the road winding along among the mountains.

* *

Ojai Valley is a long narrow tract, surrounded with mountains; from behind one range the Sun rises, below a second he sinks when his setting hour arrives. A few evenings ago, he set amid surroundings of wondrous splendour, for billowing clouds surrounded him, and he painted them with lovely colours, rose and orange, with blue-green lakes wherever the clouds left spaces for us to see them. I thought of the two countries which shew the most glorious sunsets-India in the rainy season, and Egypt, which occasionally displays an evening sky marvellously wonderful. I have put a memory of that Ojai Valley sunset in my picturegallery where only two others shine out in equal beauty, one seen from Adyar towards the end of the rainy season, and the other from the Suez Canal, as the steamer glided silently eastwards, towards the Homeland. And as I think of that Homeland, a great spring of love wells up from my heart and flows thither, to the "Motherland of my Master," and my own Motherland of so many lives in the past.

* *

There is a funny paper named *The Patriot*; it does not pretend to be funny, but is the more comic on that account. It takes itself very seriously. Its first joke is its name, for there is nothing patriotic about it. Its particular red rags are The Theosophical Society and the Order of the Star in the East; and Co-Masonry; these are its King Charles' Head, and they are dragged into various organisations. In its issue of October 16th, 1926, it assails the Golden Chain and the Round Table. The aim of the Golden Chain, "at least the avowed aim," is the formula repeated by its child-members—it is a children's Order—and it gives this quite accurately:

I am a link of gold in the chain of love which surrounds the world; I must remain strong and bright, I wish to try to be gentle and good to all living creatures, to protect and aid all those who are feebler than myself, and I will try to have none but pure and beautiful thoughts, to speak none but pure and beautiful words, to do none but pure and beautiful actions. Then all the links will become bright and strong.

The Patriot does not tell us what there is wrong in this very practical resolution with which the children start their day. The Round Table is the next subject of dislike; it has three grades, Associates, Companions and Knights: "It is scarcely necessary to point out the analogy between these three grades and those of Masonry." It is also "scarcely necessary to point out" that the name of the Round Table suggested the three degrees of chivalry, the Page, the Squire and the Knight. The Patriot also appears to object to the words "The King"—"Follow the King," being defined as meaning the Christ in the West and the Bodhisattva in the East, and to the statement that members are required "to think each day of this King and to do each day a deed in His service". Surely no one should object to this very useful practice. Yet presumably The Patriot objects to it, so must regard it as unpatriotic. The Patriot is presumably a Christian paper. (I say "presumably," because I have never seen a copy of it, having only received from a press-cutting

agency cuttings which attack movements with which I am connected.) If then it is a Christian paper, why should it object to western children who join the Order of the Round Table being taught to follow Christ, to think of Him daily, and daily to do a deed in His service? Cannot *The Patriot* understand that this little daily practice will grow into a habit, until all the day through the thought of the Christ becomes a permeating fragrance in the mind, and all actions are performed in the spirit of service to Him?

* *

The London Daily Express tells of a remarkable child of whom my Indian readers have probably heard months ago, but whose fame may not yet have reached readers of other lands. His name is Maung Tun Kyaing, and he is only five years old. He

preaches and recites the Buddhist Scriptures, and is believed to be a re-incarnation of Yunkyaung Sayadaw, a famous Burmese Buddhist.

He preaches to large crowds, and "it is now declared, after a series of exacting tests, that he thoroughly understands what he preaches, and he is regarded as a genuine 'winsa'. He reads both Burmese and Pali . . . His audiences seem spell-bound when he preaches". His father is a farmer and his mother a weaver of mats. The word "winsa" means one who remembers his past lives.

* *

The Los Angeles Evening Express, of December 3, 1926, contains an interesting case of a dream which conveyed true information to Mr. Chris Olson, a tobacco-planter in Wisconsin, U. S. A. His daughter, Clara Olson went out, on the evening of last September 10th "to get a breath of fresh air," and never returned. Seventeen days later a young man of 18, a Gale College student, Erdman Olson, the girl's lover, disappeared. Mr. Chris Olson, for some reason suspected

that his daughter had met with foul play, and this idea was strengthened by an ominous dream. He told his neighbours: "I've seen her in a dream. I know she is dead. I saw her buried on her face on a hill near Rising Sun." So strong was his certainty, that he actually swore "out a murder warrant for young Olson 'upon information and belief' several days ago, although there was then no direct evidence that the girl was dead". The paper goes on:

That evidence was supplied yesterday when a searching party, combing the Kickapoo valley, stumbled upon a barely filled grave in which the missing girl was lying—face downward. The searchers gathered at the spot and in awed whispers told one another that Chris Olson's dream had come true.

No bullet wound nor bruise from a blow that proved fatal was found on the body. The theory of poison is being discussed by the officials, and an autopsy is to take place followed by a coroner's inquest "to determine how death came to the girl, who was an expectant mother". Various issues arise to be laid before the jury: The girl must have been killed by another, or have committed suicide; If she committed suicide, was she alone, or was some one else present? If some one else was present—a fair presumption, as the body was buried-did the two agree to commit suicide, and the second fail to carry out the compact, hastily bury the body and fly, fearing to be accused of murder? If she were alone, the body must have been discovered and buried by a casual passer-by; why did he conceal the fact, instead of leaving the body and notifying the police? Did Mr. Chris Olson reveal the whole of his dream, or did it contain any further information as to the manner of the girl's death? If it did, is a dream evidence in a court of law? The reply to the last question is of vital importance to the world at large. Personally, I think that those who are best acquainted with the workings of the sub-consciousness and the super-consciousness would be the first to deprecate intervention by either with the

regular public course of law and justice in the physical world.

The Convention of the Theosophical Society is the outstanding event since the last Watch-Tower was written. It should be generally remembered that the Convention which takes place at the end of December in India is the Convention of the Society. It is true that at the same time (at separate meetings) the Convention of the Indian National Society also takes place and we have had cause to remember that many confound the two which are indeed quite distinct. In the supplement of this number we are printing the summarised programme which was carried through.

Before we went this year some of us were asking ourselves: Why do we need such frequent Conventions? To hear the report which we could easily read to ourselves if so minded? To meet each other? To do business? To each of these questions the answer seemed emphatically—No. Many answers came to this question at Benares, some of which have heen told and some untellable in words. I think that some of the following are reasonable answers: To feel something of the strength that is ever growing in this great and wonderful organisation; To realise the spreading branches of the work year by year as we review the past year or years; To guage, count and register the pulse of the movement as a whole and possibly to notice in which branch of the great and everspreading tree the life seems to be the most virile. This last must inevitably alter very considerably and the fact of the different great centres and their special work will naturally take this point into account.

I do not know of course but at the Convention of the Society it may be that there is yearly a weighing up of these things in a purely physical way as well as in other ways.

Be all this as it may there is a distinct and very definite difference at every Convention, a different note is struck, a different chord is sounded, a different aspiration is set on foot, a different picture visualised, a turn in the road, another vision of work to be accomplished, another step taken on the mountain of the Society's life. The Conventions always vitalise the life of the Society, fan the sparks and set aflame that which is ready to burst forth and thus a new life everywhere is given.

There is also a big outside difference at each Convention which is remarkable, sometimes it is one thing and sometimes another. I suppose a growing characteristic within the Society as a whole is in the truth reflected; this is understandable.

This Convention was outstanding in its own peculiar way, though I realise as I write that this must inevitably be coloured by oneself and one's own ideas and that in a sense rather, shall I say, spoils it.

Friendliness reigned everywhere, one had not to look for it, it lived, it grew, it brought forth fruit abundantly, it was very, very beautiful and shining in its strength. It did shine; not only a glow but a beautiful warm enfolding thing that took us in its radiant arms and you felt alive and as if God were near as the Great Eternal Friend of man. This warmth gave vivacity unknown to some of us before, a buoyancy, for we caught something of oneness, all belongingness, something that brought us wildly together in a bond that knew no separation. A bond from within, warm, glowing as a miniature sun, not a bond from without which binds coldly and harshly and which we long to sever. The inward bond no one ever wants to sever, he may now and then sever it in ignorance, in pride, in delusion but once having known the true bond he must assuredly seek to keep it to eternity.

This inward bond was felt and strengthened at Benares, we were welded together as one whole as a band of workers in the

Service of the Masters. Many may think that this has been done years ago, but this individuals may have done, groups may have done, but on these happy, friendly, sunny days we were knit together as a solid block as one knowing each other, understanding each other and above all having a common trust one towards the other.

The air was intense with feeling, some that we understood and some of which we have yet to learn and understand the use. An immensity was there which seemed to contain all; an immensity that contained laughter and joy and merriment and the vivacity and life-giving of the sun. All others seemed to shine. One saw and realised the sun in each, they were mirrors, reflexions and all the place was Light shining in its strength. It all seemed a possibility, a living reality not only a belief as heretofore. It was there in one's hand so to speak, to handle and to take hold of, a torch that we could carry for evermore and thus carry a beacon for others to walk by in the outer world, and from which to light their torch.

That the President would not be there seemed to foretell a great miss but so much was the spirit of oneness rife within us we knew her to be there, we felt her, some saw her and some heard her speak so we did not miss her. If we do not miss her how can we ever miss anybody?

So many old clothes had fallen off, please understand what I am trying to say, justice reigned there was no need of judgment; friendliness reigned there was no further use for destructive criticism; the warmth of the sun had penetrated our darkness; no more shivers of fear or depression.

* *

There were present at this great Convention Bishop Leadbeater who looked young as ever, working all day. The Vice-President who seemed everywhere and present at everything, Bishop Arundale whose enthusiasm sprays us all, we cannot escape it even if we would and Mrs. Rukmini Arundale who grows in the power of helping all who come across her. Eight hundred delegates attended this Convention, the largest number known at Benares; so in all ways it seems to have been the biggest that has yet been held there.

* *

The 17th of this month is one of our Remembrance Days of those who are now working elsewhere and of those who still remain with us. We greet our elder brother whose birthday it is with our love and affection, and the best of wishes that we may offer.

We have printed an article by C. Jinarājadāsa,¹ and two Letters from our Teacher H. P. B. thus linking the thoughts of those who have passed on with those who are still with us; we have also reprinted two old photographs of Bishop Leadbeater which are interesting if not flattering. Also on page 529 we have given the latest snap-shot which we have to hand, taken in Java just before he arrived in India in December.

* *

In the March number we hope to be able to print the Convention Report and the Convention lectures in full. As they will so soon appear we have purposely not spoken of them.

* *

Bishop Leadbeater and Bishop Arundale leave Adyar on the 27th of January and go to Colombo *en route* for Australia. The Vice-President and his wife start for Europe in March and we hear that the President will meet them on her way to Australia as at present arranged.

* *

Mount Road is the Bond Street of Madras. In Mount Road the Theosophical Publishing House opened a branch book shop which will we are sure do very useful work in

¹ See p. 515.

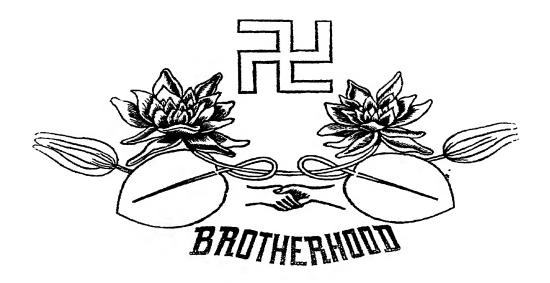
spreading Theosophical thought. The position of this shop is one of the best in Madras and we are fortunate to have secured it.

It was opened on January 15th by the Vice-President who in declaring the shop open, said: That it was fitting that literature of a high order should be available to radiate wholesome ideas of advanced knowledge from this centre dedicated as the memorial of the eminent reformer, Dewār Bahāḍur. At this time when there is such a great impact from the West of all sorts of literature, it is well that such a centre should be opened and it will certainly prosper with the care and attention that are visible already in the varied stock of useful books on subjects such as Art, Science, Higher Thought and Life. In the name of the absent President the Vice-President wished the undertaking God-speed.

W.

NOTICE

As the Acting Hon. Treasurer of the Theosophical Society, Mr. Macbean, will most probably be leaving India in March, before the return of Mr. Schwarz, and as consequently there will have to be another interim Acting Treasurer, he particularly desires to renew the recommendation that remittances should never be addressed to the Hon. Treasurer by name, but simply to The Treasurer, Theosophical Society, Adyar, Madras. This will obviate the inconvenience likely to occur when cheques and money orders are made payable to absentees.



A MAGNIFICENT OBJECTIVE

By DAVID W. MILLER

One of the performers in the "Mayflower" Historical Pageant, which has been repeatedly produced in England, is made to say the following—

"Blessed is he that is divorced from an aged and outworn tradition

And is attracted to the youth and beauty of Eternal Truth. Blessed is he that hath the detachment for a new venture of faith

And does not attempt the Portal of the Future with the blood-rusted key of the past."

What a fine rallying stanza for idealistic youth! How magnificent an objective for one really awake to the

opportunities and calls of the present! To live in an atmosphere of the past, however glorious, is to live in present blindness and to miss the joys of participation in the next and immediate steps of the great evolutionary plan. The future is full of promise for world-brotherhood. The bridging of distance by wireless and aviation is a suggestion on the physical plane of a still greater brotherhood of which such are but reflections and hints. Just as barriers of nationality, space and local exclusiveness are ignored by the airman and transmitter, so are smaller ranges of thought and objective eclipsed by the world-wide conceptions of intensive brotherhood.

Progress has been defined as the increase of quantity and quality of pleasurable life. Of progress in the purely materialistic sense we have many forceful illustrations. Surely the past century registers amazing and unique achievements. To refer to but one phase of this advance—locomotion—the advances made in method and speed are astounding. Indeed, this and other forms of material speeding up have suggested and facilitated advances in the mental and spiritual realms.

Even if we would, we cannot remain indifferent to newer viewpoints forced upon us. We, in our erstwhile slowness and blindness, may pass enactments in small ring-fenced areas, but a larger conception born of the electrical, wireless, and aviating age will ignore the anachronistic decisions. We must recognise the wider implications of our actions. A speech made in one continent may be broadcasted to millions at the ends of the earth. There is, in the radio universal service, an apt illustration and elucidation of the Christian Scripture which affirms "that which ye have spoken in the ear in closets shall be proclaimed upon the house-tops." The apparently trivial and limited may have a world-wide significance. Hence, in the approaching age of closer communication and co-operation there must be the sanest catholicity to make harmonious and helpful all possible

associations. Bullock team travelling and speech from mouth to ear represent the past: and we must see to it that no such simple and slow and ineffective means are sought to be made operative in the age ahead. The current attitude of mind must be in its realm as effective as is a motor car in its realm.

Whether we will or no, we must move. Mechanics, savants, occultists all sound the bugle to advance. If not entirely outgrown, it is certain that nationalism cannot now be the same. The new spirit of internationalism broods over and obliterates the hard dividing lines of any would-be exclusive nationality. However much isolation may have served in the past, it must now yield to the genius and joy of synthesis.

What is the application of the idea to the future of India? That India is deeply stirred none can doubt. Probably by aid of the unification of the English language, India is realising both her nationality and her international place as never before. Woe be to her if she "attempts the portal of the Future with the blood-rusted key of the past". Democracy has become the rallying cry of all peoples, and all men must assert their manhood. However beautiful and effective may have been the leading of nurse and mother, such leading becomes ridiculous on man's attainment. Rather must he play the part of leader and utilise his potential initiative and executive ability. A nation, as a child, may be spoon-fed too long.

The Rt. Hon. V. S. Srinivasa Sastri has quite recently raised the question of the position of the Native States in the coming Dominion status of India. Quite properly he stresses the need for bending to the spirit of the hour and thus modifying the older paternal attitude of government. It is inconceivable that the seventy millions of India under Native Princes should be less expressive of the newer and larger viewpoints than the rest of the civilised world. While there will doubtless be differences in procedure, it is unquestioned

that self-determination must take a larger place. The speeches of Mr. Sastri on this subject are but the complimentary side of his insistence on India's larger place in the councils of the British Commonwealth and World Federation.

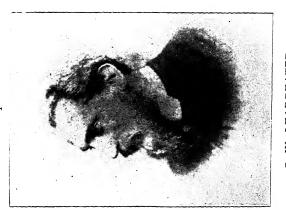
Perhaps it may be permitted for a believer in worldbrotherhood who is a Londoner in New Zealand, to express the conviction that a voluntary giving up of many exclusive privileges on the part of Native State rulers would do much to enhance their influence. Although less officially, they would still exert an enormous influence over public affairs, and their peoples would delight to honour their magnanimous kingly heads. I believe the King-Emperor, King George V. wields a very powerful and peaceful sway in all political matters although he has no direct voice in legislation. Many believe that the British throne is on stronger foundations because of the sacrifice of autocratic prerogatives. The Royal house is loved everywhere; and it is most probable that the prestige of State rulers would be greater in All-India councils, British Commonwealth conferences, and in the World-Parliament of civilised peoples, if working for mutual well-being.

The magnificent objective is a world freed from iron bands and united by silken threads of Brotherhood, interpreted by a synthesis of World-Religions under the "Lord of the Religions of the World". An irreligious democracy is rudderless, mad, unthinkable. But a living faith in a Godordered world, and a conviction that this is the age for internationalism and all its attendant enrichment for all is at once interpretation, balance, inspiration, joy, and achievement.

David W. Miller



C. W. LEADBEATER IN 1885, AT ADYAR



C. W. LEADBEATER IN 1882

WHAT H. P. B. THOUGHT OF C. W. LEADBEATER

By C. JINARĀJADĀSA

INTRODUCTORY

- C. W. LEADBEATER, whose eightieth birthday falls on February 17th, joined the Theosophical Society in 1882. He was then a clergyman of the Church of England. On October 31, 1884, he received his first letter from the Master K. H. The letter came to him through the post to his residence in Liphook in Hampshire. This letter is published as Letter No. VII in "Letters from the Masters of the Wisdom—First Series". In that letter, the Master offered him the opportunity of going to Adyar "for a few months". At this time a terrific attack was being launched on H. P. B. by the Christian missionaries of Madras, and what was known as the Coulomb "exposure" of H. P. B. had begun. Many professed ardent Theosophists had dropped away from the Movement in England.
- C. W. L. came up at once to London and showed the letter to H. P. B., but she refused to give him any advice whatsoever regarding its contents. However, by the evening, he had decided to go out to India, and throw himself completely into the work of the T.S. As H. P. B. was sitting in front of the fire that evening, and C. W. L. and Miss Laura Cooper (the late Mrs. G. R. S. Mead) were facing her, he

¹ Owing to the long delays in issuing diplomas in these early days of the T.S., his diploma however bears the date November 20, 1883.

noticed that suddenly H. P. B.'s right hand seemed to be pulled out with a jerk, as if by some invisible hand. Immediately over the palm of the extended hand there appeared a white cloud, which the next instant condensed and fell flat on H. P. B.'s palm. It was a letter addressed to C. W. L. from the Master. It was a very brief letter, and appears as Letter No. VIII. In it, the Master noted C. W. L.'s decision to go to India and, approving of it, gave him precise directions as to travel. These directions were to start, if possible, on the 5th of the following month, and join H. P. B. at Alexandria. It was impossible for C. W. L. to travel with H. P. B., because she was leaving that same night when this second letter arrived.

C. W. L. was living at this time at Liphook, where his uncle the Rev. W. W. Capes, Reader in Ancient History at Oxford, was the Rector. He arranged with his uncle to cease from his clerical work immediately. All his affairs were quickly wound up, and on November 4 he left London for Marseilles. From Marseilles he took a steamer to Alexandria, and so joined H. P. B. in Cairo. With her he travelled to Colombo, where he formally took Panchasila from the High Priest Sumangala. The party arrived at Adyar on December 21.

Early in 1885 he accompanied Colonel Olcott to Burma. When the General Council decided that H. P. B. should leave India, he offered to accompany her to Europe. But his services were required at Headquarters. His work was of many kinds; when a worker was needed he did whatever was required. He was by turns one of the Recording Secretaries of the T.S., manager of the book business, and acting editor of Theosophist. In January, 1886, the Colonel sent him to develop the Buddhist educational work in Ceylon.

It was during this period of work for Buddhists that he did things which astonished the Sinhalese Buddhists. He

same time be enabled to form something like a just estimate of the past history of a very interesting nation—a nation which, as the same author remarks, "could build a city of gigantic monoliths, carve a mountain into a graceful shrine, and decorate its pious monuments with delicate pillars that would have done credit to a This account of the little that we ourselves were anabled to see cannot, of course, be considered as giving more than a mere hint require rest and relaxation, they might do worse than pay a visit of what would reward the researches of a traveller with more time at his disposal. Surely therefore when our Indian neighbours treat, which is perhaps unique in the East." They will at the to what Mr. Burrows describes as "an artistic and archaelogical

C. W. LEADBEATER.

Grocian artist."

Fig. 1

wrote a children's Buddhist Catechism and organised Buddhist Sunday Schools round Colombo. He wrote Buddhist carols and trained boys to sing them. He made a great point of training Sinhalese boys so that they might, as they grew up, take the Buddhist work in hand. I knew of these activities of C. W. L., though I was not one of the first band of the boys in Colombo whom he gathered round him; my elder brother was one of the first to be drawn to him. C. W. L. taught all the boys to swim, and each Saturday morning took them to swim in Colombo harbour. I recollect how my elder brother threw himself with enthusiasm into C. W. L.'s work, and tramped with him on Sundays from Sunday school to Sunday school. When the carol singing was organised, I was one of the choir boys, and I remember one year, at Wesak festival night, how we went in a decorated cart to several temples singing carols. C. W. L.'s aim was to rouse the Buddhists from their lethargy, to take hold of the development of their own religion.

Needless to say, the Sinhalese people being like all other peoples in this regard, stories were whispered of questionable conduct on the part of C. W. L. because he was the companion of boys; for wherever he was busy at work, a good many of them were round him helping him. Even when I was twelve and had not come into any prominence among this band of young people, I heard some of these vague whispers in 1888. Towards the end of 1889, he had established the Buddhist English High School, now grown into the famous institution in Ceylon, the Ananda College. was about this time, that he finally was certain without question that I was his brother Gerald who had been killed in South America. On November 28, 1889, I left with him for England, and he thus ceased his connection with Ceylon. I might remark that, the Buddhists of Colombo being just as fond of gossip and malice as people in other lands, the innuendos about C. W. L. were quite well-known to Colonel Olcott. I mention this fact, because H. P. B. could be not so unpsychic as to be ignorant of a man's true nature, and would be the first to know whether they were true or not. That she knew they were not is shown by her regard for C. W. L.

WHAT H. P. B. SAID

What H. P. B. thought of C. W. L. is evidenced by three statements of hers which I give. The first, Fig. 1, is from her copy, now at Adyar, of THEOSOPHIST, Volume VII, August, 1886, p. 686. The volume is bound, and has her name stamped on it, and is one of the volumes which belonged to the European Section Library after her death. At the end of C. W. L.'s article on "Anuradhapura and Mihintale," two famous Buddhist places of pilgrimage, H. P. B. has made a cross in blue pencil and written in her own hand and signed with her initials, "A brave heart! H. P. B."

The second illustration is what she wrote in the copy of

To my din early apprecialed of below Mother of friend of Marallet of Marallet of Blandlet of Blandlet

Fig. 2

The Voice of the Silence which she presented to C. W. L. as soon as he arrived in England. The third illustration is what

she wrote on the copy of *The Key to Theosophy*, which also she presented to him in 1891.

Vormy old & poell-helow fried Olaren Deadheater from his fretundly Appleating. Avador

THE KEY TO THEOSOPHY.

CONCLUSION

We must note the fact that the particular advice on the sex problem for which C. W. L. has been censured had been given by him long before he joined the T. S., when he was a clergyman in the Church, he himself hearing of it from clerical sources, as he explained to the committee of enquiry in 1906. When in 1906 there was a furious indignation against him, he stood perfectly calmly by his advice, explaining that he had given it in individual and special cases as a prophylactic, and as preferable to the advice not infrequently given by medical men. What most amazed me was that all those Theosophists, who had known and admired C.W.L.'s services to Theosophy for twenty-two years, should suddenly consider him as having lapsed morally all at once. They seemed

utterly unable to remember that, during those twenty-two years, during which he had not thought fit to revise his ideas, he was doing excellent work, and was without the slightest doubt the centre of the force of the Masters. They knew and admitted his spiritual eminence in the past; but he "fell".

This whole matter of the sex difficulties of youth and the best line of solution will no doubt be solved by the wisdom of the coming generations. I had not, and have not, anything to contribute to that solution. But though the whole problem came startlingly before me in 1906, I feel immensely grateful that C. W. L. opened my eyes to the biggest problem which confronts us men-a problem which is being constantly shirked by Theosophists as by all others. Since 1906, I have tried to keep my eyes open to this most perplexing problem, and to gain information about it. What roused my indignation in 1906 was the sudden fury of Theosophists who considered him as "fallen," merely because they happened to discover for the first time ideas which he had been holding for about a quarter of a century. I was not championing C. W. L.'s ideas; but I did fight to maintain that C.W.L. had not changed in his nature, or in his value to the Theosophical movement, merely because some Theosophists thought they had "found him out".

The three illustrations of H. P. B.'s high regard for C. W. L. will, I think, be sufficient for most people, who believe that H. P. B. was not an ordinary woman, but one who had deeper perceptions. She did not call every Theosophist round her a "well-beloved friend". If she regarded C. W. L. as worthy of her high regard, during these years when he held his particular views on sex matters, and in spite of the slanders about him in Ceylon, I think many of us are not likely to make a mistake in following her example and holding him in a similar high regard.

C. Jinarājadāsa

TWO LETTERS OF H. P. B.

The first of these two letters gives a brief insight into one of the many "situations" in the early days of the T.S. After the Missionary attack on H. P. B. in 1884, she left Adyar with "Bawajee", Dr. Franz Hartmann and Miss Marv Flynn on March 30, 1885. "Bawajee" was a familiar name for S. Krishnamachari, a young Tamil Brahmin of Tanjore. Bawajee was sent to assist H.P.B., but he got his head turned by the adulation given to him by his western admirers. Finally, he suffered from such an excessive "swelled head" that he considered himself superior to H.P.B. An interesting fact about Bawajee was the use of his body for a while by another and more advanced chela of the Master K.H., by name Darbhagiri Nath. It was Darbhagiri Nath in his own body who had been with the Master in Tibet; later, on the strength of having given his body for a while to Darbhagiri Nath, Bawajee claimed that he had been in Tibet. After Bawajee returned to India, he lost his Theosophical interest, and died a few years later.

The second racy letter of H. P. B.'s needs no comment.—C.J.]

Ι

TO C. W. LEADBEATER

Elberfeld, June 23/86

MY DEAREST LEADBEATER,

I was glad—sincerely—to receive your welcome letter. As to the enclosure I really do not take upon myself to send

¹ C. W. L. wrote a letter to his Master, the Master K. H., and sent it to H. P. B. to forward. This she did not do. However, as will be seen at the end, the Master acknowledged direct, writing on H. P. B.'s letter, after she wrote and posted it.—C. J.

it. I cannot do it, my dear friend; I swore not to deliver any more letters and Master has given me the right and privilege to refuse it. So that I have put it aside and send it to you back as I received it. If Mahatma K. H. had accepted or wanted to read the letter he would have taken it away from my box, and it remaining in its place shows to me that he refuses it.

Now learn new developments. Bawajee is entirely against us and bent on the ruin of the T.S. A month ago he was in London and ready to sail back to India. Now, he is here—heaven knows when he will go away for he lives with Frank Gebhard (the elder son who sides with him and whom he has entirely psychologized) and he has sown dissention and strife in the Gebhard family, the mother, father, and two sons Arthur and Rudolph remaining true to the teachings of Masters and me and Frank siding with him. He never comes to us though he lives over the way-and he writes and writes volumes of teachings against our doctrines. He does more, he declared to all that he was going to publish a manifesto in which he will express regret at having contributed for five [years] to bamboozle the public as to the character of the Masters and what They will and can do. He maintains that he was for five years under maya, a psychological illusion. He firmly believed during that time that all the phenomena were produced by the Masters, that he himself was in direct communication with Them, and received letters and orders, etc.; but now he (Bawajee) knows better. Since he came to Europe he has learned the truth having been illuminated (!!!) He learned that the Master could NEVER, in no case communicate with us, not even with their chelas: They could never write themselves or even cause to be precipitated letters or notes by Their chelas. All such were the production of maya, Elementals, spooks, when not "frauds", he says, "Esoteric Buddhism" is all nonsense and hallucination.

Nothing what is given out in The Theosophist is true. My "Isis" and even the Secret Doctrine may he said have been dictated to me by some occultist or "spirits"—never by Masters. When asked how is it that he came with me to Europe on an order from his Master as he said—he now declares coolly that he was mistaken; he has "changed his mind" and knows now it was an illusion of his own. Olcott has never, never healed anyone with mesmerism; never was helped by Masters, etc., etc.

Moreover, he has slandered persistently Subba Row, Damodar, Olcott and everyone at Adyar. He made many Europeans lose confidence in them. Subba Row, he says, never said a truth in his life to a European; he bamboozles them always; and is a liar; Damodar is a great liar, also; he alone (Bawajee) knows the Masters, and what They are. In short, he makes of our Mahatmas inaccessible, impersonal Beings, so far away that no one can reach Them !!! At the same time he contradicts himself; to one he says he was 10 y. with Mahatma K. H.; to another 3 years, again he went several times to Tibet and saw the Master only from afar when He entered and came out of the temple. He lies most awfully. The truth is that he (B.) has never been to Tibet and has never seen his Master 100 miles off. Now, I have the assurance of it from my Master Himself. He was a chela on probation. When he came to Bombay to the Headquarters. your Master ordered me to tell all He accepted Krishna Swami, and had sent him to live with us and work for the T. S. He was sent to Simla to Mr. S. that is to say, he gave up his personality to a real chela, Darbhagiri Nath, and assumed his name since then. As I was under pledge of silence I could not contradict him when I heard him bragging that he had lived with his Master in Tibet and was an accepted regular chela. But now when he failed as a "probationary"

owing to personal ambition, jealousy of Mohini and a suddenly developed rage and envy even to hatred of Colonel and myself—now Master ordered me to say the truth. What do you think he did? Why, he looked me in the face and asked me what I knew of his past life! That certainly he did not go to Master during the five years he was with us, but that he knew Mahatma K. H. 12 years before he had heard of the T. S.!!! When I showed him Master's writing in which your Mahatma corroborated my statement and affirmed that he (Bawajee) "had never seen HIM or go to Tibet"—Mr. B. coolly said it was a spook letter, for the Mahatma could neither write letters, nor would He ever say anything about his chelas.

Thus he hides himself behind a triple armour of non responsibility—and it is impossible to catch him for him, who, like Frank Gebhard believes that every word of B.'s is gospel. B. denies nothing; admits everything, every phenomenon, and gets out of it by saying that it was an illusion, his Karma. When caught in a flagrant contradiction, he gets out of it by saying that no chela has any recollection of time, space or figures (!!) hence the contradictions. When shown over his own signature that he defended phenomena and preached the doctrines of the Society and the Masters, he answers "Oh yes; but I was under an illusion. Now I have CHANGED MY MIND." What can you do? He is bent upon the destruction of our Society and when he returns to India he will throw doubt into every Hindu's mind. Damodar who knows the truth about him and could expose him is far away and has no desire to return. Thus, unless Subba Row and a few earnest Hindus help Colonel to expose him (and Subbaya Chetty knows he never was in Tibet) the Society is lost, or will have another tremendous convulsion. Good bye my dear fellow don't lose courage however. The Masters are with us and will protect all those who stand firm by Them.

est in Trud cetion Write to Ostende, poste restante to me. I will be there tomorrow.

Yours ever faithfully and fraternally,

H. P. BLAVATSKY

[P. S. added at top of first page]

My love and blessings to Don David and all the Brethren. My greatest respectful salaams to the High Priest Rev. Sumangala. Ask his blessing to me.

[Written during transit in the post—from Elberfeld to Colombo, where C. W. L. was residing, across the writing on the last page, in blue pencil:]

TAKE COURAGE. I AM PLEASED WITH YOU. KEEP YOUR OWN COUNSEL AND BELIEVE IN YOUR BETTER INTUITIONS. THE LITTLE MAN HAS <u>FAILED</u> AND WILL REAP HIS <u>REWARD</u>. SILENCE MEANWHILE.

K. H.

II

LETTER TO S. WHITMAN

[Postmark, Feb. 1, 1888] 17 Landsdown Rd.,

Kensington.

DEAR MR. WHITMAN,

The blessed "Incidents" have once more walked off in somebody's pocket. Search has been instituted in the house

¹ H. Dharmapala; with several other Sinhalese young men, "H. Don David" changed his Christian name to a Buddhist one, as a result of the Buddhist revival by Colonel Olcott.

² The book by A. P. Sinnett, Incidents in the Life of Madame Blavatsky.

³ A typical example of H. P. B.'s humour, considering the size of the book.

from upper garret to cellar in case some careful theosophical hand dropped this book while falling asleep over it—under the bed—the "Incidents" have vanished.

I had three volumes, three separate copies, and all have melted into thin air; and so I am going now to apply to Sinnett for a copy just to send it at your desire to Miss Ansley. As soon as I have the book I will do so.

Meanwhile—you just pocket back your stamps—which find enclosed. We Theosophists are as poor as we are disreputable, and that's saying a good deal, and that we are (speaking for myself, at any rate) as proud as we are poor and disreputable, and I ain't going to allow a friend, if you permit me to consider you one, to pay postage on books lent to them.

I told the boys to send you some new publication circulars. Hope they will, and hoping that our Holy and Great Lord Buddha will be ever keeping his umbrella spread over you.

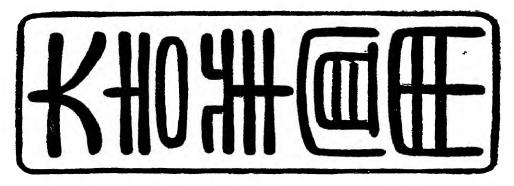
I am,
Yours faithfully and truly,
H. P. BLAVATSKY

- Since your intuition led you in the right direc tron & etracle your undergland that it was my desire you should go to ady ar in. wednotely - I way Jay the Joseph you the Better . Do wot love ou day ins re than you son bely. Sail on the 5 y possible Join Wasike at alexan. dria. Let no one Know you are going and way The detaning of

our ford, and my hour blessing the Itield you from my crit in you new life. Greating to you dry new Chila

A LETTER OF THE MASTER K. H.

TO C. W. LEADBEATER



The inscription, stamped in red ink, on the envelope, which is made of rice paper. Size of the envelope is as in the illustration.

THE LETTER

SINCE YOUR INTUITION LED YOU IN THE RIGHT DIRECTION AND MADE YOU UNDERSTAND THAT IT WAS MY DESIRE YOU SHOULD GO TO ADYAR IMMEDIATELY—I MAY SAY MORE. THE SOONER YOU GO TO ADYAR THE BETTER. DO NOT LOSE ONE DAY MORE THAN YOU CAN HELP. SAIL ON THE 5TH IF POSSIBLE. JOIN UPASIKA AT ALEXANDRIA. LET NO ONE KNOW YOU ARE

GOING, AND MAY THE BLESSING OF OUR LORD, AND MY POOR BLESSING SHIELD YOU FROM EVERY EVIL IN YOUR NEW LIFE.

GREETING TO YOU MY NEW CHELA.

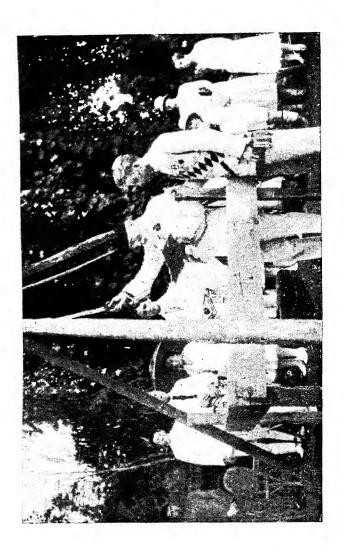
K. H.

SHOW MY NOTES TO NO ONE.

(Note by C. J. The letter was received by C. W. Leadbeater on the evening of October 31, 1884. It was precipitated on to H.P.B.'s open palm, appearing first as a cloud over it, and then the next instant as this letter on her palm.

"Show my notes to no one". When the letter was first published in The Theosophist, January, 1908, the permission of the Master was obtained before publication. This particular phrase was however omitted in the transcription in The Theosophist, and in Letters from the Masters of the Wisdom, First Series, Letter VIII.)





BISHOP LEADBEATER'S VISIT TO MEDAN

THE MEDAN LODGE (Deli-Sumatra) of the Theosophical Society, Dutch East Indies Section, had the privilege of a short visit from Bishop C. W. Leadbeater in December, 1926.

The willingness to make the side trip to Medan was and still is highly appreciated. All members of the Medan Lodge were present at the meeting that night and at the ceremony of the laying of the cornerstone of the T. S. Lodge building, the following morning.

The film and the photographs taken on that occasion were successful, we reproduce two of them.

It may be important to record as a touching instance of the Municipality's broad-mindedness and recognition of the merits of Theosophy, that the Municipality of Medan granted ex gratia a fine piece of ground in the middle of the town, surrounded by large old trees, a wonderful surrounding for the white dome-shaped Lodge building, which is now in course of erection and for which the funds were obtained by freewill offerings of the members of the Medan Lodge.

Our great brother's visit to the Medan Lodge and the uplift given is felt in various directions. Members are eager to do their part in the work of Theosophy on this part of the Isle of Sumatra and they will keep in mind and carry on the advice of our Rt. Rev. Brother Leadbeater: "Mind the children, they are the future!"

A. D. VAN BUREN SCHELE

BIBLIOGRAPHY OF THE WORKS OF C. W. LEADBEATER

(IN THE ORDER OF DATE OF PUBLICATION)

Smaller Buddhist Catechism Astral Plane Dreams Invisible Helpers Devachanic Plane Clairvoyance Christian Creed Man Visible and Invisible An Outline of Theosophy Some Glimpses of Occultism The Other Side of Death The Inner Life The Perfume of Egypt A Text Book of Theosophy
The Hidden Side of Things
The Monad
The Science of the Sacraments
The Hidden Side of Christian
Festivals
Talks on "At the Feet of the
Master"
The Masters and the Path
The Hidden Life in Freemasonry
Glimpses of Masonic History

The Chakras

THE THEOSOPHIST

IN COLLABORATION WITH DR. ANNIE BESANT

Thought Forms Occult Chemistry

Man: Whence, How and Whither The Lives of Alcyone Talks on the Path of Occultism

PAMPHLETS

The Aura What Theosophy Does for Us The Unseen World The Law of Cause and Effect The Rationale of Telepathy and Mind-Cure The Nature of Theosophical Evidence Reincarnation Life After Death (Purgatory) Life After Death (The Heaven World) Guardian Angels and Other Unseen Helpers The Soul and Its Vestures The Necessity of Reincarnation Buddhism The Reality of the Astral Plane The Attitude of the Enquirer
The Life After Death (Riddle of
Life Series)

The Power and Use of Thought To Those Who Mourn Vegetarianism and Occultism A Neglected Power Our Relation to Children The Noble Eightfold Path
The Christ, the World-Saviour— The Gospel of the New Era Why a Great World Teacher? The Basis of Our Faith Australia and New Zealand, the Home for a New Sub-race Child-Training in the Light of Theosophy The Masters of Wisdom Ancient Ideals in Modern Masonry Difficulties in Clairvoyance The Faith of Our Fathers The Great War An Occult View of the War Why We Expect Him

THEOSOPHISTS AND SCIENCE

By P. K. ROEST, PH.D.

The Theosophical Society is the repository for a tremendous force. Its power lies not in the intellectual capacity of its members or in their emotional strength, but in the fact that they concentrate their energies on a plane from which these forces are directed, namely the upper mental plane.

The great majority of men do not live above the concrete They take the principles that rule their minds for granted, are only vaguely aware of them, using them by sheer habit, and receive a shock the moment these principles are questioned. They are not conscious of the distinct pattern of leading ideas, standards and ideals, that form the fabric of the upper mental world, the atmosphere on which they draw with every mental function, as they draw on the surrounding air with every breath. This mental atmosphere is the substratum of tradition, in it as in a womb the ordinary life of man develops. It is composed not only of pure intellectual ideas, but of those also which have originated on the buddhic plane, and being for the people the accepted channels of their inspiration from this higher plane, they have emotional attachments which give them the power They are so deeply rooted in the life of men of final truths. that it is almost impossible to replace them even by far more enlightening and reasonable concepts. Their power of resistance against new fundamental ideas is a hundredfold increased by their largely subconscious nature. Man has not focussed his attention on the things he does or thinks habitually, as a mere matter of course. It is only when by contrast with a new idea the habitual thought is checked, that his consciousness is rivetted to it. His whole being forcibly revolts against the interference, and this instinctive resentment is in the majority of people infinitely stronger than their reason. marshals all available material of the conscious mind to the defence of the traditional concept, and throws the intruding thought unceremoniously outside the door, without investigation into the stranger's nature and his mission. This is the fundamental cause of the resistance which new religions or philosophies are always meeting, and Theosophy particularly meets. For by Theosophy the womb of customary thought and action is cut up, and men are forced to breathe in an entirely unfamiliar atmosphere. Few will accept that forceful second birth, for the majority of people resent nothing more than thinking. It hurts, not skin, but feelings, and human beings hate unnecessary pain.

Once a great occultist compared the teaching of Theosophy to the biblical sending of jackals with lighted torches in their tails through a wheatfield. Although the simile is hardly fair, it is expressive of the power for havoc which ideas far ahead of their time possess. Theosophy as such can not become in one brief century the life-philosophy of the world's masses. There was great wisdom in the ancient secrecy about the Mysteries. Men learn by steps, little by little is their life-view changed by change in the ideas of their leading thinkers. A great revealed body of thought thrown into the quietly moving waters of culture must find points of contact with that culture, or it will fail to graft itself into the life of that civilisation. This is true even for single material or social traits, let alone then for a whole cultural "complex" such as Theosophy. Every student of ethnology is acquainted

with this fact. Theosophists therefore should not be disappointed if they find their light rejected by the many, and accepted only by the few. The western world has its determined dharma, which it can only fulfil by sticking to certain limitations, and by rejecting what too forcefully would change its life. Only those simple moral truths for which humanity was ready, more or less, have eagerly been welcomed, and the concepts "brotherhood" and "service" have been steadily gaining ground. The world is not as wicked as religious leaders often think it to be. The stoning of its Saviours may be due to ignorant cruelty of low-evolved souls. rejection of high-minded doctrines is in many cases mere instinctive self-protection. The doctrine of desirelessness for instance is fatal for young souls who need desire to rouse their dormant powers. Immediate, unhesitating acceptance of a leader's words is deadly wrong in scientific labour. And so on: what is good for some is not necessarily good for others. Theosophy has its mighty place in the scheme of things, but we must expect the world to go its own way for a considerable time vet.

This should not be in any way distracting us from our great task to "theosophise the world". On the contrary, a clear recognition of the obstacles will make our work more purposeful, and will render disappointments powerless. Mere élan vital will not suffice—well, then we shall bring in a new battalion with a different type of arms: the understanding of the cultures in which we are working, and the intelligent application of our theosophical knowledge to their problems. This work is eminently conceived in the idea of a World University. As a mere school of philosophy no Theosophical World University can firmly get a grip on the outer world. Its students must be more perfected in their intellectual and emotional natures than those of the ordinary universities, not less. The scientific methods of approach

must be entirely familiar to them, for it is along these lines that our fifth race desires to grow, and in the sixth sub-race the flower of the fifth will not be cast away, but find its own true place.

Theosophists who do not like detail and shrink from the painstaking work of science as from something poisonous that others in their "ignorance" still use, deceive themselves and those whom they pretend to lead to the spiritual life. They simply fail to see the difference between true spirituality and false. The latter in its weakness fears the contaminating touch of matter, and seeks happiness in the escape from physical limitations. It is only a transitional stage, in which attachment to gross physical objects and pleasures, found unsatisfactory, is replaced by attachment to subtler ones. Thousands are "spiritual" merely out of disappointment even laziness. True spirituality develops when the centre of consciousness is shifted from the personal to spiritual nature. Then the value of things and functions are seen to be not in themselves but in their revelation of Life, and in the added power of Self-expression which they bring to the Soul. With the realisation of himself as a spiritual Being, man finds the peace which brings infinite patience, and an utter trust in Law. He sees that small and large alike reveal a little of the Mystery that envelopes both, and he begins to find the Whole reflected in the tiniest part. Then he can sense the Joy of God in his creation, the keen delight of the Eternal Artist who fashioned even atoms of decay to shapes of beauty, and the thrill of the great Actor who with heart and soul has thrown himself into His Play.

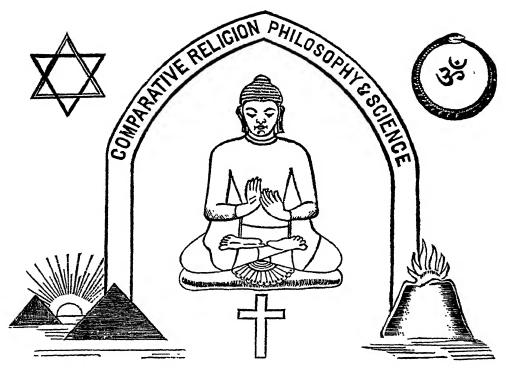
To such great heights of vision science is a kingly road. Few people realise the splendid training in true spirituality which science gives to him who can receive. The discipline of high class scientific work is the more marvellous because it is so gladly and completely accepted by its devotees. Not only accuracy and truthfulness, but dispassion, self-control, infinite patience, sacrifice and concentration are essential for all truly scientific work. We should therefore no longer look down on science and its sceptic votaries from our superior "buddhic" heights, but rather use whatever intuition we possess in trying to find out, understand, and to some extent adopt the truly scientific outlook and method. And this not only in our studies, but also in our approach to human and even purely spiritual problems. For wherever we are in manifestation, we are in a realm of law, and Law is not experienced as one with Love and Freedom until the whole nature has acknowledged it, and adapted itself thereto. For the Lord Buddha the way to liberation was a purely scientific adjustment of using the right means to the right end. There is no trace of sentimentality or passiveness in His doctrine, although it is permeated by tenderness and boundless compassion. It is a concise statement of the causes of misery (the finding out of which had taken him many years of surely most painstaking labour), then of the point where the vicious circle of earthbound life can be broken, and finally of the quickest and surest method of so doing. The whole attitude which he inculcates is this impersonal, scientific view of life, as if-to use the words of our Vice-President-he were speaking to students in a laboratory rather than to souls hungry for spiritual comfort. And in our own days all who have had the privilege of being trained by Bishop Leadbeater testify to the same effect: he is the scientific attitude incarnate. Positive, quick and alert, but never in haste, accurate and demanding accuracy to a degree that drives muddy minds to despair, extremely cautious in his statements, reverent for the tiniest facts as for the most stupendous truths, and utterly unsentimental and efficient in the application of his knowledge to anything he does or advises one to do. That all these "cool" qualities

have not prevented him from being a radiant sun of love and joy is gratefully evinced by all his pupils. It behoves us then, to develop strongly this decidedly weak side in our natures, not only to be more worthy of such an example as Bishop C. W. Leadbeater sets to us, but above all to contact more fruitfully the world in which we are sent to bring our message.

Our great President in speaking at the closing session of the Brahmaviḍyā Āshrama in March, 1926, touched this very point when she said about our public lecturers: "They must remember that they go into a world of highly educated people who will very rapidly see gaps and errors because of the precise form of education which is found in all civilised countries." It was part of the Āshrama's work, she said, to train lecturers "who would present Theosophy to the outer world in a light which would gain for it intellectual and moral respect."

May we add: not only lecturers, but members in general should aim at such perfection for this same reason? Surely, if we mean business in our dreams and plannings for a Theosophical World University, we must now develop strongly such qualities as will make it stand out among the ordinary centres of our civilisation not only for its unique outlook on life, but equally for the perfection of its scientific labours.

P. K. Roest



DURGĀ

THE WORLD-MOTHER ASPECT OF GOD

By Nibaran Chandra Basu

(Concluded from p. 440)

W^E will now try to understand the meaning of the symbols of her left hands from below upwards.

F. The bell or the axe. The Mother is calling her children by ringing the bell. The first thought of yearning

of the aspirant (or devotee) to seek the higher Path of liberation is this ringing of the bell. This is the bugle-call of the Captain, the calling-note of Shrī Kṛṣhṇa's flute, the Voice of the Silence. The bell sound also signifies the Shabḍa-Brahman (sound Brahman), the Lord of the upward direction. This is the first stage of rousing the serpent-fire of Kuṇdalinī Shakṭi in the body.

In the Ṭānṭrika process the aspirant can gain at-one-ment or liberation by determined will. So the alternative instrument the axe is also shown. It symbolises the chopping off of the worldly ties and of killing the six enemies on the path of the aspirant (desire, anger, etc.). The higher evolution, both physical as well as spiritual, of the jīva begins from this stage. In the hand just above is—

- G. Ankusha (pricking instrument). By means of this instrument elephants are guided in the desired direction. Here the Divine Mother by means of this instrument (which is really the pricking of the conscience) guides her children to the right path. The physical body is always likened to an elephant. Ankusha is the sign of Vāyu or Pavana-Dēva, the Lord of the southwest.
- H. The Pāsha. The Mother binds her son (aspirant) with the rope of love and draws him up so that the māyā (attraction) of the world which binds him is torn asunder. The Pāsha is the sign of Varuṇa Dēva (Water Lord), the Lord of the west.
- I. Pūrna-chāpa. Unless the bow is tightly strung the arrow cannot reach the mark. The mind of the aspirant must be one-pointed, of utmost tension and devoid of all thought of self. It is the sign of destruction or re-generation, it is the instrument of Yama, the Lord of the south.
- J. Khētaka, a short stick or peg. If a boat is fastened to a peg fixed in the land then it is safe from drifting into the sea. In like manner if the aspirant can once fix his soul on

the Mother, the final resting place, then he is for ever saved from drifting into the sea of $Sams\bar{a}r$ (the world which is ever changing) the world of repeated births and deaths. This is the Jīvan-mukta stage. To reach this stage is to gain everything. The stick is the sign of $Kub\bar{e}ra$ (Lord of Wealth) who is the Lord of the north.

So the World-Mother is creating, preserving and regenerating the World with her ten hands, through the ten Lords of the ten Directions. Now the process of the higher creation, as well as of the spiritual evolution of the Jīva is shown by the following symbolic images.

15. Below (the above image), a decapitated buffalo is shown.

The words tadvat (in like manner) and pradarshayet (to be shown) are very significant. They point to some deeper hidden meaning and not merely to buffalo killing.

In the Agama (sacred books of the Țānțrikas, a part of the Vedas) the buffalo is described as the symbol of Krodha (anger). The controlling or annihilating of anger is here described as subduing or killing the Buffalo-demon. That which happens in the subtler worlds has its material manifestation in the lower or grosser world, Æons afterwards. So the killing of the Buffalo demon by the Goddess Durgā is also a fact.

In the previous Kalpa (cycle) when the Buffalo-demon, the personification of anger, tried to subvert the law and order of the world then the Mother Durgā killed him. By this She also taught the aspirants how to kill anger which is one of the greatest stumbling block to the Path of Higher Evolution. The demon-killing has thus a threefold meaning—

- (a) The real killing of the Buffalo-demon.
- (b) In the natural course of evolution, the transmutation of the Jīva from beast to man, and thence to super-man.

From the five $S\bar{u}kshma\ mah\bar{a}bh\bar{u}tas$ or subtler elements, denser elements, in the shape of $\bar{A}k\bar{a}sh$, air, fire, water and earth, are formed. Then the denser matters in the shape of pebbles, stones, vegetables, worms, flies, birds and beasts, these form the jīva, or the re-incarnating ego, takes in succession. In these peregrinations of the jīva, before he assumes the body of man, he assumed the form of half man, half bird, or half man, half beast. We get glimpses of that in the ancient architecture, modellings on the temple walls and in the hieroglyphic paintings of ancient Egypt. We find in the Hindū $Pur\bar{a}nas$ that the Supreme Being assumed the form of half man, half lion to kill the Demon-Emperor Hiranyakashipu. To show this state too the body of half buffalo, half man is shown here.

- (c) To show the aspirant the way to subdue his lower nature and to rise in the ladder of higher evolution.
 - 16. From the headless trunk . . . shown.

When the jīva first enters the human kingdom, he is a savage. Then he cannot as yet discard the propensities of a beast. He is full of anger and ferocity. As a buffalo he showed his anger by tearing everything with his horns, in the place of horns he has a sword in hand wherewith to do the mischief.

The sword is also the symbol of wisdom. Man cannot advance on the Path unless he subdues anger; and in order to do that he must use wisdom and judgment in all his actions. Hence the words—

17. With heart pierced with the trident, etc.

When the upper half of the human body, with the heart and the brain, was joined to the buffalo body, the demon or jīva did not desist from his violent habits all at once. To drive away the ṭamas, rajas and guṇas and to bring out the pure saṭṭva guṇa—love, the Mother thrust her trident into the heart of the demon and let the blood of ṭamas and rajas flow therefrom. Unless the blood flows from the heart

wisdom (Jñānam) cannot be gained. A half-drawn sword is the symbol of wisdom partially gained.

18. With body blood-besmeared, etc.

The nature of the beast, his anger, oozed out of his eyes and from all parts of his body in the form of blood. Anger and ferocity must be transmuted into Love Divine.

Before the soul can stand in the presence of the Masters (Divine Life) its feet must be washed in the blood of the heart.

19. Bound with snake . . . set teeth.

Then the Mother out of pity bound him with the rope like snake of love and began to draw him up towards her by taking him by the hair and lifting him out of the binding force of the māyā (illusion) of the world. But the demon-nature still clings to the earthly attractions and tries to withstand the Mother's efforts with fierce look and set teeth. In other words the Sāḍhaka (aspirant) has to undergo, at this stage, the severest effort to gain mastery over the six enemies to the Path, and his set teeth is a sign of strong determination.

The Mother holds him by the hair as well as by the end of the binding snake-like rope, with her left, third hand. His whole body is immersed in the mud of the sins of this world up to the crown of his head, therefore he must be raised by the hair. When by certain Yogic processes the aspirant can vivify the six *Chakras* (centres of force in the body) then the invisible aperture (called Brahma-randhra) in the centre of the head or cerebrum is opened; through it his soul passes up to the thousand-petalled lotus, situated a little above his head, in his ethereal body, and is united with his Higher Self and *Paramāṭmā* too returning to his physical body at will. Then he becomes a Fīvan-mukṭa.

This holding by the hair indicates the state of $S\bar{a}dhaka$ (aspirant) just before the opening up of the *Brahmarandhra*.

¹ Light on the Path, p. 1.

20. The Devi's Lion vomiting blood.

The mineral, vegetable and lower animal kingdoms are the ṭāmasik and rājasik creation. In the mineral the ṭamas and in the beasts up to the animal-man, the rajas predominates. The Lion, the king of the beasts, is the symbol of the acme of the rājasik creation. In man the lion is the sign of the Rājasik guṇa, the fighting instinct or Kshāṭra-ṭējas. In order to evolve the Saṭṭwa Guṇa, both the ṭamas and rajas guṇas must be subjugated. The lion is hence shown as vomiting blood (rajoguṇa).

- 21. The right foot . . . evenly on the back of the lion.

 This indicates that the animal as well as the material evolution is completed.
- 22. Little higher up . . . left toe on . . . Demon. The mother now pours forth, as it were, spirituality, little by little, with the left toe into the beast-man. Here the struggle of spirit and matter begins.

Man is the stage in which spirit and matter struggle for mastery.

23. The conqueror . . . Danavas.

The Mother is all love to all her children. She kills in order to teach man how to conquer his enemies on the Path of evolution. To kill and subjugating the Daityas and Danavas are symbols of eradicating the evil nature in man.

24. Devi with smiling face.

This aspect shows that this slaying of the demon is no killing at all. It is really of the utmost good to the Demon—his re-generation.

25. The giver . . . Desires.

If the Divine Mother is worshipped and meditated upon thus, then all the desires of man are fulfilled, be they material prosperity or spiritual advancement, even Moksha (final liberation).

¹ Man: Whence, How and Whither, by Annie Besant and C. W. Leadbeater, p. 2.

26. Hosts of adoring . . . nearby.

It is said in the *Chandī* and other *Purāṇas* that the will force of the Immortal Pēva combined with the will of Nārāyaṇa, first brought about the manifestation of this Purgā-Aspect of God or the Purgā-force (the force to kill the unrighteous and to preserve the righteous). So the presence of the Pēvas will enhance the force of that aspect which the Goddess represents.

27. Ugrachanda Prachanda, etc.

These are the eight Goddesses (forces of the Mother) who always surround her to do her bidding. If the Sāḍhaka can master these forces or acquire them by following the process mentioned in the Tantras with the help of a proper Teacher, then he may gain anything and everything he may wish for, even he may attain Moksha.

Brahmā, Viṣhṇu and Mahēshwara are respectively the creative, preservative and destructive or regenerative forces, who with their respective female aspects, become six forces. These six forces together with *Daivī Prakṛṭi* and *Mūla Prakṛṭi* make up the eight forces which work out her will in creating, preserving and regenerating the world.

In the Durgapūja ceremony, performed with great pomp in Bengal every autumn, some other images are added to the group of these three principal images (Durgā, Lion and Asura), and are placed on both sides of the main group. These other images are those of Kārṭikēya or Subrahmaṇya, Gaṇēsh, Lakṣhmī, Saraswaṭī, Navaḍurgā or Kalabow (consisting of nine kinds of leaves including a whole plantain tree. This is the Brāhmanī aspect of the Goddess) and a little Shiva painted in the arch (mentioned below) just over the head of Durgā. An arch is placed over the head of the whole group on which hosts of Dēvas are painted.

Here Lakshmī represents the Mūla Prakṛṭi, Saraswaṭī, Daivī Prakṛṭi, Gaṇēsha, Brahmā, Kārṭikēya, Viṣhṇu and the little Shiva, Mahēshwara. Lakṣhmī being the consort of Viṣhṇu and Durgā herself of Shiva, no separate images of them, as Shakṭis, are shown in the group.

According to the western scientists the equivalent of the word "Shakti" is force, energy or power. They divide the world-force or world-energy into six parts: motion, heat, light, electricity, magnetism and chemical affinity. Besides these, they say, there are two other forces: Vital-force and psychical force. Hence there are altogether eight forces working constantly within the universe which are the differentiations of the One Primordial Force. To know the secret of, and to master these forces, is to be the master of the world or rather of the whole universe.

28. The Aspirant . . . Meditation, etc.

She has brought forth this world and is maintaining and preserving it. Hence She is called the World-Mother. The aspirant should meditate on this Mother of the World.

29. The giver of all desires, etc.

To meditate on this aspect of the Mother is to gain the fruits of all desires, all knowledge or Brahmavidyā and Mokṣha. If we can, with the help of the Gurudeva properly meditate on this aspect of the World-Mother and be at-one with her, then nothing will be beyond our reach. Shrī Rāmachandra, son of Dasharatha, King of Ayodhya, first inaugurated this form of worship of the World-Mother in the autumn of the year when all his resources were exhausted and he could not conquer the Demon-King Rāvaṇa. He propitiated the Goddess with a hundred and eight blue lotuses and thereby gained the power to kill Rāvaṇa. It is said that during that worship, the Goddess out of pity to Rāvaṇa, secreted one lotus out of the one hundred and eight. To make up the promised number

Rāmachandra tried to take out one of his blue eyes, but the Goddess restrained him and brought forth the lotus which She had hidden. She was then fully propitiated.

If we can show whole-heartedness, devotion, and self-sacrifice as did Shrī Rāmachanḍra, then all our miseries, whether physical or super-physical, will be removed by the Mother Durgā and we shall be received into her bosom, the Eternal resting place.

Om Shānţih.

Nibaran Chandra Basu

STUDIES IN OCCULT CHEMISTRY AND PHYSICS

(SECOND SERIES)

By G. E. SUTCLIFFE

(Continued from Vol. XLVII, No. 12, p. 692)

XVIII. THE FOURTH ELEMENT: FIRE

207. In the preceding article, we dealt only with the three elements of the Ancients and of the modern Occultist, leaving the fourth element, Fire, for later treatment. Although modern science objects to the name, element, being given to Air, Water, and Earth, it does admit their existence; but it denies the existence of the fourth element, Fire, as a substantial entity, or it did so up to very recently, and regarded it as a form of energy. But the emergence of Einstein's theory has somewhat modified this view, for according to Einstein all matter is energy, and all energy may be treated as matter multiplied by the square of the velocity of light. The divergence, therefore, between occult teaching and very recent science is less than it was. This, to a certain extent, fulfils a prophecy in *The Secret Doctrine*, where we read:

Subject to some future specific name, the Force is substance of some kind, and can be nothing else; and perhaps one day Science will be the first to re-adopt the derided name of Phlogiston.

¹ See Vol. XLVII, September, 1926, p. 684.

² Vol. I, p. 557.

The Master K. H., writing of what is believed in the Great White Lodge, says:

"Then what do we believe in? Well, we believe in the much laughed at phlogiston... The bodies of the Planetary spirits are formed of that which Priestly and others called Phlogiston and for which we have another name." Again², He tells us that the flames seen around the sun during a solar eclipse, are the phlogiston of the sun, and its electromagnetic aura.

Thus having very high Occult Authority for doing so, we shall regard Fire as a substance, and the fourth subplane of the physical plane.

To obtain the mass of Fire from the mass of the atmosphere G, as given in (79), of the preceding article, we may use the same divisor, (g + a), that was used to obtain the mass of the atmosphere from the mass of water W, thus

$$F = G/(g + a) = 4.56046 \times 10^{16}$$
 (82)

$$Fg = 4.47119 \times 10^{21} \, dynes$$
 (83)

In the above F is the total mass of the element Fire contained within the earth, measured in grammes, whilst Fg in (83), is the total pressure in dynes which this mass of Fire would exert on the whole of the earth's surface, provided it existed above the earth's surface, and had the same weight per gramme as any other terrestrial substance.

In order to ascertain the pressure on unit surface of the earth exerted by the weight of Fire Fg, we must divide

¹ The Mahatma Letters to A. P. Sinnett, p. 56.

² Ibid., p. 164.

it by the number of square centimetres on the earth's surface,

$$S = 5.10064 \times 10^{18} \tag{84}$$

$$Fg/S = 876.5924$$
 dynes per sq. c. (85)

$$p' = Fg/S = 876.5924 \text{ dynes} = 0.657483$$
 (87) millimetres

The number of dynes that are the equivalent of a pressure of one millimetre of Mercury, is 1333.22387, so that (86), transforms the pressure p' in dynes to millimetres of Mercury, in which unit pressures are often measured.

The average pressure of the earth's atmosphere, (ib.) is 740 millimetres, and the standard atmosphere is usually taken at 760 millimetres of Mercury. On comparing this with p' in (87), it will be seen that the pressure of the element Fire, is less than one thousandth part of the pressure exerted by the element Air.

208. The above relationship between the pressure of the Air, and the pressure of the Fire, brings us face to face with a very interesting problem. It is evident that the Fire pressure is normally altogether swamped by the Air pressure, and the question arises how can we design an experiment which will bring this small Fire pressure under observation. If we removed the Air pressure, say in a vacuum tube, should we not also remove the Fire pressure? Now there is reason for believing that the matter on the subplanes above the

¹ Smithsonian Physical Tables, 1923, p. 421.

gaseous cannot be confined in closed vessels, but that such matter freely moves through the walls of the vessel. This peculiarity has been dealt with previously,1 and used to reconcile observed facts of radiation with the equipartition of energy. We have, moreover, abundant evidence that Fire, in the form of heat, cannot be absolutely excluded from, or included in, any enclosed space, but that sooner or later, it makes its way through the walls of the enclosure. Hence if the substance Fire is the sub-plane above the gaseous, it is impossible to remove the Fire pressure from a vacuum tube, however good the vacuum, or the nonconductivity of the walls of the vessel.

This makes it possible to design a crucial experiment to test the reliability of our theory of Fire pressure. the pressure of the Air in a vacuum tube is 0.8 millimetre or above, then since from (87), the Fire pressure is below 0.7 millimetre, we should not expect any visible evidence of the substance Fire, but at a pressure between 0.8, and 0.1 millimetre we may expect the characteristics of the substance Fire to exhibit themselves. The following extracts are taken from Electricity in Gases, by J. S. Townsend, M.A.²

THE NEGATIVE GLOW AND UNIFORM POSITIVE COLUMN IN AIR

In a cylindrical tube 3 centimetres in diameter with plane aluminium electrodes 2 centimetres in diameter and 22 centimetres apart, continuous discharge may be obtained with a battery of 1,000 volts when the pressure of the air is between 1.65 and 0.05 millimetres.

It will be seen that the range of pressure above set forth fits very well the test we require, the pressure being air

Studies in Occult Chemistry and Physics, Vol. I, p. 9, para. 8.

² Clarenden Press, Oxford, p. 398, et seq.

pressure, and our critical pressure 0.7 millimetres, being about midway between the pressure range 1.65 and 0.05 millimetres.

When the gas begins to conduct at the pressure 1.65 millimetres, a uniform column of bright orange-coloured glow extends from the positive electrode for a distance of 17 centimetres, where it ends abruptly, and the rest of the tube for the distance of 5 centimetres between the end of the positive column and the negative electrode is nearly all dark, except for a narrow glow about 2 millimetres wide that surrounds the negative electrode. A narrow dark space of uniform width, generally known as the Crookes or the Hittorf dark space, separates the negative glow from the electrode.

The negative glow, which is of a bluish colour, ends with a well-marked outline on the side near the cathode, but on the side remote from the cathode the outline of the glow is not so well defined.

The Crookes dark space and the negative glow increase in width as the pressure diminishes.

This last sentence should be carefully noted, for as the pressure diminishes between the range 1.65, and 0.05 mm., it passes across our critical pressure, 0.7 mm., where the pressure of the air becomes less than the pressure of the Fire, and as this coincides with an increase of the Crookes dark space it points to the conclusion that the element Fire may be the substance which fills Crookes dark space. H. P. B., says that Prof. Crookes' theory of the generation of the elements is a near approach to *The Secret Doctrine*.

How true it is will be fully demonstrated only when Mr. Crookes' discovery of radiant matter will have resulted in a further elucidation with regard to the true source of light, and will have revolutionised all the present speculations.

Mr. Crookes originally described this radiant matter as the fourth state of matter, perhaps at the suggestion of Theosophical friends, who knew it to be the fourth sub-plane of the physical. It is evident that Madame Blavatsky considered this discovery of very great importance, and that eventually it would revolutionise modern theories especially with regard to

[!] The Secret Doctrine, Vol. I, p. 681.

the true source of light. This aspect has already exhibited itself in our investigations, for it would be difficult to conceive anything more revolutionary to modern theories than that the sun and stars are not the sources of light, as was pointed out in para. 192, and elsewhere; but the further prediction is made, 1 that Mr. Crookes' discovery boldly points to what will make Chemistry virtually cease to live; but that it will reincarnate as "New Alchemy," or "Meta-Chemistry". It will therefore be evident to students of Occultism, that the study of Fire, or the fourth subplane of the physical, may repay minute investigation, and should not on any account be lightly passed over. In the quotation from Prof. Townsend's book, we found evidence that Crookes dark space contained our element Fire: let us therefore proceed with the quotation.

The dark space between the negative glow and the end of the positive column is known as the Faraday dark space.

As the negative glow expands, the end of the positive column recedes from the negative electrode, and at very low pressures the positive column disappears, and the negative glow fills the greater part of the tube.

Now the glowing positive column which disappears as pressure is reduced, is known to be air, or whatever gas is in the tube, it is therefore matter on the Air sub-plane, so that what remains after it is pumped out, and which fills the expanded Crookes dark space must be our element Fire, if our equations, (85-7), are correct. For further evidence we require a discription of what takes place when the pressure is reduced from 0.8 to 0.6 millimetres, when it will be crossing our critical pressure 0.657 mm., as given by (86). A further quotation will satisfy this requirement.2

The general appearance of the discharge, when the positive column and negative glow are the most prominent luminous effects. does

¹ The Secret Doctrine, Vol. I, p. 683.

² P. 400.

not alter very much as the pressure is reduced from 1.6 millimetres to 0.8 millimetres, but at about half a millimetre pressure the appearance of the positive column begins to change . . . At the pressure 0.57 millimetre . . . the positive column . . . tends to break into striæ, or alternately bright and dark sections, . . . At a pressure of 0.24 millimetre the positive column is completely striated for a large range of currents.

210. If we had arranged a series of experiments specially to test the correctness of (86), it would have been difficult to devise a series that would be a more perfect test than that above quoted. The pressure 0.8 millimetre, where there is no striation, and the pressure 0.58 mm., where the striation begins, are about equally distant from our critical pressure, 0.657 mm., the one being greater and the other less, the mean pressure between the two being 0.685, or only about four per cent greater than the value given by (86). Within the errors of experiment therefore it supports our theory. This theory moreover is supported by the direct testimony of a high occult authority, the President of the Theosophical Society, Dr. Besant, who in an article entitled "Man's Life in Three Worlds," tells us that the physical

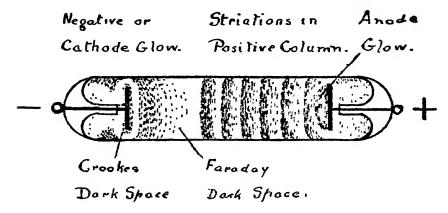
body is divisible into two parts capable of separation from each other, the dense physical body, composed of the four denser forms of matter, earthy, watery, fiery, and airy, or solid, liquid, gaseous and radiant matter, whilst the etheric body is composed of the three ethers.

Again in the Convention Lectures of December 1920 ("The Great Plan," p. 49), she says:

We have a certain type of matter in the physical world, but it is not all in the same state. You have it as earth, earthy matter, solid matter. You have it as liquid matter—water and other liquids. You have it as airy matter, the atmosphere all round you. Then you have it as radiant matter discovered in our own lifetime . . . The ancients used it to signify fire, earth, water, etc.

¹ The Adyar Bulletin, March 15th, 1919, p. 70.

These statements definitely link together the element Fire with the radiant matter of the Crookes tube.



211. In the above Figure, we give a drawing of a Crookes tube showing the different parts above described. Near to atmospheric pressure a large electric force is necessary to produce a discharge, but a reduction of pressure facilitates the passage of a spark between the electrodes, and as the pressure is further reduced the spark is replaced by a collection of sinuous and irregular pink streamers which later broaden and fill almost the whole of the tube with a pink diffuse glow known as the positive column.

Meanwhile the cathode assumes at its tip a luminous tuft, the negative glow, violet in colour, which as the pressure reduces grows until it completely envelopes the cathode. Between these two luminous glows comes a darker ill-defined region called the Faraday dark space. These general appearances correspond to a pressure of some 8 to 10 millimetres of mercury. Below this pressure the anode becomes tipped with a vivid spec of glow and the positive column proceeds to break up into thin fluctuating pink discs or striæ, which subsequently thicken and diminish in number, intensity and extent. The Faraday dark space enlarges and as shown above, at a little below one millimetre pressure, the

violet negative glow increases in brightness and volume, and the glass walls of the tube are seen to fluoresce with an olivegreen light.

As the exhaustion proceeds, this fluorescence disappears, the negative glow detaches itself like a shell from the cathode, while a new violet film forms and spreads over the surface of the cathode. Thus the negative glow now consists of two parts: they are separated from each other by a narrow dark region called the Crookes or cathode dark space, which has a sharply defined outline running parallel to that of the cathode.

With a reduction of pressure, the dark space increases in width, and pushes the outer negative glow before it, and when as low as one fiftieth of a millimetre both positive and negative glows become less bright and definite in outline and finally lose almost all traces of luminosity.

Meanwhile the cathode dark space has grown at the expense of all else, until finally it becomes so large that its boundaries touch the glass walls of the tube. It is at this stage that the tube begins to shine, first in the region of the cathode, and then over the whole surface.

This fluorescence is apple-green, and much more brilliant than the olive-green light above described, and is well known to those accustomed to X-Ray tubes.

If the exhaustion is pressed still further, this fluorescence diminishes and the resistance of the vacuum tube to the passage of the electric current increases, until finally it becomes impossible for the current to pass at all.

212. The above description, taken mostly from Kaye's X-Rays, ¹ along with Prof. Townsend's will serve for future reference, as well as for our immediate purpose, since many of our investigations will have a connection with the phenomena

¹ Pp. 1-3.

of the Crookes' tube. In fact the indications are that this Fire sub-plane is the most important of any, and will repay the most careful and detailed study. It is the Unity, having in its service two Trinities, the upper trinity being the ether one, two, and three, of the theosophic nomenclature, and the lower trinity, being Air, Water, and Earth.

Its appropriate symbol would be the two interlaced triangles of the Theosophical Society. This Fire sub-plane, or the plane of radiant energy, therefore, probably contains the master-key to the whole forces operating on the physical plane, and in this opinion we have the support of the highest occult authority at present available. For Master K. H., says of it, "there is but one thing—radiant energy, which is inexhaustible and knows neither increase nor decrease and will go on with its self-generating work to the end of the Solar manvantara . . . Yes; call it 'Radiant Energy' if you will: we call it Life—all-pervading, omnipresent life—ever at work in its great laboratory, the Sun".

CONCLUSIONS AND SUMMARY

213. The study of the physical sciences may be regarded as the investigation of the operations of the Third Person of the Trinity, especially under its feminine aspect; it constitutes the power side of Occultism, and culminates, at a stage beyond the human, in the uplifting of the Veil of Isis.²

All matter of the three lower sub-planes are the precipitation of the powers inherent in Light, the first formed of the three being Air, then Water, and finally earth. The ratios of mass creations being identical with the ratios of the elementary masses μ' h, and A, where μ' is the mass in the spirillæ of the atom of Occultism, h is the mass in each

¹ The Mahatma Letters to A. P. Sinnett, p. 168.

² Para 200.

light-wave, and A the mass of Helium. The ratio of the total mass of the Air to the total mass of the Water, or G/W, being μ'/h , and the ratio of the total mass of Water to the total mass of Earth, or W/E, being h/A. It is further found within errors of experiment that the ratio of the total quantity of Fire to the total quantity of Air, or F/G, is μ'/h . 2

The element Fire of the Ancients is identical with the radiant matter in the dark spaces of vacuum tubes.³ It cannot be enclosed by, or excluded from, hermetically sealed vessels, as it interpenetrates the matter of the lower sub-planes.⁴

It follows as a corollary from the cycle of proofs that the modern chemist is right in thinking that all the chemical elements are built up from Helium.⁵ The Fire sub-plane, or the fourth sub-plane of the physical, is probably the Master-Key to all the seven subplanes, being the Unity governing two Trinities, its appropriate symbol being the two interlaced triangles of the Theosophical Society.⁶

G. E. Sutcliffe

(To be continued)

¹ Paras 201-2.

² Paras 207-210.

⁸ Paras 210-212.

⁴ Para 208.

⁵ Para 203.

⁶ Para 212.



TO SEE THE FACE OF THE LORD

By ALICE WARREN HAMAKER

THE Bible, both in the Old and New Testaments, is full of allusions to those who have seen the face of the Lord, and of how many have thus come to know truths that were otherwise closed to their knowledge. S. Paul, in his letter to the Corinthians, says that "now we see through a glass darkly but then face to face," and this statement is attached to a letter giving complete instructions how to attain divine love, implying, therefore, that by the attainment of divine love, man can see the Lord face to face.

To see the face of the Lord does not mean that the Lord, in His entirety, has been seen, or known, but by seeing the face He can always be recognised thereafter. According to the Psalms, the face of the Lord shines always before us, so that, therefore, it is merely a question of learning how to see it. Numerous instructions are given for the attainment of the view of the face of the Lord, either attached to a hymn of praise, or a story of a man's life, or a set of instructions as to what a man should try to practise or to be.

In the orient there is a word used for this science of living, learning and doing, so that the face of the Lord shines brightly before the eyes of a man. That word is Yoga. As a rule, to an occidental, the word Yoga means a very peculiar mode of living, necessitating beggary, dirt, seclusion, and a life generally useless for the rest of mankind inasmuch as a yogī does not produce anything or do anybody any good. That there are people living thus mistakenly called yogīs, is true, but, as will be seen later on, such people are only overcoming a certain personal fault, and not carrying out the Yoga in its entirety because they cannot do so until the fault is overcome. The oriental has certain faults running through his type of civilisation, religion, science and philosophy, that become inbred in his race by heredity and environment. and have, therefore, to be overcome by the aspirant to Yoga. Hence the special emphasis on beggary and periodic seclusion. The occidental, both European and American, has also faults, but of another type, running through his civilisation, religion, science and philosophy, and these, too, have to be overcome by the aspirant. Hence, also, other special emphases.

An oriental saying has it, "Live the life, and you shall know the Doctrine". That is the key-note of the science called Yoga. No one will ever see the face of the Lord before his eyes by learning a set of dogmas and doctrines, or by becoming a walking encyclopædia of any Bible or sacred book,

or even by sermonising on the teachings of such books. The right life must be led, and rules carried out continuously and faithfully. No one will be a musician who does not practise every day, year in and year out, with no cessation in his daily practice as the years go by. No one can be a scientist who is not continuously experimenting, observing and keeping well up to date on all new discoveries and observations. If he discontinues his reading and study, he falls behind. So with Yoga, the life must be led continuously, day by day, year in and year out.

Then we are told to "Search the Scriptures," so that knowledge must ever be sought, for it will never come to those who fold their hands. We are told "Resist not evil," and yet most religions lay their emphasis on the overcoming of the world, the flesh and the devil, as though that were the reason for our incarnation in the flesh on earth. This is only waste of time. We are here to "be perfect," and not to spend our time resisting evil. Our search is to know what is perfect, and attain thereto. There should be no hazy thinking in this respect, but clear knowledge. S. Paul was quite clear when he wrote of divine love. He says what it is and what it is not, and in the same spirit we must search for this knowledge and have a definite understanding of what it is, and then put it into practice.

DIFFERENT TYPES OF YOGA

The Science of Yoga has always divided itself into three distinct types, according to the natural spiritual impulses existing in man.

The church has long maintained that God is threefold in aspect;—Omnipotent, Omniscient and Omnipresent. Man is of the fulness of God, so that spiritually he is that too, but

when his first spiritual steps are taken he begins to realise one of those aspects. Hence, when man's spiritual nature is sufficiently aroused to make him yearn to see the face of the Lord, he has already developed a certain amount of strength and knowledge of one of the aspects of the God within him.

Man is, therefore, already striving to know himself as omnipotent, or omniscient, or omnipresent, so the science of Yoga adapts itself to that fact. For those already on the way to realise omnipotence, the Yoga is the Yoga of Will. For those on the way to realise omniscience (wisdom), the Yoga is the Yoga of Wisdom and Love. For those on the way to realise omnipresence, the Yoga is the Yoga of Action.

The science of Yoga leaves no element of doubt as to the attainment along any one type of Yoga, the attainment of which marks the end of the Science, for after that there comes the Sacred Science of union with the Godhead, the next stage to be attained after the face of the Lord has been seen and recognised.

I. THE ATTAINMENT OF OMNIPOTENCE, OR THE YOGA OF WILL

This Yoga is for those who have the desire to fight or to overcome, or for those who prefer to make other people do the work than do the work themselves. This is not the Yoga for those who like pioneering into new ideas and new ideals. This is the Yoga for those who like to carry out into the world the new idea or new ideal that has struck their fancy, and fight through the difficulties attendant on its introduction into the world till they are overcome. A very high initiate on this path may, and often does, have quite a shallow understanding of the Great Wisdom, but that is of no consequence, for the understanding will be broadened when, on the completion of the Yoga, the Sacred Science is taken up.

The Gospels of S. Matthew and S. Luke give an account of Christ's ministry as a teacher of the Yoga of Will, with only occasional asides of instruction on any other path. They both give the full text of the Sermon on the Mount as the central document round which the rest is compiled.

The Sermon on the Mount. This document gives the complete rules for the Yoga of Will, except the personal details of how to make a start. As the aspirants must be on all the different Rays, or of different temperaments, it stands to reason that there must be many ways of making a start, so the Gospel continues to enumerate the different ways of starting for various types of men and women.

As an introduction, the Sermon on the Mount enumerates the perfections this Yoga will develop, and how to recognise them in people. They are commonly called Beatitudes. The aspirant is called the Blessed when he has perfected something in himself as far as the science of Yoga can take him. His next progress in that perfection is in the Sacred Science.

A. Poor in spirit. Whatever this translation and phraseology may have meant in the seventeenth century, it conveys nothing to the modern person. The original term in Greek is enigmatical, and has to be paraphrased to make any sense nowadays, as all ancient idioms lose their significance as human thought and interest change. It means, really, living for spiritual interest, instead of material interest, and church tradition still had it in the seventeenth century that it entailed material poverty, and so they used the word "poor,"—poor because of spiritual interests. There may be material poverty generally, but that is not a necessity.

The first perfection to be attained, therefore, is the willingness, absolute and definite, to live entirely for spiritual progress, and, therefore, "their's is the kingdom of heaven," or their mark is that they know what heaven is. Heaven is

where our real selves live continuously for millions of years, and we are usually about half way through that period when we are inspired to start any Yoga. As soon as heaven is known, immediately the aspirant knows how to cut short the remaining period, or how to lengthen it, and he can decide what he shall do, and regulate it to suit his ideals and ideas.

- B. They that mourn. The more modern idea would substitute the word sympathise for mourn, since we are less pessimistic than people were a few centuries ago. The aspirant will perfect his powers of sympathy with those that are unhappy or distressed, and thus he will be "comforted," or unable to be unhappy or distressed.
- C. The meek. This means, nowadays, those who are tranquil or serene; and "inherit the earth" means they shall know all about the earth, visible and invisible, and have the power, therefore, to arrange everything on earth to suit themselves. A perfected yogī could move the mountain into the sea, if there were any spiritual reason for so doing.
- D. They which do hunger and thirst after righteousness. The aspirant will learn to perfection how to do everything right, making no mistakes, though his pupils and followers will make hundreds of mistakes. Righteousness means right-conduct, or doing everything in the right direction in which spiritual emanation flows.
- E. The merciful. The aspirant will learn to make allowances for the mistakes made by others as simply ignorance and inexperience. One can only know by experience, and if the experience has not been obtained during the several millions of years of human life behind every one of us, the knowledge does not exist in the true person, and therefore the man on earth does not know, and cannot do right. "For they shall obtain mercy," i.e., they shall be given the knowledge, so as to do the right.

- F. The pure in heart. Purity is one of the virtues to unfold which the human kingdom was established. The lower kingdoms do not experience it, and man cannot go beyond being a human being till he attains purity. This Yoga emphasises purity of heart, which is, love. The only training in love given in this Yoga of Will is the making of love pure,—free from the impurities of the flesh, the emotions and the intellect (sentiment). Sentimental people had better try another Yoga. The purity of heart enables them to "see God".
- G. The peacemakers. Those who have that "Peace of God, which passeth all understanding," and spread it around them, all the ones who shall be called, "the children of God".
- H. Those who are persecuted for righteousness' sake. This Yoga entails martyrdom till perfection is attained, and the aspirant can start the Sacred Science, so that a repetition of persecutions and banishments is a qualifying mark. This is the way for the aspirants of this Yoga to know heaven, or their true self.
- I. The reviled and slandered. The aspirants to the Yoga of Will must be prepared to destroy their lower selves by putting up with slander, and all the worst accusations that can be made against them. If a person feels he cannot face this, he had better try another Yoga, or not try one at all. It is the mark of a certain peculiar spiritual perfection, when the mundane reputation is lost and broken to pieces. Only the initiate in the Yoga of Will can understand the necessity.

Such are the nine marks of the successful student on this Path, and if he fails in any of them, he may thereby know he is carrying out some of the rules and instructions inadequately. There are other yogic marks, but they will not show so clearly on this Path as the nine enumerated above, so the aspirant may know before he starts what to expect, and what not to expect.

Now come the instructions.—First comes a warning of coming destruction if their "salt" loses its "savour". The aspirant must live with the knowledge that he must either kill his "salt," or body, if it cannot measure up to his divine will, or attain the yogic perfections, enumerated above, in this body. In this yoga, the aspirant must push his physical endurance to its limit, without stint, or it will lose its "savour," and be a drag instead of a help. This is not the path of preservation, but of fighting and overcoming, and the physical body and its limitations must be fought and overcome, or else "cast out," and via the avenue of death, obtain another body for further experiment.

Yet, it is not the overcoming of the body that the end of the path is leading to, but that the light of the inner man may be seen by other men, and success measured by the amount of effort put forth. The spirit is there, and the duty lies in making it shine out to others, and the aspirant must go out into the world, and force other people to see it by his effort. Pupils on this Path are known by the marvellous amount of active work they can do, and the innumerable responsibilities they can take and carry through without physical breakdown. They wear their bodies down till death comes from exhaustion, or they attain their initiation in their present bodies. There is that reservoir of energy and vitality available for those who take the Path of Will seriously, except where fear grips them and makes them weak physically. They do not fear physical exhaustion, as those do on other Paths. The vitality and vital forces are there for them to take, and no ceremonies are necessary to help them to obtain them.

Next, they must obey the law, even the civil law, and go further still, and obey the laws better than other people; and it is not a question of sacrifice, but of will. As all law-givers come under this Yoga, it becomes necessary to know

which laws are of paramount importance. They are enumerated:

- 1. Thou shalt not kill,
- 2. Thou shalt never be angry,
- 3. Thou shalt not call anyone bad names,
- 4. Allow no one to be angry with you,
- 5. Be kindly disposed to your opponent,
- 6. Commit no adultery, even in thought or desire,
- 7. No divorce (Divorce is for the weak-willed),
- 8. Swear no oaths,
- 9. Sue no one for injuries received,
- 10. When doing anything for anyone, do all he wants you to do for him,
- 11. Give all you are asked,
- 12. Love your enemy, and do good to those who harm you.

All laws that have any bearing on these articles, are those specially intended for the aspirant of the Path of Will to follow to the utmost. It is quite obvious that these particular laws are not meant for the mass of people, for see how impossible it is for them to follow many of them. For example, that of divorce, which is very sensibly allowed in most of the religions for all except those who are out to know themselves as omnipotent in their divinity.

Next, come the rules of conduct and of life.—

- (a) The aspirant must not be known as an alms-giver, even though he give alms.
- (b) Public worship is not for them, so that they are not meant to be priests. Secret, or private meditation is for them, and a form of meditation is given, commonly called the Lord's Prayer, which is not intended to be said aloud, but to be contemplated in silence. Very few people realise these sentences have to be thought of in silence, and few meditate upon any of the sentences. They are just gabbled through at a rapid speed out loud, and sometimes forgotten.

- (c) Fasting, or physical abstinences, must be carried out unknown to anyone else. People usually proclaim the things they do not do or avoid, whereas the Christ was content to do his fasting in such a way that many thought He was a glutton and pleasure-seeker. The outer world did not, apparently, know his fast of forty days, or his periods in the mountains without food and shelter.
- (d) A fortune, or material things, must not be accumulated. In fact, the successful yogī manages to get along without any property, the amount of property required differs with each type of civilisation, climate, race and so forth. Rules can be laid down at any specific period as to the minimum allowed, as Jesus laid them down to the seventy pupils he sent forth, but the minimum need now differs again, and will again. The Gospel requirements seem now impossible, but there is the rule, whatever the adaptation necessary to fit in with present civilisation.
- (e) Serve the spiritual need of men, but not their material need. The spiritual life does not consist in giving away money or material things. Anyone can do that who feels the stirring of love. It is a requirement for those who aspire to this Path, that they shall be without property, or give away their surplus, and have none to give anyone. The aspirant is to give spiritual food, not material food.
- (f) Pay as little attention as possible to food and clothes, for there will always be enough. That is a fact, as all yogīs find out.
- (g) Pay no attention to other people's faults, but attend to one's own imperfections. No one is responsible for other persons' imperfections.
- (h) Be careful in the choice of pupils to whom to teach spiritual truths.
- (i) Keep on asking and knocking for success, and it will come. Persist, and the reward will come,

(i) "Do unto others as ye would they should do unto you."

These are the rules of conduct, and the Sermon ends with a few proverbs, intended to help the aspirant in the various difficulties that are bound to arise in the course of trying to carry the Yoga of Will to success.

The Gospel stories. The general story of the Gospels is not the actual life story of a prophet named Jesus, or any other man of that name. There is some basis in fact, but it is re-written to illustrate a typical life of a successful yogī, and also the crises in spiritual affairs that come to aspirants, and that lead to spiritual expansions. These crises come to every man during his life, but either they are passed by through inattention or ignorance, or the man does not know what to do, or where to turn for help.

These crises may be enumerated as follows:

1. The call to the spiritual life. It is the young man or the young woman who gets this, and even the lowest savage amongst us gets his touch of this. All young people are known to get a phase of "religion," and everyone helps them to get over it as quickly as possible. Generally it comes at about 22 years of age, sometimes as early as 16, and sometimes much later, but under 30. Very few people take much notice of this crisis in spiritual affairs, but some churches have made provision for it by the establishment of convents, for novitiates, or temple lay-helpers.

There are those who, like Jesus or S. John the Baptist, have been taught the truths of the Path from birth; or those who learn about that Path in some manner, (since few parents or clergy teach that there is such a thing nowadays), before reaching the time of life when that call comes are prepared, and know how to take that great opportunity; there are many of this last type spoken of in the Bible, such as Samuel, who were reared with the idea of at some time giving themselves

up to the service of the Lord, or of entering the Path; when the time came many did so.

The result of answering this call is known as the Baptism, a spiritual addition of "water" and "fire". The addition of "water" to the spirit in man can be given by any teacher of yoga on evidence of sincerity, but the addition of "fire" requires long preparation. Jesus was thirty before receiving the Baptism, though he had known the necessary "knowledge" at the age of twelve. The Apostles were with the Christ throughout his whole ministry, and then had to wait till the appointed time, Pentecost, before they could receive it. Most people live their whole lives through to the grave after their call, without receiving the Baptism of Fire.

How shall the modern aspirant prepare himself to receive this baptism of fire? Those who know, know that it feels as though the whole body were filled with fire of such glory that everything worldly appears too petty to be bothered with thereafter? It is said that when the pupil is ready, the Master will appear. Palestine, at that period, was full of people longing to be shown the Path, and hopeful aspirant after hopeful aspirant came to Jesus, and asked "What shall I do to inherit Eternal Life?" Each one wanted to know what stopped him personally, and to some Jesus said one thing, to others another. He did not give the same instruction to each one. To Nicodemus, he said, go and learn the law. To one young man he said to sell all that he had and to give to the poor. To the man burdened with the care of his "dead" father, which meant the care of an old man at that stage when he cannot look after himself and his affairs, he told him to leave his father and follow him. This may seem astonishing. but it is a yogic rule in this discipline, that civic and family responsibilities must not be made the excuse to avoid the voga rules. They must be solved in some way to leave the aspirant free to follow the Path. All responsibilities must be carried

out, but there is always someone else who can take them, on —suppose the aspirant were to die, for instance.

It may not be easy to find someone nowadays to tell each one of us what to do to earn the right to the addition of "fire" to the spirit, but we have the printed word, which they did not have then, and sincere effort will always bring the knowledge, if the aspirant is looking for it. It may take eighteen years, as it did with Jesus, or only three years as with the Apostles, but the point is whether the effort can be sustained long enough to bring success, day after day for several years on end. If persisted in, success must come in time.

2. The temptation. Even after the preparation is complete, and the worthiness of a disciple for acceptance on the Path established, the aspirant has still many items of karma to fulfil, that call for a certain amount of domestic and worldly action. In the course of the millions of years, behind each person, that elapse before the Path is reached, many things have happened that remain unadjusted. The question arises therefore, how to adjust these things. Besides, there are experiences still unknown, and these remain as desires still to be fulfilled. Knowledge is gained only by experience, and though many experiences are gained in a million years, there still remain some to be gained, and in consequence there lie in the inmost man, desires.

These are the sources of the temptations that beset the aspirant after acceptance, and the question is as to what he shall do. In the case of Jesus, there are only three, and He throws them aside. With others there may be many, and the Gospels are full of stories and parables relating to this question, such as the story of the talents, or the complaint of Martha that she had no time to listen to Him.

The reward offered to those who arrive at the solution of these desires and their demands, and of the family, domestic and worldly adjustments that have to be made, is the ministry of the angels to comfort the aspirant. We live side by side with angels, and men and angels progress together, interdependent, in their common spiritual expansion to perfection—yet, men are not aware of the angels among whom they live. Mankind is only one half of this kingdom of living spirits, and to be only aware of mankind is like seeing only one side of a coin. Life cannot be understood till both sides are known simultaneously, so until man is aware of the angels among whom, and with whom, he lives, he will question the why of many things in life. The Bible is full of allusions of the "fulness" of things that come to those who overcome temptation.

The practical result of the "ministry of the angels" is shown clearly in the miracles, so-called, that could be performed. Healing the sick by touch, or by word of command, is done by conscious co-operation with the angels, though there are people that succeed in doing so unconsciously. They accidentally hit upon the right method, without being aware of the angels, who will always co-operate if the right conditions are set up, even unconsciously. However, such healers only last a few years, and frequently fail without knowing why. The casting out of "devils" also becomes possible of accomplishment, as well as the stilling of the storm, the walking on the water, and many other things not even mentioned in the Gospels. Some of them are mentioned in the book of Daniel, who was a Master also. Isaiah also tells of so-called miracles, performed in the same way.

3. The selection and training of disciples. All through the lives that have become part of the distant past, the aspirant has helped many, and also received help from many, and now the time has come for him to take the responsibility of the spiritual awakening of such people, whether they are personally

awake or not. Even Jesus had to take as a disciple one who betrayed Him, for it says in the Gospels, especially that of S. John, that the disciples were "given" Him, and He did not lose any of them—that is spiritually, though it meant submitting to the betrayal to keep Judas with Him spiritually. Jesus is said to have chosen and taught 82 disciples, and to have sent them out to heal the sick and preach His message. Later He called S. Paul and did likewise.

The hardest part of this spiritual crisis is to submit to the inevitable betrayals in order that the pupils' spiritual connection may not be broken. Jesus was also betrayed by S. Peter as well as by Judas. All yogīs know the sorrow of betrayals among their pupils, but they must not let their pupils go once they have made the connections. They have to submit.

It is strange that a Master should have to take certain persons because they have been "given," but it is so, and all aspirants must be prepared to take the pupils who come, whoever they are, without choice. They are also bound to have betrayals. The only reward offered is the ultimate success of the spiritual effort after the death of the aspirant. The world will benefit by the spiritual success, as well as does the aspirant himself.

4. The transfiguration. All aspirants for the Path experience moments of spiritual realisation that resemble in a feeble way the Transfiguration described in the Gospels. These act as a satisfaction and comfort on a difficult road. At this time is opened the portals of the past, and the past becomes the present, even if momentarily.

The greater the transfiguration and comfort at this stage, the greater the agony to come later. At this point, the rewards after each crisis may not be encouraging, but if one can read the past one must know the future, and the prospect may not be alluring in all cases. All who have written of the Path picture its miseries, trials and discouragement, and now they come thick and fast to the aspirant in the Gospel narrative.

- 5. The Crucifixtion.
- 6. The Resurrection.
- 7. The Ascension. Very little is said about these spiritual crises, except that they happened, and were successfully passed by the Christ in the man Jesus—not that Jesus completed these spiritual stages personally. There is a non-personal note in this part of the narrative, indicating that Jesus would still pass them successfully at some time, even as everyone will.

The Christian church adopted the cross to signify that the Christ had finished the fifth spiritual crisis and completed all the requirements, and stands that much above the rest of us. The crucifix always showed the figure of the Christ outlined against the cross as though within it, as in an ikon, and there was no indication of suffering. It was much later that the whole meaning was lost, and the figure was separated from the cross and nailed thereto, and later still that the suffering was depicted. The occult teachings of the fifth initiation, or that of the crucifixion ceremony, does not indicate suffering at all. It is a question of finally knowing the cause of life and death, and therefore holding power over it, and the ceremony is indicative of it.

This is the last known aspect of divine omnipotence at present known to man. The training as far as the use of the will to live and die at will, and to let live and die at will, is known and given out, and can be attained by anyone making the sincere and sustained effort. Nothing is known regarding the powers still to be attained by the next, and last, two stages, known in the Gospels as the Resurrection and Ascension, except that the last one finishes the whole cycle of man. Beyond that lies a wholly new kind of life, no

longer human, but super-human, the Bible says nothing about it, except in the book of the Revelation here and there, and these are inconceivable for men. No man can imagine what it means to sing praises and throw down golden crowns for ever. Someone once had glimpses, and wished to pass on the information, but was unable to find words in any language to convey the idea.

Alice Warren Hamaker

(To be concluded)

TO A. B.

THE Master sat amid the twelve
By ancient Galilee,
'Twas asked, among the Sons of Men
Who shall the greatest be?

The Master sighed, and sweetly said—
"If such a one need place
Then let him but a servant be
To all the human race".

The Master's words, across the years,
Still hold their thrilling call!
Our President has proved their worth;
A servitor of all.

The Master's work, thro' weal and woe Her constant joy has been, True greatness crowns her life to-day, With peace and calm serene.

A. J. H.

PATH OF OCCULTISM OR THE PATH OF SIDDHA PURUSHAS FROM THE STANDPOINT OF HINDŪ SCRIPTURES

By SESHACHELA RAO

- 1. It is a recognised fact that the Path of Occultism is generally understood to be the Path that is pursued by those adamantine souls who wish to render world service in uplifting thousands of souls of mankind. Some Western scholars express their opinion that Hinduism does not contain such a doctrine. In this connection let us examine some of the Hindu scriptures and find out whether such a sweeping statement is borne out by actual facts.
- 2. Information is given in jñānavāsiṣhtham that there are two classes or groups of jīvas or souls in creation, and that one class or group is known by the name jīvavyūham and the other class or group is known by the name of īshwaravyūham. In the Sūṭasamhiṭā, a standard work like the Bhagavaḍ-Gīṭā in Hinḍū religious literature there is the mention of two groups of souls, one group belonging to jīvavyūham and the other to īshwaravyūham. In jñānavāsiṣhtham there is also the statement that souls belonging to the group of jīvavyūham take the path to moksha or nirvāṇa, and therefore follow the Path of Independence, of obtaining the greatest benefit to the individual self, and that souls belonging to the group of īshwaravyūham follow the Path of Āḍhikārikapurushas who set aside their moksha, accept office and work for the welfare of other souls

in order that they may be uplifted from misery and ignorance. Souls of this latter group take any number of births for uplifting other souls, and live for ages, till the time during which they are appointed to carry on the office actually expires. While the majority of the souls in the world belong to the group of jīvavyūham, it is said that only a small number of souls in the world belong to the group of īshwaravyūham.

3. In the third volume of Swāmi Vivekānanḍa's life published by his disciples it is mentioned that Swāmi Rāmakṛṣḥṇa Paramahamsa gave out the fact that Hinḍū Scriptures divide the souls into two classes by the name of jīvakotis and īshwarakotis, and that those who belong to the group of jīvakotis strive for moksha or nirvāṇa, while those that belong to Ishwarakotis set aside nirvāṇa or moksha, take any number of births in order to uplift the mass of mankind. The following is a quotation from Swāmi Vivekānanḍa's Life,¹ by his disciples.

Srī Rāmakṛṣḥṇa Paramahamsa marked out seven of his disciples as īshwarakotis. Ishwarakotis were those who have taken birth whenever an Avaṭāra incarnates himself: they are like his high officials belonging to the inner circle of His devotees, His anṭaraṅgabhakṭas whose mission in life is to complement His work, and to conserve His teachings. Thus strictly speaking though they were born with realisation, they have no mukṭi, and their sādhanas are unconsciously only for the instruction of man. At the head of this class Srī Rāmakṛṣḥṇa Paramahamsa placed Swāmi Vivekānanḍa.

In the same volume there is a similar quotation which alludes to the fact that even according to Hindū scriptures the Path of Āḍhikārikapurushas followed by the class of souls who belong to the group of Ishwarakotis is far superior to the Path of Nirvāṇa or Moksha followed by the group belonging to jīvakoti.

Noren (Swāmi Vivekānanda) went one day to the Master (while he was lying ill in Cossipur Garden) and said what he had

¹ Vol. III, p. 435.

repeatedly said before "Sire, do give me the Nirvikalpasamādhi." Srī Rāmakṛṣḥṇa, broken in health, replied, "When I am well, I shall give you everything you ask of me." Noren insisted, "But if you pass away, what can I get? Sire, I wish to remain immersed in samādhi like Suka Deva for five or six days at a time, and then to return to sense-plane for a short while if only to maintain the body, and then revert to that state of blessedness." Srī Rāmakṛṣhna grew impatient saying "Fire! For shame! You are such a big receptacle. Does it befit you to speak like that! I thought you were like a huge banyan tree to give shelter to thousands of wearied souls. Instead of that, you are seeking for your own mukti and your own salvation! Do not think of such small things, my boy! How can you be satisfied with such a one-sided ideal? My forte is all sidedness." At this reprimand Noren burst into tears. He understood at once. The disciple was not to bury within the confines of his own personality the treasures it revealed. He was to go forth into the world and teach the spiritual word of Radiant Life. He was to become a banyan tree, giving shelter to many souls. He was to be the fountain from which many, many souls would draw the waters of life.

According to Sri Ramakṛṣhna these were two kinds of Mahāpurushas or great souls. There are those who remain immovably fixed in Brahman. Then there are those, who having attained the consciousness of Brahman, live in the world, translating the highest knowledge into the highest service. The Beatitude of the Divine consciousness in their cases, is transformed into the saving compassion to aid in the redemption of the world. These are the world-teachers. Rāmakṛṣhṇa was right in holding that he should become a veritable banyan tree under whose spreading branches the weary and heavy-laden souls may rest. Sri Ramakrshna felt it necessary to rebuke him and make him feel the worthlessness and selfishness of such realisation which is kept pent up within as personal salvation. Such personal salvation, he said, was alright in the case of others as the highest goal of human aspiration; but for a soul like Noren whom he called a Nitya Siddha and an Acharyakoti (Ishwarakoti), such idea of personal salvation was beneath his dignity to centre his heart upon. Does a king's son earn by the sweat of his brow a few hundred rupees which may be a fortune and the highest ambition for a day labourer to achieve? So Srī Rāmakṛṣḥṇa did not want Noren to be ensnared by that form of Māyā.

4. In this connection there is a remarkable occult discourse cited in jñānavāsiṣhtham, which is said to have taken place between Lord Þakṣhiṇāmūrṭi and Brahmā, the Creator of this planet. Once upon a time, Brahmā, the Creator, became quite tired of the work of creation, and wanted permission to retire from his work, and enter the state of nirvāṇa. He therefore went to Lord Þakṣhiṇāmūrṭi who had

appointed him to this office, and requested Him to permit him to retire in order that he might enter Nirvana and rest in peace. Dakshināmūrti is considered as the Planetary Shiva or Mahādeva of this Planet earth, in charge of the work of Evolution. Lord Dakshinamurți after giving due consideration, refused him point blank permission to retire. He stated that once he (Brahmā) accepted world-service and became an Ādhikārikapurusha, he forfeited his independence as a Selfish Individual Self, and had therefore no option whatever to retiring into nirvana and rest in peace. The moment he accepted World-Service in the Hierarchy of Siddhas or Perfected Beings, He said that he surrendered his independence to the United Supreme Will of the Hierarchy, and had therefore no further choice to act on his own independent initiative. He said that he had come under the grip of the inflexible Iron Law of World-Service to the extent that it could never allow him to retire, so long as the time fixed for his office should last. He further said that he would have even trained him in Nirvikalpasamādhis and made him attain Nirvāņa or moksha, if he did not belong to the group of souls called īshwaravyūham, and if he had not made tapas for World-Service and accepted office for doing World-Service.

5. In the course of the same discourse he propounded the fact that the dependence or subjection (Paraṭanṭram) to the United Supreme Will of the Hierarchy of Siḍḍhas is infinitely superior to the independence or (Swaṭanṭram) of the Selfish Self who seeks to attain Nirvāṇa or Moksha for his own individual self, and informed him clearly that the Path of World-Service is infinitely superior to the Path of Moksha or Nirvāṇa. In addition to this he gave him special information of the fact that his father Vishṇu, his grandfather Ruḍra, his great-grandfather Īshāna, and his great-grandfather Saḍāshiva discarded Nirvāṇa or Moksha which is rest, established the Path of Siḍḍhaparamparā and are working for

ages and kalpas without rest, for the welfare of souls in the worlds.

6. Now the Bhagavad-Gitā or Lord's song is one of the most important scriptures of the Hindu faith. Let us see whether it states anything about the Occult Path. In the IVth chapter of the Gītā we find that the occult path is alluded to in connection with the disappearance of Yoga or Yoga Brahma-Vidyā in the world, when materialistic tendencies of the world are on the increase. The Lord states that He himself takes birth in this world when things go wrong, practises world-service by removing adharma and establishing righteousness or Dharma, in order that souls may evolve. The Karma He performs in the case of re-establishing righteousness or dharma is called by Him by the name of Divya-Karma or Divine Karma as opposed to the ordinary karma which human beings put forward for the benefit of the selfish self. There is also the allusion that the Hierarchy of Siddha Parampara or Parampara of Perfected Beings is always in existence, and that through their instrumentality He re-establishes Dharma and again strikes the key-note of yoga. But these allusions are mere passing references and do not at all expound the doctrine of World-Service which is the real basis of the Occult path.

In this connection Swāmi T. Subba Rao states in the IVth chapter of his Gīṭā Lectures that the Giṭā Shāsṭra expounds only the Path of Moksha or Nirvāṇa which is intended to benefit the general mass of mankind, but it does not expound the Occult Path of Initiations which is intended only for the small number of adamantine souls who set aside individual moksha or Nirvāṇa, accept World-Service and work for the uplift of mankind to help the evolutionary plan.

In the first six chapters of the $G\bar{\imath}t\bar{a}$, Krshna does not include that Path of Salvation pointed out by himself in the second six chapters of the $G\bar{\imath}t\bar{a}$. Almost all the various suggestions made by different philosophers at the time, about salvation, can be brought under one or the other of the various headings contained in the first

six chapters. Standing in the background unknown and unseen is that Occult Method, to facilitate which, all the systems of Initiations have been brought into existence. As the occult method is not of universal applicability, Kṛṣḥṇa leaves it in the background.'

It further contains the fact that in the second six chapters Kṛṣḥṇa expounds the doctrine of the Logos in such a manner as to render it applicable to the whole of mankind so that the mass of mankind may tread it.

7. Further, Swāmi Subba Rao states that Vedantists of the modern Advaita school are working on the lines of Nīrīshvara Sankhvas and are trying to reach Parabrahman without the instrumentality of the Logos or Shabda Brahman by whom they have been started on the Path of evolution. There is also a letter from Master M. published in The Mahātma Letters to A. P. Sinnett in which He states that there are thousands of Fakīrs, Sannyāsins and Sādhus who are leading very pure lives, and that in spite of it the Himālayan Rshis never wanted to approach them or instruct them, as these people were pursuing a path of error. This letter was written in reply to the letter of Professor Mahāmahopādhyā Adityaram Bhattacharva and others of the Allahabad Lodge. Professor was a great samskrt scholar and well versed in modern Advaita Philosophy. Master M. declared to the professor and others of the said Lodge that they were pursuing a path of error, and that the Masters could not afford to spend time in giving instruction on occult lines.

Seshachela Rao

[?] Page 120 of the Edition of Swami Subba Rao's Lectures published in the year 1912.

DO I SURMOUNT THE DIFFICULTY CALLED DEATH?

By A. M. BUTTERWORTH

THERE are certain beliefs, which while we should find it difficult, if not impossible, to give absolute proof for their justification, it is profoundly satisfying, as they may mean a great deal to us, to be able to show at any rate, reasoned grounds for their acceptance.

It appears to me that such can be given for the belief in a continued existence after death, apart from the teachings of Religion and the evidences of Spiritualism. But first of all it is important to have a clear understanding of what the words "I" and "Death" convey to us, as our belief must necessarily be strongly influenced thereby.

Now when I begin to examine my make-up as a human entity, I become aware, at the outset, of a series of processes or forms of energy each with its peculiar functions and mode of consciousness. That these processes are quite distinct and can act independently of each other is shown by the fact that they are often in conflict—the dictates of one being in opposition to those of another, although they are all in action together and interpenetrate each other.

First, there is my physical body with its particular processes and mode of consciousness.

Secondly, there is my mind, with different processes and consciousness. Because it uses my physical brain as its

instrument does not appear to be any proof that it is dependent upon it and cannot function without it. If, as some scientists maintain, the mind and soul are functions of the brain surely continuous memory, and also affection would be impossible as the brain with the rest of the body is perpetually disintegrating and being renewed.

Thirdly, I come to my emotions, desires and affections which can certainly function for themselves. Who could call Love a mental concept, and if so, how could one account for love at first sight, or that we often hold strong affections entirely against the dictates of the mind?

Fourthly, there is a process which records my moral and spiritual perceptions, and these certainly have an independent origin and very different mode of consciousness. Otherwise why should the remembrance of a past action cause an agony of shame and remorse to one person and leave another quite indifferent?

Lastly, at the back of all these processes, I am aware of a continuous subject who observes them, and receives and makes use of their communications, and because they are objective to this subject, it can in no way be confused or considered identical with them. This continuous subject is what I understand as "I" or "Myself".

When what we generally speak of as "Death" takes place it means that the physical organism with its processes and mode of consciousness breaks down to the extent of ceasing to function altogether but I cannot see that this is a proof that therefore the other processes and modes of consciousness should necessarily come to a standstill and be obliterated. Still less can I believe that because one of them has received a knock-out blow (which might probably come as a great relief to the others) that I myself must entirely cease to exist. Am "I" no more than the result of a physiological process? And if so how are the differences in disposition,

etc., in individuals to be accounted for, seeing that the physiological processes in each are identical?

If form of some sort is necessary for the purpose of expressing these other processes, which are really what constitute the character of the individual why should it not be of a nature just as effective as the physical one though of different material? Broadly speaking, existence may be described as Universal Energy working in Universal Substance with many modes of manifestation, and it is difficult to imagine mental or any other sort of energy without a suitable and specialised medium for its field of action, and also a specialised mode of perception for cognising it.

To return to the continuous subject or personality which is the recipient of the results of these processes, which results make up what we call life's experiences, it seems impossible to contemplate an arrangement of things in connection with this individual whereby all this gathered experience becomes useless and is cast into the void. All through nature there is to be observed a working to an end more or less clearly revealed and carried through with infinite patience and intelligence, and the human mind itself in the conduct of its own affairs through life, could hardly maintain its balance apart from such an arrangement, nor could any undertaking be carried on successfully.

With regard to the character of this end, in connection with the human personality, although appearances may often baffle, there is much in Nature and experience which gives us assurance that it will be finally a wholly beneficent and happy one, although it may involve disciplinary experiences of a painful and perhaps prolonged character in its attainment.

The possibility also seems inconceivable of a wholly just, merciful and all-powerful Being, such as one postulates for the original cause of things, bringing into existence—without

choice on its own part—any entity, knowing beforehand that this entity will fail to come to perfection; and when one considers the condition of most of us when we leave this life, it cannot well be claimed that it has so far been achieved, and there must necessarily be required therefore, a continued existence for its attainment.

And surely, if we can find even one thing in creation that has come to perfection, the law of justice would urge the likelihood, if not the necessity of a similar destiny for everything, and when we gaze into the heart of a perfect flower, or contemplate the wonders of the sky on a clear night, we feel the assurance of a mighty Love—hidden and yet revealed—which though it be through storm and stress and terrific cataclysm—is carrying through its stupendous purposes, and proving by the necessity for such measures, the greatness and importance of the end it has in view. We can then say in the words of Lao Tze, an ancient Chinese philosopher.

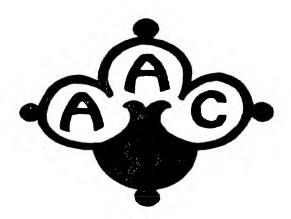
"How do I know that the Universe is coming to full perfection through Life?

"The witness is in Life itself."

A. M. Butterworth



ALEXANDER SCRIABINE



CONCERNING CERTAIN FIRE-BRINGERS

By James H. Cousins, D.Lit.

THE first performance in England of Scriabine's great musical composition for orchestra, pianoforte and organ, entitled "Prometheus, the Poem of Fire," took place on February 1, 1913, in the Queen's Hall, London—the hall that has heard the voice of that other bearer of the celestial fire to earth, Annie Besant. Both of these fire-bringers attributed the kindling of their own flame to another of their kin, H. P. Blavatsky; both have worked for the utterance of the perfect word of illumination and warmth, the one through art, the other through human personality; one prophesied a world-message, the other prophesied a world-message.

Thirteen years have passed since the introduction of Scriabine's masterpiece to the English-speaking world. Two years after the event the composer died, leaving to a future composer or to a future incarnation the fulfilment of his vast dream of a Mystery in which music, voice, feature colour and perfume would unite in the lifting of the consciousness of the performers (there were to be no listeners) to ecstatic heights.

A Danish American, Thomas Wilbur, has invented the Clavilux, or light-organ, which would have given the composer great joy.

There the matter stands. The impulse towards the Nirvānic Light is as yet a rarity among creative artists. The new generation of musical composers is content mainly with less Promethean labours. Where there is a stretch towards the greater life it is on the part of Theosophical artists like Gustav Holst and Cyril Scott. All the same, it is quite certain that the Theosophising of the arts has begun; and, lest we forget it, and fall into pessimism in face of the flood of triviality and sensuality in the arts that has swept humanity off its feet, let us contemplate the significance of the serpent and interlaced triangles that Jean Delville, a Theosophical painter of master-rank, has set at the foot of his design for the cover of the score of "Prometheus" (plate 2). Let us also remember that the same seal was set by the same painter above the head of Moses in his great paintings of the evolution of the true Theosophical law on the walls of the Law Courts in Brussels.

It was fitting that Delville should give the pictorial representation of Scriabine's musical vision of the Fire-Bringer, for it was he who gave *The Secret Doctrine* to Scriabine when the latter was feeling out towards realities, and so gave both fire and substance to the composer's genius. The design which is here reproduced (assuming the kind permission of the publishers, Messrs. Breitkopf and Hartel or their postwar successors) is, however, not the only pictorial result of this high artistic friendship. Scriabine and Delville came together in Belgium in 1905, and while the one worked out a conception of the fire-bringer in music, the other worked it out in painting, and Delville finished his "Prometheus" in 1908 (plate 3). Of the latter I have written elsewhere:

On the pianoforte still sitting in Delville's drawing-room (where I gathered these details) Scriabine played over to his friend of the

[&]quot;Two Great Theosophist Painters" (T.P.H.)



PROMETHEUS. (Cover Design)



PROMETHEUS. (Oil painting)

by Jean Delville

spirit passage after passage of his evolving work ("Prometheus, the Poem of Fire"). To the expression of the same theme the painter gave all his ripe power, and produced a canvas of heroic proportions and splendid conception in the figure of the Titan dropping victoriously towards earth, bearing in his uplifted hands the radiant power he had filched from heaven. It is not without interest to those who apprehend the inner workings of genius that the artist gives to the Promethean fire the form of a five-pointed star.

Scriabine was born in 1871 in Moscow, and at twenty was accepted all over Europe as a pianist of great distinction. For some years he taught the pianoforte in the Conservatoire of Moscow, but ultimately (1903) gave up the drudgery of teaching in order to be able to concentrate on the greater but more inspiring drudgery of composition. Two years later he met Delville and Theosophy, and discovered a realm of thought and feeling adequate to his immense and growing creative power. The effect of this discovery on his music was immediate. In chorus he lauded art as the religion of the future. In orchestra he celebrated the freedom of the soul (a Promethean anticipation). He translated into music the creative impulse in the universe that is happy only in passing from one dissatisfaction to another. He interpreted the aspiration of the immortal spirit in human limitations. Then came "Prometheus."

The burden of that great composition is the awakening of the human consciousness through illumination from the higher degrees of the cosmos. But Scriabine gives the general scheme a special character because of his definite Theosophical conception of the universe. He very clearly conceives of the Promethean spark as the impartation of manas (mind), and indicates the dual operation of that power in a musical conflict of sensuous delight and spiritual contemplation. Out of that conflict the spirit of humanity emerges in triumph. "Prometheus" is the musical presentation of all that is involved in the Theosophical conception of the three life waves.

The reception of this work in 1913 in England was mixed. Some hissed the first performance. Not all who heard it remained for the repetition performance on the same

programme. The critics took it otherwise. With an acumen not usual in the presence of innovation they sensed something of the significance of the occasion. The critique by Mr. Ernest Newman in "The Nation" is probably the most representative of the intelligent responses. "I care nothing for the Theosophy that is tacked on to it by the composer and the annotators." Mr. Newman exclaims, and then proceeds to tack on his own Theosophy to it, that is, his own interpretation which differs only from the Theosophical intention of the composer in terms. "One needs no programme notes to have the picture flashed upon one's brain of the soul of man slowly yearning into conscious being out of a primal undifferentiated world, torn by the conflict of emotions, violently purging itself of its grossnesses, and ultimately winning its way to the light," That is a fairly Theosophical set of chapter headings for a book entitled "From Individualisation to Initiation". It is interesting to observe how one's own familiar terms for things are taken as the inevitable and fundamental, while the terms of others, though they may mean precisely the same things as one's own, are regarded otherwise. Mr. Newman is as Theosophical as Scriabine, and those who can glimpse essences through formulæ may take pleasure in the critic's assertion that music will ultimately win its true home among the "ultimate immaterialities of thought" and that "we have nowhere come so near to it as in the best of this music of Scriabine's". Elsewhere in the same critique he says:

"Prometheus" is the one work I have ever heard that seems to me to approach the new territory that music will some day make its own.

He does not claim a complete articulation on the part of the composer nor a complete understanding on his own part. He says:

But, I do urge that to a listener with an imagination it mostly talks in a perfectly lucid language of things that have never been expressed in music before.

Of the sincerity and mastery of the composer the critic speaks without modification. "Whatever may be thought of

this later style" (that is, the style of 'Prometheus') "there is no affectation in it on the musical side, and there is no fumbling. What struck some of us in the 'Prometheus' was the almost infallible certainty of the adaptation of the means to the end throughout; only a composer who is at once master of his ideas and of his technique can work so surely as this". He sums up the matter as follows: "And all this is done, not on the familiar 'poetic' lines of the symphonic poem, but a stage further behind the veil, as it were; the wind that blows through the music is not the current stage and concert room formula, but the veritable wind of the cosmos itself; the cries of desire and passion and ecstasy are a sort of quintessential sublimation of all the yearning, not merely of humanity, but of all nature, animate and inanimate. No amount of criticism of the work in details can diminish the wonder of such an achievement as this."

To Mr. Newman's tag: "The only fear is lest the Theosophist in Scriabine should overcome the artist in him," one may, thirteen years afterwards, make answer and say that, while Scriabine did not live either to confirm or dissipate the fear, the achievement that Scriabine reached through his Theosophical inspiration is sufficient to justify the wish that other artists would run the same risk.

James H. Cousins

THE MAGICIAN'S GARDEN

By Franco Perkins

THE magician grew nothing but roses in his garden, for he said there were no other flowers he loved as much. There were long beds of them, and the garden was bordered by an old wall on which creeping roses climbed. The reason why the roses flowered completely and beautifully all the year round was because he loved them with protective care. and, when he was not poring over his books or instructing his pupil, he was in the garden tending his roses.

In the far end of the garden, where the sun shone all the morning, were two rose bushes which had been planted close together. The roots of the two bushes had met under the soil, while the blossoms above frequently touched each other as they swayed in the breezes. In the rich, damp soil the roots grew and collected nutriment for the leaves and blossoms.

They were happy in their occupation; but, as they had never been above the ground, they did not know what was there, and had come to the conclusion that they were the whole rose bush. They did not know why they did this. Perhaps it was for the same reason that humans feel that, somewhere in their hearts, there is a noble and a perfect self.

The two roots, having this self-esteem and mutuality of ideas, grew to love each other, and they twined themselves together in close embrace. Many happy seasons they spent. They discussed the strange new life which they felt in the springtime, and wondered why the ground became cold in winter. Without a doubt, they thought, there was a force operating for their special benefit in the dark soil around them!

One day, the magician was in his garden with the pruning knife, and, as he snipped from the two rose bushes a twig here and there, the roots became conscious of a pain they could not understand. Each was inclined to lay the blame on the other. "I know I am beautiful and not at fault," said one to itself, "I feel all kinds of vague and beautiful longings. That other root is, after all, dirty and ugly, and look at the soil clinging to it. How is it that I never noticed that before?" The other root thought exactly the same. The two of them

became unhappy, lost interest in their work and the roses above them drooped and faded.

"What is this?" said the magician, looking at the rose bushes one morning, "What is this? Can it be that the soil is rank and needs freshening by a little digging?" So he went for his garden fork, and was soon busy lightly turning over the soil.

It was thus that the roots were for a time exposed to the world above, where they saw their own green leaves and numerous roses, and heard the magician speak. As he worked, he was talking to his pupil. Tears were in the youth's eyes, for he was sad, and had come to seek consolation and advice from his teacher.

"We were sublimely happy," the pupil half sobbed, "and she and I found in each other those attributes which belong to ideals. I was joyous in the knowledge that I had found my dream come true, and she, equally, believed I was the one whom she had sought in all her imaginings."

The magician listened intently, and paused on his garden fork. He knew that the youth had been lost in the tender ecstasy of love's ideal seemingly realised.

"And why are you not happy now?" he asked.

"Ah," the youth replied, sadly shaking his head, "Frequent association destroyed our dream of a god-goddess. It parted like opalescent curtains being torn from hideous statues of lead which they enshrouded. It seemed to us then, that we had been deluded, and we withdrew in horror from each other."

Again the magician understood. It was generally thus with those who loved. It was the period in the drama of love when the actors grew tired of playing their parts—when they paused a moment and saw the imperfections of each other, and forgot the depth and beauty of their rôles.

"Think a moment," the magician said, "Does it not occur to you that you have changed the object of your vision? You have removed your eyes from the jewel of love in the casket of the body, and have focussed them on the casket itself—a clay vessel made to last a few years of life, and full of personality's imperfections."

The pupil, with a light breaking over his face, looked at him. "Can it be that we have done thus?" he whispered.

"I think so," his teacher replied gently, "Love gives a glimpse of the real god and goddess in each person; but the clay casket frequently asserts that it is that vision of ideality. It is but the meanest and poorest portion of it. It is merely the container and a channel of earthly experiences for its manifestation."

"Why," exclaimed the pupil, "Of course! I should have known! You have taught me so many things; yet, I had not realised that one

essential point. It would be as stupid as the roots of these two rose bushes to believe themselves to be the whole bush, as for people, to believe themselves to be the whole ideal. I can see now that they are only a portion of it. In fact, not even a portion of it; but just the rough casket, sometimes partly illumined by its divine contents!"

The listening roots, hearing this, and fitting in the words with the glimpse of the rose trees and their blooms above, felt that the teaching of the magician applied to them as well as to the student. Their satisfaction was so great that they forgot about the student and thought the magician had addressed them only. Their feelings affected the whole bush, and the drooping flowers revived.

"See how the plant responds to your touch," the student remarked; but the magician did not reply. Instead, he picked the finest bloom on each bush and gave them to his pupil. "Here, take them," he said, "One for her, and one for you."

Franco Perkins

THE VEIL OF FAMILIARITY

By D. JEFFREY WILLIAMS

LINGER yet the feet of Nameless Ones among the lonely hills and the enchanted spaces of wild moorland? Remains the dream, remains the longing, remains the calling, low in the vales and aloft in the high haunts of eagles? Shall we again hear in our hearts the music of the Folk who made rapture and peace more real than air and sunshine? Shall we learn again the sorrow that no keening can allay?

No sorrow, this, begotten of transitory ills. It is a sorrow born of earth as we are born of earth. It is the muted note of the eternal spirit's lyre. The heart of man in clay will ever sing in minor music modes.

Perhaps the unquiet sadness of the sea and the long-drawn sigh heard in the winds, are natural accompaniment of the sorrow of the heart, the sorrow of earth imprisoned light and love? No other sorrow is as deep and profound, no other sorrow carries a more sure, if distant, promise of joy for us.

When the earth-free Presences come among men with kindling of love and light, when felt by hearts that are "weary of all things," it is possible then to feel that even earth need not for ever be a cage. The weak and scattered hopes of men are by them gathered up and welded into the vision and certainty of freedom.

For it is not a rune of despair and defeat that the deep heart sings. It is ever a longing deepened by longing for the often defeated to become one day the ever undefeatable, for the eyes to see with their own light and not by the light in which they are able to see things reflected as in a mirror, for the strength that will enable the victim of the grinding wheels to climb into the chariot of Time itself and pursue his own self chosen way. It is a yearning to find peace in the utter conquest of an enemy-self whose hand, like Cain's, is against all men's, a self moving over the face of the earth with the brand of separateness and enmity on its brow. It is a sorrow that seeks a love more stable and secure than the foundations of Space, a love that counts Time as a single moment, and yet a love that knows the place and time of a falling leaf. It is a grief that breaks through the siege of the

heart's own desires and releases the creative gifts and forces that are the joy and desire of all hearts.

May not the sadness brooding at times over the Keltic and Northern peoples, heard in the minor keys of music that they love, perhaps be an echo of an awakened sorrow once tinged with a greater love and a greater surety? Is not the sorrow of to-day the "twilight" of a half-forgotten, half-remembered day? The days of gods and heroes whose battles and conquests included those fought and won in larger worlds as well as in this one, the days when kingly men were captained and companioned by the Shee, when loves of mortal men found favour with Immortals, are now not even a memory. Of all this perhaps the deep-lying longing now alone remains, a longing that were otherwise inexplicable. How else explain the wistful, "otherwordly" sense of being literally god-forsaken? May the longing ever remain! This echo in the hearts of men is a most precious spiritual heritage.

Surrounding physical lands and seas were once the lands and seas of the Country of the Young, a Land wherein was no grief and no forgetfulness and no remembering. Grief must lie on the hither shores of the Land of Youth! Remembrance and forgetting are and must be outside the Land of the Ever-present and the Ever-living! Our landscapes, both of time and space, are ever-limited; our sense of proportion and beauty must be "clean out" of truth unless we can see things in somewhat bolder relief among the outlines of a more spacious world demanding a perspective of its own. The familiar external world is a mask of deception. The familiar, as Shelley well knew, is a veil hiding the mystery and beauty that lies within.

And yet we make believe to be satisfied with the husks. We employ ourselves digging new holes of a moment's desire only to fill them up again. We vainly seek to be satisfied by accumulations and find ourselves to be empty of heart and hand, the while our hearts hunger and thirst for the riches we may possess in the dispossession of them. But we know not the heart's desire. The beauty that is undying no longer exists for us. The loveliness that once poured its wine of joy into men's aspirations and dreams, the delight and ecstasy that lifted men to rare summits within their beings, the love that seemed to lock them in the embrace of unity with all others—all this we now consider with due prudence to belong to a past of uncurbed imagination. Nowadays, we want a scientific basis for imagination. Which is almost as absurd as a demand that a bird should fly within the cage it must carry to the heights!

This is not a loveliness that entices away from the natural realities and from the beauties of our physical existence. Rather it is an influence that deepens our insight, awakens our sense of wonder, and gives an ever new significance to all natural things. It is decidedly not the false scent that leads to a vague and dreamy other-world-liness. But the most widespread and insidious other-worldliness of modern times will be found in the many ultra-mundane artificialities

and trivialities of our existence. If ever the natural and essential things of life were neglected in favour of what really are other-wordly superstitions and vanities, if ever men worshipped at shrines dedicated to the infra-and ultra-natural, if ever men counted how many pleasure revolutions could dance on a needle-point of time, if ever they were obsessed by the desire to out-speed time and traverse any limits of space by the miraculous means of converting so many molecules of oil into so many car-miles, who will affirm that men of to-day, all things considered, are very much better than men of previous and less enlightened ages?

Be it far from our desire to say anything that may mean a belittling of scientific labours and achievements. Yet in the method of attempting to classify and correlate facts there is the constant danger of overlooking the essential and significant about the single The observation of the scientist should always be complementary to that of the artist or poet. The poet need not and does not guarrel with the scientist when he sees a fact merely as one among innumerable others which in their sum and totality suggest a general inference or whose behaviour as a whole leads to the discovery of an underlying principle. The scientist, on his part, need not dispute the validity of a genuine insight in the case of poet or artist to whom a single fact may appear as a significant and essential thing, a thing which is, in other words, as important and necessary in the Scheme of Things as the larger whole of which it is a part. For is not the insight into the significance of individual things as important as a comprehension of their factual existence and, if we may so put it, as the raw material of scientific law? To see a flower with scientific eyes is to see a fact that fits or does not fit into a classified species or genus, hence, strictly, a flower is a "specimen"; to see a flower with ordinary sight is to see an "absolute," self-sufficing and lovely fact that makes an appeal to our senses and emotions; to see a flower with a poet's eye is to see as we see a smile on a face, revealing something, but veiling far more, of the profound mystery of being and beauty that lies behind.

We understand the meaning and significance of a glance or a simple gesture because of what we bring to its comprehension. Shall we understand Nature and natural things in any other way? Lacking such power of understanding, lacking such sympathy with lives in lowlier forms, we become sceptical of all the magic and mystery in which they are rooted and by which they are surrounded, and we fall back on the "evidence of our senses". We fall back, that is, not on the evidence seen in the light our insight might bring, but on the evidence of the "light" reflected from externals that themselves have no light of their own!

There can be no doubt that we have to return to Nature with humility and reverence if again we are to see the true significance of natural things, to appreciate something of the divine signature everywhere written. Even our physical and nervous systems call loudly for a return to Nature, for the quiet and calm and health and power that can be found among trees and fields. It is probable that the pressure of our economic needs will compel us more and more to return to open spaces and free skies and to a more generous use of the soil. Bishop Wedgwood in his address at the Ommen Star Camp drew our attention to this when he said: "It is exceedingly likely that there will be a great movement inaugurated and strengthened by Him embodying as a principle the return to Nature, because most of the ills of our present civilisation spring from the fact that people have herded themselves together in cities; relief will be found from the present strain of economic life by a return to Nature. And if people have still to live together in cities, in order there to pursue their daily occupations, arrangements will be made by which they can frequently move to the country and fortify themselves with power which springs from a close contact with Nature."

May we be able to return also to the divine significance of things; to return to the enchantment and mystery which we may find again if we can bring something of reverence in our hearts and a light of wonder in our eyes. May the Coming of the Lord of the Shining Ones and the Lover of all beings give us the power to recover our vision, help us to awaken our perceptions, kindle our imaginations, deepen our insight. and teach us to see all existences in the world around us in the halo of glory, of beauty and divinity, in which they forever dwell.

D. Jeffrey Williams

AFTER A DREAM

(TO A KINSMAN)

Have you heard the Fire Winds blow Out of the Sun? Seen Archwarden Michael go With day's web spun? When day's weavers homeward go Day's weaving done.

I have known these flame gusts roar In Titan's mirth; Plumes of battle shore to shore, Sweep the brows of Earth. Yon Primæval Cyclone bore This, my soul to birth!

Who so hears, and hearing sees
Comes with feet unshod—
Learns helionic mysteries
At this Font of God!
He is graven with the seal of these,
Who with Orpheus trod!

He who sees and seeing hears
With white soul unbound,
Passeth to the flame crowned spheres,
And himself is crowned
Where no meagre triumph of the years
Rings his spirit round!

With such Kinsmen I would know Heights as yet unwon— Where the Lakes of Helion flow, And the Great Looms run As the Flame winds whirl and blow Out of the Sun!

SEEDS OF INTERNATIONALITY

"THE League of Nations is a great reality in embryo, an ideal of the future born into the present. Its very existence is a hopeful sign, however little it may be able to accomplish. . . .

"The League of Nations is the beginning of a world conscience, and though it is certainly true that our individual consciences need very considerable stimulation, the awakening of the world-conscience may very likely react upon our individual consciences, so that conscience is stimulated at both ends."—G. S. A.

INTERNATIONAL LEAGUE OF THEOSOPHIST DOCTORS

CONSTITUTION

- Art. 1. In the fifty-first year of the Theosophical Society, the International League of Theosophist Doctors has been constituted.
 - Art. 2. The purpose of the League is:
- (a) to research the real causes of diseases and either interpret them from a Karmic point of view or study their aspect on the planes superior to the physical one;
- (b) to diffuse those rules of hygiene and healthy life which are included in theosophical teachings.
- Art. 3. Can form a part of the League, all theosophists or partisans of theosophy, who are either physicians, students in medicine, or have a sanitary diploma such as Doctors of Ostheopathy, masseurs, trained nurses or some other equivalent titles.
 - Art. 4. The only post in the League is that of Secretary.
- Art. 5. Those who desire to enter the League are to make a demand stating their degrees of study, their speciality, and whether they are scholars or practising physicians.
- Art. 6. A centre of study is formed in every town where one or several members of the League have their residence; such a centre sets itself a determined programme according to the particular aptitudes of the doctors who make part of it.

- Art. 7. The Congress of the League will take place periodically and assign a specific task to each centre, or confirm the work already begun by one.
- Art. 8. Members of any centre have the right, if they think it useful for their work of research or propaganda, to accept the aid of people not belonging to the League, whether these be physicians or not; such help does not entitle the people who give it to membership in the League.
 - Art. 9. English is the official language of the League.
- Art. 10. The official organ of the League is a Revue edited by the Secretary. Such a review only publishes original articles sent from the various centres and accounts of Medical writings. League members undertake not to publish in other periodicals any article relating to paragraph (a) of Art. 2, excepting for the sake of propaganda, as summaries of articles already appeared in the Official Review.
- Art. 11. The contribution to be sent to the Secretary is six shillings per annum, not including the rate of subscription to the periodical. Each centre is free to establish other quotas for the needs of their work.
- Art. 12. Modifications to the present Constitution and the dissolution of the League can only be decided by a Congress.

TEMPORARY PROVISIONS

- Art. 1. The first Congress of the League will be held at Ommen in the summer of 1927, at the same time as the sixth International Congress of the Order of the Star in the East.
- Art. 2. Until this Congress the Secretaryship will be in Rome, c/o the Dr. Ettore Rieti, Via Tagliamento 7, Rome (34), Italy.
- Art. 3. The time and mode of the publication of the periodical will be decided at the first Congress.
 - Art. 4. Membership commences January 1st, 1927.

EXHIBITION OF INDIAN ART

THEOSOPHICAL CONVENTION, BENARES, 1926

By A. R.

THIS year the Exhibition of Indian Art was limited to the pictorial art, the exhibits consisting of about eighty items gathered by the Adyar Art Centre. Together with these was a remarkable collection of over four hundred mediæval Indian paintings, the property of the Bhāraṭa Kala Parishad (Indian Art Society). The collection was made mainly by Rai Krishnadas of Benares, but he has made it available to the public, and the Central Hindū College has set aside some rooms, formerly a science laboratory, for the housing of the collection. The Parishad will be not merely a museum, but also a school of Indian painting and music. The collection is grouped in schools—Persian, Rājpuṭ, Pahari, and Moghal.

The Exhibition includes copies in colour and sketches in line from the classical background of Indian painting as found in the frescoes of the excavated temples of the sixth and earlier centuries, A.D. Along with these are items showing the influence that India has exerted on Chinese and Japanese art.

Two rooms are given to original paintings by artists of the modern Indian schools. One misses the work of the Tagores and other masters of the Bengal school, whose exhibits had all been sent to the exhibition held at Calcutta. But this deficiency is in large measure compensated for by a group of twelve pictures by Promode Kumar Chatterjee, in which the Exhibition reaches high distinction. The exquisite work of this artist cannot be praised too highly. The experiments on silk and gold paper do not give promise of being anything more than experiments, beautiful as they are. But his other pictures are dreams of artistic perfection. The delicate nuances of colour and shade are according to the best Indian traditions, and his subjects highly idealistic in conception.

India is from one point of view an artist's paradise. There is little demand for works of art, (as, unfortunately, the healthy habit of beautifying the home is by no means general in India,) and the artist is not tethered by public taste and roams as he lists. But

there is the obvious disadvantage attaching to this condition of things in India. Dr. Cousins is indefatigable in his mission of encouraging the production of pictures that will be truly expressions of the soul of India, and at the same time of creating a public appreciation of and demand for such pictures.

Among the many who visited the Exhibition were Their Royal Highnesses the Crown Prince and Princess of Sweden, who showed great interest.

A. R.

THE THEOSOPHICAL FIELD

THE MODERN MAN'S RELIGION

THE Churches are bravely facing their difficulties, and when they find the Old Orthodoxy unsufficing, incapable of proof, or demonstrably erroneous, they are not afraid to abandon it. They know that blind faith no longer suits a thoughtful age, and that dogma without evidence will not be accepted. Religion is, in short, being remoulded. The foundation is unshaken and the essentials are preserved, but the fabric is in process of reconstruction. Why, it may be asked, is revision necessary? Simply because the world, always advancing, has become aware of new facts and has had to adopt new standpoints from which to view them.

This change, incidentally, is a proof that there is in reality no such thing as "Orthodoxy" at all, for whatever can be altered, amended, or enlarged is not orthodox. There has never been a settled condition of things, a fixity of thought; and as long as man is an intellectual creature, and not merely an animal of arrested development, there never can be.

What is called Modernism, therefore, need cause no alarm—rather is it to be welcomed. Every age has had its so-called Modernism. Great leaders have arisen who have cast a new light upon olden themes. Suddenly, science or philosophy has introduced a new factor, unknown and unsuspected before; and then the "established" doctrine has to be re-adapted to the demonstrated truth. History is packed with abandonments and reconciliations, and ever and anon an epoch is reached when—in place of details altered here and there—an entire re-constitution is effected.

With our enlarged views we attempt more, aim higher, are more strict in our actions, and become morally uplifted. We perceive the vaster purposes of life itself, for we know now that we are part of a vast scheme, not limited to a little revolving globe on which we spend a few years, but extending incalculably, with infinite possibilities, and with an ever-increasing desire to realise the "far-off divine event towards which the whole creation moves". So do the petty things go with petty conceptions of the world we live in; and so does

the stronger urge come upon us to seek Truth upon an ever-ascending scale. Science calls this evolution; Religion calls it aspiration; both combine in declaring that there is a forward movement towards perfection.

Thus the one clear fact supplied by history is of the incessant struggle between Faith and Reason, between uncomprehending acceptance and intellectual doubt, between dark superstition and scientific enlightenment. Orthodoxy has retained its name from age to age but has changed its nature.

It is indeed an admirable and satisfying sign that the modern Reformation is proceeding from within, and that it is not the despoiler who is at work but the men to whom the Church is precious and sacred. They are but removing encumbrances and excrescences, and they are doing it in a spirit of reverence and with a purpose that is holy. They are not sapping Religion but strengthening it; they are pruning and not uprooting; and they are impelled not by enmity but devotion, not by hatred but by love. There is not the slightest need to fear what is called Modernism, this process of elimination, purifying, and reconstruction which is taking place in the light of discovery and of deeper knowledge. The essential truths are secure. The foundations are unshaken, the original fabric remains, but is improved, strengthened, and made more fit for an age of reasoning and discernment.—Manchester City News.

A School in Auckland

There is a little school in Auckland N. Z. that has no school bell, no playground, no master's study and that boasts but a single class room. Very few even know of its existence yet it is one of the most useful and efficient little schools in the whole of the city.

The school is in the Auckland hospital; the pupils are the maimed and sick children being helped along the high road to health and happiness. This little school was opened in 1920 and so successful was the work that the Education Board gave its able teacher an assistant and bestowed on the one little class room the status of a whole-time school. It is now known as the Auckland Hospital school.

The methods of teaching used have been carefully thought out and it is not found that work which interests is necessarily bad for sick children, but on the contrary removes the mind from ailments, giving new interest, "tone," to the brain, and indirectly to the body. In some cases where the child cannot be moved, special provision is made that the child may comfortably write, chalk, read or pencil in a recumbent position.

Quite a number of certificates of proficiency have been received from the school, some children starting work at the kindergarten stage and passing on eventually to standards 5 and 6. Since opening, no less than 1,525 children have received instruction, which proves to all how well worth while it is to try what can be done to copy such an excellent example. An expert in the work of mental hospitals makes a very special appeal for a more sympathetic attitude toward the treatment of mental patients. Ancient prejudices, he says, have led to the accumulation of innumerable weird misconceptions of the term lunacy, the term itself being somewhat illogical, for it is just as erroneous to classify all mental diseases as lunacy as it would be to call all diseases of the lower part of the body "abdominal" and treat them in the same way.

Generally speaking there is no such thing as mental disease that is not associated with physical, just as there is no physical disease that does not show mental symptoms—for example—delirium in pneumonic cases, ill temper in gout and "the blues" which come with the familiar influenza.

The need for a more sympathetic and humane attitude is well illustrated by an amusing experience which befell the speaker when he took control of a new hospital. A patient told him he was preferred to his predecessor. "But," he replied, "I know the late doctor was much liked." "Yes," said the patient, "but you are more like one of ourselves."

There is a great deal of truth in that, mental patients are not so very unlike ourselves, and we are not so very unlike the patients in many matters. When we recollect that as recently as 1822 an insane woman was burned as a witch by order of a Sheriff in Scotland; when we call to mind the miserable, bare and dreary appearance of most mental hospitals, it is perhaps surprising that the inmates are not more unlike the majority of us; for many a sane man in the outer world, deprived of associations that are regarded as the necessity of life, might become a patient under like circumstances.

The speaker concluded by a request for entertainments and interest from outside. "Treat them as normal men and women when you come," he said, "and you will find the result from that to be most happy."

Those interested in the administration of prisons and who take an intelligent interest in the progress of penological science are finding

that the separating and different treatment of mental defectives among other prisoners, and the operations of the Probation Act have resulted in a considerable decrease in crime.

The subject of probation, which is of outstanding importance, has two aspects. Firstly there is the probation granted to first offenders with the view of preserving them from the stigma of imprisonment; and it is generally recognised that this system prudently administered has justified what was originally regarded as a bold experiment.

Expert observation supported by statistics indicates that many juvenile delinquents have been rescued from the path of error and have eventually "made good," through the means of merciful and watchful probationary control.

Secondly, there is the probation which extends to convicted wrong-doers who have been sentenced to more or less heavy terms of imprisonment.

This experiment has also worked successfully in the main, though there have been differences of opinion as regards the way in which it has been operated.

It is considered very desirable that in the case of mental defectives separate colonies should be established, and a further organisation and development of the probationary system is hoped for. Statistics from America, where the scheme is now well organised and widely used shew that 95 per cent of probationers have not returned to court again.

EDUCATION

"Education in New Zealand is a step further ahead than it is in England," said Bishop West-Watson, "for it has reached a stage beyond that which has a tendency to harden class prejudices; and at the present time there is a passion in this country for learning. The youth of New Zealand, both young men and young women alike, are coming forward and making the most of opportunities held out to them by greater education. The whole system of education in New Zealand is far beyond what is expected by visitors who came here from other parts of the world. It is a grand thing, and the people of New Zealand must feel proud of the great progress they have made."

Education, the Bishop went on to say, was not merely a means to an end—something by which a man was prepared for a life of profit for himself—but it taught people what life really was, and helped them to realise its full beauty and usefulness. He wondered sometimes whether people were counting too much on the machinemade type of education, and were being obsessed by a desire to push through examinations and reach the top, while they were missing the true meaning of education, denying themselves the chance to see the wide vista that it opened up, and failing to appreciate the beauties of life. They strove to fit themselves, in order that they might gain more for themselves.

There was a heavy responsibility on the shoulders of every man who had had a good education, to help his fellows; not simply just to fit himself as a machine for making money. The man who did not take his share in the bigger things of life was a waste product. It was he who stood by and let others work, and it was he who was most lavish in his criticisms of those who were striving to make the world a better place for mankind.

To be really useful, a man should think for himself. He should be prepared to know the truth about problems that confront the world; not accept a convenient opinion given by a companion, or taken from a newspaper. As educational aids, the newspapers of New Zealand had attained a very high standard, and had made themselves invaluable to the community; but at the same time he considered that the people depended too much on the newspapers. Men were apt to use the opinions that were served up to them on their breakfast tables, instead of thinking for themselves.

Education gave man power to reason. By it he was enabled to glean the very truth; to choose between the right and the wrong, and judge what was just and unjust.

In the schools of New Zealand he saw a great hope for the future of the world. They were educating their pupils to become men who would serve the interests of humanity, and in this they were accomplishing a great work.

The man who was prepared to forsake his own gain, to make the world a happier place, was the man most needed to-day. This man had to face a penalty for his service. He had to go down into the dust of the arena, where the fight would be gruelling and severe; and he had to be prepared to overcome in the face of scorn, and odds overwhelming. But, there was also his reward. Fighting in the cause of humanity, he learned the full meaning of life, and began to live rather than exist, happy in the knowledge that he was playing a recognised part in the world's work.—Lyttelton Times.

CORRESPONDENCE

THE COSMIC PLANES¹

ON p. 732 of the August number of THE THECSOPHIST, 1911, a discussion is mentioned between Dr. Besant and Mr. Leadbeater arising out of a statement made by them in the course of their researches about the cosmic planes in 1895.

At one moment C. W. L. says:

"But oh! bother these ghastly cross-divisions! Our mental plane is the lowest subdivision of a big mental plane. The atomic part of Arupa Devachan is the tail-end of a cosmic mental plane. The whole thing is like a chess-board in four dimensions."

And somewhat later he adds: "Our mental bodies are expressions in three dimensions of His (the Logos') mental body."

This statement has given birth to the diagram (fig. 51).2

Now there is a difference between a subdivision or subplane and a cross-division. Solids, liquids, gases, and so on, we call the subplanes of our physical plane, but at the same time we are taught that there is between the respective subplanes of the succeeding planes a direct relationship, as between the seventh subplanes of the physical, astral, mental and still higher worlds. These relations seem to me to be the cross-divisions that caused C. W. L.'s exclamation in 1895. Then in 1903 we read in *The Inner Life* by that same author in the beginning of chapter I. section VI, that the seven planes of our system together form the lowest of the big cosmic planes. Just as was taught by H. P. B.!

In drawing a plan of the planes and subplanes we generally place the planes as horizontal layers one above the other and we divide each of those planes again into seven small horizontal layers, thus having 49 horizontal divisions forming as many subplanes. We are used however to state that it should be incorrect to think that in our system these planes and subplanes are superimposed; we are told that the higher pervade the lower and that we may represent them more precisely by concentric globes.

THE THEOSOPHIST, October, 1926. "The Cosmic Planes," p. 39, by C. J.

² First Principles of Theosophy, second revised edition, p. 96.

³ The Secret Doctrine, Vol. III, p. 554.

Moreover we are told that there is a direct relation, as mentioned before, between the respective subplanes (the "short-cut" of Mr. Jinarājadāsa, The Theosophist, October, 1926).

Is it too bold to presume that this direct relation is made possible by the fact that the higher plane has one more dimension than the lower and by that the higher plane, if given in a diagram, should be drawn as standing at a right angle on the lower plane and so touching this lower plane in all its particles, the interrelation playing where corresponding particles meet?

In the same way we may imagine the Cosmos having one more (cosmic) dimension than our Solar System and all Cosmic planes touching all divisions of our Solar System.

The interrelation between the Cosmic mental plane and our mental world is obvious although then our mental plane is not the lowest subdivision of the Archetypal world!

Drawing our Solar System as a chess-board of 7×7 (two dimensional) we can show this inter-relation by adding a third dimension and drawing the Cosmos as a cube. In this cube our Solar System is necessarily only surface, lacking one dimension!

This surface of our Solar System, is really part of the lowest plane of the Cosmos; at the same time however it is linked to all the Cosmic planes by the Cosmic "short cuts".

So the atomic part of our "Arupa Devachan" is indeed the tail-end of a Cosmic mental plane.

It is, I think, the same idea expressed in the diagram in The Secret Doctrine: our Solar System drawn as a small circle being part of the 1st sub-division of Cosmic Prakrti. On the next page The Secret Doctrine gives in another diagram the direct relation between our mental world (Manas) and the Cosmic Mahat

Middelburg

J. F. v. Deinse

THE COSMIC PLANES

MAY I offer to your readers what seems to me to be the solution of Mr. Jinarajadāsa's problem of the Cosmic planes. It appears that the whole trouble arises from the inadequacy of the illustrations to convey a true idea of the real relation of the planes to one another, an inadequacy due to the inherent difficulty of the subject. The three illustrations are unavoidably misleading, any illustration would be unless the true relation of the higher worlds to the physical were indicated. This could only be done, to develop the idea of the cube given, by representing the physical plane by the cube, and extending

¹ Vol. III, p. 554.

from it its four-dimensional analogue, the tessaract, to represent the astral plane, and from that a still higher dimensional figure until the seven worlds are represented by, say, a nine-dimensional figure, supposing each succeeding plane to take on an extra dimension. The resultant illustration would be so intricate, however, that neither head nor tail could be made of it until the mind had been trained to think in terms of dimensions of space. From a calculation made as I am writing I find that there would be 2304 lines in the figure, and 512 points from each of which would extend nine lines, all at right angles to each other. If Plato has catalogued the "solids" of the Adi plane this one will be the second of the series. In some circumstances illustrations that will not bear too close a scrutiny may serve their purpose but, in dealing with the spatial relations of the planes whether cosmic or otherwise, nothing else but the right diagram is adequate.

In the light of the fourth dimension it is seen that a point anywhere is separated less than a hair's breadth from all the worlds of the Cosmos, and that, standing on this physical globe, we are actually grazing planes that our own Logos, even, is not self-conscious on. If our consciousness were nine-dimensional we could turn our attention to only the physical plane or to any plane up to the seventh without changing the position of the seat of consciousness in space. The idea of the planes being arranged like bookshelves is misleading even when used as a simile. What it is necessary to understand is that in a certain way the physical plane is as near to the Adi as it is to the Astral plane. With the planes constituted thus the "short cut" becomes a matter of looking in the right place. It is quite probable that adepts could transfer their consciousness, in a moment, from the physical to a higher world merely by visualising a figure with the same number of dimensions as the latter world, and then widen their consciousness out to the plane itself.

Mr. Jinarājadāsa's three points are quite clear looked at in this way, although I think that the Absolute, in its fulness, is beyond even the Liberated One. The distinction between planes that are Cosmic and those that are not, cannot be made, for all planes are Cosmic within their spatial limitations. There is nothing greater than infinity and, within its three dimensions the physical plane is infinite. I suppose the term could be applied relatively and that the Cosmic planes are really still further extensions of our seven worlds into still higher dimensions. In conclusion may I venture the opinion that diagram number two is more illuminating than the third.

Prospect Terrace,

ALEX C. HANLON

Milford

New Zealand.

"SIGNS OF THE TIMES"

MAY I be permitted to make a brief reply to Mme. Kamensky's letter?

In the first place I agree with her that many among the intelligentia of Russia worked for a better condition of things before the Revolution. All honour to them; but if they were as many as Mme. Kamensky maintains surely they would have been able to effect an alteration in the social system, whereas their efforts must have been practically powerless, or the Revolution would not have occurred. This question of the intelligentia is part of a larger problem of the "middle class" in all European Countries. This class is slowly but surely being ground between the upper and nether millstones of the "upper" and "lower classes". Why? Because as a class they have been indifferent to the sufferings of those beneath them, until their own comfort has been jeopardised.

It is not enough that some of the "middle classes" do social work. The working classes demand freedom and justice as a right, not in the form of charity and condescension. Mme. Kamensky refers to the rule of the Soviet Government as "the same tyranny under another flag". But there is an essential difference. The old regime was a tyranny of the few over the many, the present is a tyranny of the many over the few, and those few chiefly those who will not engage in productive work for the State.

It is surely stretching the truth to say that "Russia is held in a state of slavery and the freedom of creed, of speech, of press, of labour, of association, of private initiative are not granted". Certainly they are not granted to those who use their freedom to plot the overthrow of the established Government, established, I would remind Mme. Kamensky, by the will of the majority, for good or ill. Those who abuse their freedom cannot complain if that freedom is curtailed, just as it is in any other country. Their position has some analogy with the early Christians, who accused the Romans of suppressing their religion, when they were using their freedom of religious belief to undermine the authority of Rome.

"There is an awful māyā enveloping the schemes and programmes of the new flag." Let us indicate some of the results of this "māyā". The majority of the palaces of the Russian aristocrats are used as rest-houses and sanatorium for the workers, or else as museums and public buildings. Those who live on unearned incomes are placed at a disadvantage as compared with those who do work of some kind, in the direction of political disability and higher prices for commodities. Enlightened provisions are in operation relating to the holidays of workers, conditions of labour of women, etc. Land is the common property of the State.

It is true that there are "bad patches" in the Soviet Administration, but let it be remembered that Russia has successfully resisted the forces of the "Whites" backed by interested European Powers, whilst at the same time undergoing civil war. That she has emerged from her Revolution with the people's will unshaken in their determination to retain their new-found liberty. The marvel is that Russia is what she is, after the struggles of 1917-1924. A country and a people that can survive such a time has a great future. Let Mme. Kamensky wait until another decade has passed and we venture to prophesy that Russia will be transformed out of recognition. Meanwhile it is our duty to put up with the little bad that there is for the sake of the greater good, even when, as was Mme. Kamensky's experience, we see our life-work apparently crumbling into fragments.

As the President of the Society said of the world's present social system in the course of her lecture on "The Class War" (vide The Theosophist, November and December, 1921.) "The great Hierarchy, that rules the evolution of men, regard it as intolerable and mean that it shall be changed; and, whatever it may cost, it will be changed, and changed fairly rapidly". And again "It has been definitely decided, so to speak, that those who have had power hitherto have failed in making a decent human society, and that, as they have failed in making it, there must be an upheaval in which power will pass into other hands".

It is for the above reason that the writer personally welcomes the great experiment in Democracy now being made in Russia, for out of its mistakes will come wisdom, and the path to Socialism of the other great nations be made easier. "It is your duty as members of the Theosophical Society to turn your best efforts, to turn your wisest thoughts, to turn your highest emotions to the change, so that as little suffering as possible may mark the transition from the present condition of affairs."

32 Abercorn Place London, N.W. 8 LEONARD C. SOPER

A FATEFUL FORECAST

REFERRING to your issue of November, 1926, the following full statement appearing in *The Manchester Guardian* of Saturday, June 21, 1913, as the first item in the "Miscellany" Column, may be of interest:

"Manchester Guardian, Saturday, June 21, 1913"

MISCELLANY

"Many people will remember the story of the prophecy made to the German Emperor's grandfather about 'the fatal year 1913' which was to see the downfall of the German Empire. The American Theosophist has published a similar prophecy, which it pretends was made by Count Tolstoy shortly before his death, and sent by him to the Tsar, the Kaiser, and the King of England. Tolstoy stated that 'the great conflagration' would start about 1912, the first torch being lit in South-eastern Europe; it would develope in the year 1913 into a destructive calamity. He continued: 'I see Europe in flames and bleeding, and hear the lamentations of huge battlefields. But about the year 1915 a strange figure enters the stage of the bloody drama. He is a man of little military training, a writer, but he will hold Europe in his grip until 1925. He is already walking the earth, a man of affairs.' Appearing in an American paper, it can only refer to Mr. Roosevelt. After Armageddon and 1925 the greater part of the Old World will form a Federation of the United States of Nations."

8 Halton Bank
Eccles. Old Road, Pandleton
Manchester.

JAS. S. Mc CONECHY

INTERNATIONAL CORRESPONDENCE LEAGUE

THE Object of this League is "to serve the Theosophical Society and kindred organisations by encouraging and facilitating intercourse between members in all parts of the world by means of correspondence and visits, and to make such visits as pleasurable and profitable as possible". It was started by a few enthusiastic F.T.S. representing eight different countries, in the summer of 1919, and since then its field of activities has widened tremendously. A regular network of correspondence has been put into operation, friendships formed between members in countries far distant from each other, and visiting friends welcomed and made to feel "at home" in foreign lands. News of Theosophical work in remote parts is circulated, and members in all lands thus made to feel that they belong to one big family.

The burden of the current running expenses of such work has hitherto been nobly borne by each National Secretary, with very little help coming in from outside. As the work of the League grew, it was found necessary to start a little International Office, situated in the home town of the International Secretary, Miss Nicolau, at Barcelona, Spain. This has been kept going by means of voluntary help and all Miss Nicolau's spare cash, but this latter does not stretch to the extent of purchasing a Gestetner Duplicating Machine, without which the work of the League is sadly hampered. An appeal has already been made to all the I. C. L. Secretaries, and a "Duplicator Fund" started, the suggestion being that each secretary should contribute the equivalent of one pound sterling from his country, as all will benefit by the purchase. Many countries, however, find it impossible to

collect even this small amount, under present difficult financial conditions, and the response has been very slight.

Meanwhile, the work of promoting brotherly understanding and good fellowship between peoples of all countries goes on, and the need for a duplicating machine increases day by day. The League helps to build on the sure basis of personal friendship the true internationalism which will, we hope, dominate all the inter-relations of nations in the future. The scope of the League is unlimited and it will be able to do greater work as time goes on, if financial help is forthcoming at this present critical moment. Who will come to our aid? Contributions should be sent by cheque direct to the International Secretary, Miss Esther Nicolau, Clarís 14, Barcelona, Spain.

Everyone who helps in this way will be doing something really practical towards the realisation of the First Object of the Theosophical Society, that of forming a nucleus of the Universal Brotherhood of Humanity.

Barcelona F. B.

ASSOCIATION OF HEBREW THEOSOPHISTS

I HAVE been appointed by the President of the Association to keep you informed of our activities, and I am glad to inform your readers that the movement is slowly beginning to take hold in America, and is being followed up with interest in other parts of the world.

I have received letters from widely separated countries like England, Italy, Australia, etc., expressing deep interest in the work, showing that the time is ready for such a work as we have undertaken. A literature around the subject of Esoteric Judaism is slowly growing up, and this will be of profound interest no doubt to students of comparative religion in general and to Jewish Theosophists in particular, as well as English-speaking Jews the world over who are eager for spiritual enlightenment and inspiration, but cannot find it through the established channels.

What we need most at this stage is the co-operation of all T. S. Lodges in the support of our magazine, The Jewish Theosophist, so that we might be adequately represented in the journalistic world and in a dignified manner. The magazine is of interest to all Theosophical students, and should therefore be found on the library table of every English-speaking Lodge throughout the world. The subscription is only \$1.00 a year, and every Lodge forwarding this amount to the Treasurer, Mr. L. B. Ball, 1031 Bennett Avenue, Long Beach, California, will have the satisfaction of knowing that it is aiding a very worthwhile Theosophical cause.

A. HORNE

REVIEWS

De La Maçonnerie Occulte et de L'Initiation Hermetique (Occult Masonry and Hermetic Initiation), by J. M. Ragon. (Published in French. Editor Emil Nourry, 62 Rue des Écoles, Paris. Price fr. 20.)

It does not happen very often that books are reprinted seventythree years after their first appearance. Such event is likely to give a certain prestige to any book, and influence the reader beforehand.

Mr. Ragon's book has this distinction. It has been published in 1853, and reprinted in 1926.

He gave in his book a rough outline of Occult Masonry and Hermetic Initiation, at the same time, in a very rapid way, referred to every occult science that can be brought into relationship with them.

The original establishers of the mysteries, he says, had probably two points in view: I. The perfection of man by bringing him back to his first nature, from whence the ancients believed he had fallen: II. To seek the means whereby the matter, which they also considered as decayed, can be brought back to its first nature.

According to this there were two divisions in the mystagogy or initiation into the mysteries. "In the first only the propensities were purified, only the men passed through the crysol; it has been the alchemy of the mind, a human mystagogy. The second has been the initiation into the mysteries of the work of nature, a mystagogy of bodies. In one they were seeking the cubic stone, or square stone of the temple of philosophy capable to reunite intellectually through its ingenious symbols the whole humanity in the same faith, same hope, in the same love. In the other they were seeking that which could bring back the golden age: the philosophical stone and the elixir which lengthens life."

- "Masonry in essence is religious. Goes far back to past times when everything was done in a religious spirit.
- "In Masonry as well as in Philosophical Alchemy the goal is a transmutation:
- "The Great Work of Free Masons aims at the perfection of the human life, first individually, then collectively. This is also the

object of the Great Work of the Hermetic Philosophers, whom we must not confuse with the mass of ignorant alchemists tricked by symbolism to which they did not possess the key . . .

"Masonry is spiritually richer than any of the churches or orders of initiation; but its riches are not at the disposal of the first arrived. It is only accessible to the real Intitiate, who cutting his rough stone while progressing, arrives at the coronation of the Work of the Wise . . ."

The preceding statements of Mr. Ragon, and what Mr. Oswald Wirth says in his valuable introduction to this reprint, dealing with contemporary occultism, gives the reader of THE THEOSOPHIST a special satisfaction. Mr. Wirth says at the end of his introductory words:

When I meditate profoundly, from where do suddenly come to me unexpected ideas? Am I inspired? Everything happens as if I have been helped in my work by inspirers who do not show themselves. They are the unknown Superiors, the secret Masters of the good tradition.

Just how many problems, difficulties of this type do our leaders and Theosophical writers remove from our way, leaving thereby our mind free for other problems? . . .

Mr. Ragon draws a parallel between the trials of a mason, and the work of an alchemist. The choice of the raw material; the preparation of it for the different treatments of cleansing by fire being the first step in the work. After this purgative treatment commences the next step, the illuminative, and then the uniting treatment (union).

"Savoir mourir, is the highest secret of Initiation. He who knows how to die will live on a higher plane. Hiram revives in him. Hiram is the constructive Wisdom of the Good animated by an endless love for Humanity... Without the love, we are nothing... In the Initiation, he who does not know how to love, remains dead; what he calls life is nothing else, but the agitation of a phantom deprived of real existence. To be a reality, we must participate in the permanent Great Being, practising the unifying work of the mystics. Under the variety of the interpretations of the symbols the plan is eternally the same."

"Free Masonry is only a symbolical expression of Occult Masonry. Free Masonry initiates the new member only symbolically, if he is not capable of assimilating the living meanings of the symbolical language. Most masons satisfy themselves with ceremonies, the ritual work, and the distinctions of the degree they obtain. That is

the shadow of the Initiation, the phantom of it, which becomes vivid only exceptionally. There are everywhere a few masons, who are working to be initiated. They are but the choice lot in the great mass, which remained profane, notwithstanding its small conventional ritual instruction."

Mr. Ragon's lucid and impressive explanations of the symbolical meaning of the movable jewels, and working tools proves his deep understanding of their occult meaning. In his synthesising endeavour he seeks and finds everywhere the underlying unity.

He gives a short sketchy description of the precepts of a number of philosophical schools, or systems, and a superficial review of the sciences of magnetism, somnambulism, thaumaturgy, divination psychology, physiology, physiognomy, chiromancy, phrenology, astrology, kabbala, magic, etc., etc., recommending their study to every mason, and proposing their teaching by competent teachers to the earnest masons of the third degree.

Dealing with the second part of ancient initiations, he explains how the sciences of the Hermetic Initiation were brought by Hermes to Egypt, and how it became a sacerdotal art. He comes to the conclusion that the religious, mythological, biblical, homerical stories are in their greatest part allusions to this philosophy, or alchemy, the heroes of these stories representing one or other of the matters concerned in the different operations in the Great Work. The stories are symbolical of the different actions involved in this Greak Work. He gives a similar explanation for the animal, and plant symbolism.

When reading Mr. Ragon's book, we must not forget that the same was written based on data available in the first half of the past century, and therefore we may find several mistakes concerning his second hand knowledge.

Even if his statements are not always exact, or their presentation very systematic, everybody who is interested in masonry will enjoy this book, written in the sincere endeavour to give to those who are seeking, more Light.

A. G. F.

Voyages, by Weller Van Hook. (The Rajput Press, Chicago, Price. \$1.50).

The descriptions, ideas and ideals expressed in Voyages are capable of more than one understanding as they are read by either the inner or outer eye, or by both. To rove with a seer and mystic through the three worlds, to see through his eye, interpret through his wider vision and vibrate through him with his subtler power of response is to experience, in imagination, infinitely more fully the beauty, wisdom and glory enfolded within our earth.

This book is for those who love the open road of life, who love to read deeper and deeper into nature's messages and records, to synthesise that which is visible with that which is invisible, the way to voyage, no fatigue, no anxiety and moreover at a nominal expense!

Here are some expressions to be found under the following chapter headings:

Continental Life Succession

". . . the succession of life in continents, their periodicity of basking in the great Life-Giver's smile is recognised, resembled and understood!" . . .

Moods of the Living Sea

". . . Wavelets dance on the rippling water sheet, the clouds gather in mountain-piles like the organ thought-forms of mighty simple melody . . ."

The Orient

"... Barriers between nations are like the bounds between sub-planes, but the walls between the continents are like those invisible bars that keep apart the very planes themselves ..."

Delightful? Very.

K. P.

Jesus in the First Gospel, by J. Alexander Findlay, M.A. (Hodder & Stoughton, London. Price 7s. 6d.)

"A French critic, comparing the first three Gospels, has said that Mark displays the art of the engraver, Luke that of the painter, Matthew that of the Architect." This is the beginning of the Introduction and the author sets out to prove this statement. The value of this book is in the clear manner that the author has portrayed the life of Jesus almost as if by the reading of this Gospel, he had been able to "live" in those times himself. The book is remarkable in this endeavour. One is however often reminded that the writer is writing from the standpoint of a Christian only and throughout the book is limited by the vision that the Christ came to one people only and is possessed by one religion only. It will serve a useful purpose and from the standpoint of a student of the first Gospel it will be extremely useful taken as it should be with other works on subjects that are akin.

S. S.

Spiritual and Political Revolutions in Islām, by Felix Valyi. (Kegan Paul. Price 7s. 6d.)

The history of the racial and religious struggle between Turkey and the Western Powers has not yet been written in an impartial spirit. But Valyi gives us a sharp realisation of the imminent danger of a titanic struggle between Islām and Christianity, if wise counsellors do not use their powers to avert the imminent disaster of a world conflict. The Moslems in New Turkey, in Syria, in Egypt, in India, all combine in the struggle of the East against the dominance of the covetous West. And if we take into account that not only Western and Central Asia but also North and Central Africa are under the spiritual rule of Islām, it will make us pause and think.

The attitude of Turkey towards Islām is the key to the problems of Western and Central Asia. The Turks are a fighting nation with great traditions, awakened as they now are by the dismemberment of their empire, they need only a great leader to put themselves at the head of the Moslems spread over the whole world. If Mustapha Kemal, who organised and directed the greatest movement in the East, since the partition of Moslem territories among the Western Powers, proves to be the constructive genius now wanted to build up a Moslem Commonwealth based on the original teachings of Muhammad brought

up to date in accordance with modern science and economics, the enlightened Moslem will follow him.

This is the gist of the essays of Valyi on the Turkish revolution, the Armenian problem, the problem of Egypt, and of Russia in the East. They throw a flood of light upon the causes of the racial conflicts in the Near East and its disastrous effects upon the fate of Europe. The policy of the Tsars in the great Russo-Armenian plan was a perfect model of subterranean diplomacy, magisterially prepared and executed. Russian methods in the East have not changed under the Bolshevik regime; the same policy of expansion is still menacing the free nations of the East. The design of Russia has always been the same and can be explained by the "leitmotif" search for the open sea, which in the Armenian question was the Gulf of Alexandretta.

M. G.

BOOK NOTICES

The Expectant Mother, by Florence Daniel. (C. W. Daniel Co., London. Price 2s.)

Much information regarding this vitally important time in a woman's life will be found in this admirable book. Many valuable hints are given for use during the nine months of expectancy, which all women needing such knowledge would do well to read, and follow closely. Much advice seems given even in the smallest details. We strongly advise expectant mothers, to get, and follow, the directions given with so much clearness, and good-will.

The Nursing Mother, by Florence Daniel. (C. W. Daniel Co., London. Price 2s.)

This book naturally follows "The Expectant Mother" being by the same author, and as far as we can see it should be bought and kept with it for reference. It is full of common sense methods which are easy to follow by anyone.

Of Children, by Florence Daniel. (C. W. Daniel Co., London. Price 3s. 6d. and 2s.)

This little book is full of common-sense suggestions for mothers or anyone who has the care of children. Diet, Bathing, Sleep, Occupation and Ailments, are fully gone into, and the remedies, if needed, suggested.

Rational Living, by Hugh Wyndham. (C. W. Daniel Co., London. Price 1s.)

A small book with many apt quotations. Nature cures, such as sun-bathing are recommended, also curative fasts, and uncooked foods, if we wish to enjoy good health, and a happy life with a sound digestion.

The Healthy Life Cook Book, by Florence Daniel. (C. W. Daniel Co., London. Price 1s.)

This little vegetarian cookery book has run into five editions, and it is full of practical and simple recipes which claim to have been tested; the book is clearly written, and the dishes fully described, and easy to make.

Food Remedies, by F. Daniel. (C. W. Daniel Co., London. Price 1s.)

A small book but very interesting reading, proving that fresh fruit is a remedy for nearly all our illnesses. It is fascinating to read, and we should think it would recommend itself to all mothers, as children will readily take fruit.

Onions and Cress, by Valentine Knaggs, L. R. C. P. (C. W. Daniel Co., London. Price 1s.)

The onion appears to be a very ancient vegetable. This little book quotes much in its favour. It was used by the Greeks as a medicine. The Ancient Egyptians swore by this vegetable, and this book states, that like the sacred beetle (Scarabæus) the onion too was held sacred in Egypt. Many recipes are given.

Cress is a general favourite for salad dishes and much can be said in its favour. The author claims that cress is also a medicine, and very efficacious. This book is compiled with much care.

BOOKS RECEIVED

The following books have been received and will be reviewed in an early number:

Talks on the Path of Occultism, by Annie Besant and C. W. Leadbeater; Nirvana, by George S. Arundale, M.A., LL.B., F. R. Hist. S., D. L.; The Mediator, by C. Jinarajadasa, M.A.; The Three World Movements, Lectures of the T.S. Jubilee Convention, 1925 (Theosophical Pub. House, Adyar, Madras); Maçonnerie Occulte et de L'Initiation Hermetique, by Oswald Wirth (Emile Nourry, Libraire-Editeur, 62 Rue Des Écoles, Paris); Leaders of the Brahmo Samāj, First Edition (E. A. Natesan & Co., Publishers, Madras); The Three Truths, by "Brother xii" (The Chalice Press, 18 Erskin Road, London, E. 17); The Child's Path to Freedom, by Norman Macmunn (J. Curwen & Sons, London, W. 1); Christ and the Political Economists, by Bodell Smith; Colour in Health and Disease, by C. G. Sander, F. R. P. S., D. Sc. (C. W. Daniel Co., London,); The Temple of Labour, by Maud Mac carthy; Heroes of Old India, by Percy Pigott; The Historical Development of Religion in China, by W. J. Clennell; A Renaissance in the Art of Healing, by L. J. Bendit, M.A.; The Spirit of the Unborn, by Two Workers (The Theosophical Pub. House, London); The Rediscovery of the Lost Fountain of Health and Happiness, by Dr. El Lernanto, Estero, Florida; The Kabbalah, by Adolph Franck (The Kabbalah Publishing Company, New York); John Bull-Mystic, by Judex (Wallace Gandy, London).

PAMPHLETS RECEIVED

The Kekantin, Trans. by Sri Yekanta Pada Vaishnava (P. O. Ranibemur (Karnatak Province) Bombay Presidency); The A. B. C. of Religious Healing, by Sheldon Knapp; Epictetus, Emerson, Swift, The People's Classics No. 1, 2, 3 (C. W. Daniel Co. London); Health and the Spiritual Life, by Geoffrey Hodson (T. P. H., London).

OUR EXCHANGES

We acknowledge with many thanks the following:

The Australian Theosophist (December), El Loto Blanco (November-December), The World's Children (November, December), Service (October), The Messenger (October, November), Teosofia (September, October), The Theosophical Review (November, December), Revista Teosofica Chilena (September), League of Nations Monthly Summary, Verbatim Record (September, December), The New Era (January), The Canadian Theosophist (November), The Indian Review (December), The Herald of the Star (November, December), The Calcutta Review (December), Modern Astrology (December, January), Mexico Teosofica (November, December), Yuga Pravesha (December), News and Notes (December), The Beacon (November, December), The Message of Theosophy (September, December), Bulletin Theosophique (December), Theosophy in Ireland (October, December), Theosophisches Streben (September, October), Theosofie in Ned-Indie (December).

We have also received with many thanks:

Youths Welfare (October), The Madras Christian College Magazine (October), The Journal of Occult Research, Madras (October), The Mystic Casket (July, August, September, October, November, December). The Ramakrishna Mission Report 1924, The Vedic Mag. (November. December), The Young Theosophist (September, October, November), Theosofi (November), Heraldo Teosofica (October, November), Prabuddha Bhārata (December, January), The Mahā-Bodhi (December), The Vedanta Kesari (October, November, December), Pewarta Theosofie (December), The Scholar, Annual 1926, Bulletin of the Museum of Fine Arts (December), The Cherag (November, December), Toronto Theosophical News (November, December), The Occult Review (November, December, January), Blavatsky Presss Bulletin (December). Theosophy in India (November, December), Australian Star News (November), Teosofisk Tidskrift (November, December), Pentalfa (November, December), Revista Teosofica (November), The Phoenix (December), The Vaccination Inquirer (December), The Benares Hindu University Magazine (October), Isis Revista Teosofica Portuguesa (October), Theosophia (December), De Theosofische Beweging (December), El Heraldo (October), Teosofia en el Plata (August, November), The Builder (November), Der Herold (October, November, December), Kómónía (January), Autumn Books 1926, Revue Theosophique Le Lotus Bleu (November), Theosofisch Maandblad (December).

Vol. XLVIII No. 6

THE THEOSOPHIST

ON THE WATCH-TOWER

OUR Editor writes:

It is very terrible to see in a great London journal, an article with the following flare headings:

POISON GAS IN WAR

Warning from the Army Council DEATH IN LESS THAN 24 HOURS

Frequent Use of Mustard Vapour likely

The article begins with the following quotation from The Manual of the Medical Aspects of Chemical Warfare:

Chemical warfare is a rapidly developing science, and it is certain that an enemy will endeavour to circumvent our protective measures by using known substances more effectively and in higher concentrations over more extended areas, and by the introduction of new poisonous gases.

Medical officers should study the manuals on general defence against chemical weapons, and take advantage of every opportunity of familiarising themselves with the use of defensive appliances. They should also accustom themselves to the use of respirators so as to be able to carry out their duties whilst wearing them without loss of efficiency.

We learn that this disgusting little book "deals with gas poisoning of all sorts". Mustard gas is specially important, "because ground contaminated with it remains 'infective' over a long period," and it is therefore likely, with other "persistent" poisons to be much used "when the next war comes". This gas needs only one part in five millions to produce casualties, even after it has been exposed from 6 to 18 hours. Phosgene and chlorine are "lung irritants" causing death within two hours if strong, and in 81 per cent of deaths within 24 hours. Arsenical compounds have been produced causing "serious effects if present in one part to 200 million parts of air". Some years ago the poisoning of a well was regarded as the basest of crimes; now the normal use of poisons is regarded as fitting by the most civilised Nations. Doubtless contending Christian armies, "when the next war comes" will pray to the Father of all to give them success when they poison His children on both sides. No wonder that the Masters of Wisdom and Compassion refused any help to modern Science, until the social conscience was more developed. But what was the germ of a social conscience has been crushed out by vivisection and other abominations.1

I send an exquisite little article from *The Messenger* (U. S. A.) by our Vice-President for reprinting in our columns.² His literary work becomes more and more beautiful as time goes on.

From The Messenger also I borrow my rulings on certain resolutions proposed at the American T. S. Convention. It is

¹ See also "Correspondence" in this number.

² This will appear in April.—AG. Ep.

worth while, I think, to place once more on record what I believe to be the true policy of our Society.

During Convention the following resolution was introduced by a member:

, Be it Resolved that the attitude of the Theosophical Society in America in reference to crime and those convicted of crime is one of education and of reformation rather than punishment.

Be it further Resolved that a copy of this foregoing Resolution be mailed to the governor of each State of the United States of America.

After this introduction Dr. Besant spoke as follows: regarding this resolution:

"On the question of introducing any opinion as the opinion of the Theosophical Society collectively, I have steadily followed the ruling of Colonel Olcott. It is one with which I personally, thoroughly agree. When a person comes into the Society he accepts that Society as a nucleus of universal brotherhood but he is not bound to express that brotherhood in any special way, for if you adopt one opinion as the opinion of the Society, you exclude all those who do not hold that particular opinion. Now personally I am entirely in favour of the opinion expressed in the Resolution. I am a member of several societies against the death penalty, in favour of any penalty inflicted by the State being reformatory and not punitive in its nature; but, strongly as I hold those opinions, I should rule myself out of order if I tried to commit you as members of the Society to the opinions that I personally hold. I think we are bound to keep our platform so broad that any person who believes in brotherhood can come into that Society. I received as it were, the Presidentship of the Society when its platform was as broad as I have just said. I shall try to hand it on to my successor as broad as it was when I received it. As Col. Olcott said, any member of the

Society can work as hard as he chooses in any line of action that appears to him to be good, but he must not commit the Society to his opinion. I believe that to be a right and healthy rule. I obey it myself, and I always say that I do not commit the Society, though I am its President, to any one of the causes to which I devote so much of my life. I must, therefore, as President, say that I consider the resolution to be out of order . . . It pledges your Society, and you have no right to pledge it to one particular opinion and exclude those who may believe in brotherhood and yet may be in favour of measures which many of us think a mistake."

Thereupon a member arose to inquire whether the foregoing ruling applied to the signing of petitions against the death penalty and Dr. Besant answered as follows:

"It would cover signing a petition as representing the Society, but does not stop any individual from signing it on his own responsibility. You are absolutely free to follow any or give help to any cause that you as an individual think to be good; but not to pledge the whole Society to it."

Another resolution presented to the Committee but not recommended for adoption reads as follows:

Believing in the mighty power of prayer, and remembering that during the World War many ceased activities for two minutes at the noon hour that they might join in silent prayer:

Be it Resolved that we recommend to the ministers and priests of the churches and those people of all faiths who believe in peace and brotherhood, the revival of this custom as a means to realise the dream of universal and permanent peace.

After the reading of the resolution Dr. Besant said:

"With regard to a resolution of that kind, worded as it is with a preface of belief in the efficacy of prayer, it ought not to be passed by the body representing all the members of the Society within your country. We do not lay down conditions of belief. This resolution begins by saying, 'Believing in the mighty power of prayer.' I submit that it is my duty to rule out of order an affirmation of a belief of that kind. It is not a question of whether you or I believe in it, but we have not a right to pass it, binding the whole Theosophical Society in America to a particular tenet of belief."

* *

A French correspondent sends me the rather surprising news that a great number of large bills which bear as heading the words: "L'Instructeur du Monde"; and below the words: "Il vient, Il est venu," have been posted in Paris. The writer says that he has seen large crowds reading the posters "most seriously". It is a curious form to adopt, but may rouse the attention of some.

* *

It is very pleasant to hear from Adyar that Dr. Cousins' patient and admirable work to draw public attention to the value of Indian Art is meeting with general appreciation in Madras. The Vice-Chancellor of the Madras University came out to Adyar to invite Dr. Cousins to lecture for the University.1 The Principal of Presidency College is enthusiastic on Indian Art, and the Y.M.C.A. had asked for a course of lectures on Eastern and Western Art; these are being attended by both leading Indians and Europeans. He truly says: "The good work of drawing people together through creative beauty progresses." Is not the Greek idea true that God is the Beautiful, as well as the Good and the True? How else can He manifest in objects except by Beauty? Dr. Cousins remarks also that the Head of the Board of studies in English is working out plans both in the Madras and in the Andhra Universities to introduce books into the text-lists containing translations of good Indian poetry. I may add that selections from Dr. Cousins' own poems are also to be introduced.

Just as we go to Press we receive a cable which tells us that our President and Editor will not now go to Australia but will remain in Europe arriving there in April as at present arranged. Dr. Besant has booked the Queen's Hall, London, for lectures on the several Sundays in June.

The Vice-President leaves Bombay early in March to stay for a while in Sicily and preside over the Italian Annual Convention; later to go to other European Countries; he also has engaged the same Queen's Hall for lectures during the month of May.

* *

The Co-Masonic Order seems to be growing rapidly in India if we may count by the great desire that has been lately expressed to form Lodges in many parts of that great Country. We hear of a new Lodge constituted in George Town, Madras; two at Bangalore, one in the City and one in the Cantonment. One Lodge in the City having outgrown itself. In the further North we hear of at least three others besides a very growing interest where Lodges have already been established.

A new Craft Lodge has also been constituted in Adyar and a Chapter of the Holy Royal Arch was constituted last month, the first in India of the Co-Masonic Order.

Thus links are forged in all the many phases of our work and workers are needed everywhere.

* *

GOODWILL DAY, May 18th, is a new idea to some but has been kept in Wales since 1922 by the Youth of that small country. In Advance! Australia the following lines were written:

We venture to make an appeal to the Federal and State Governments of Australia to declare May 18th in this and subsequent years, "Goodwill Day". On this day in the year 1899 the first Peace Conference at the Hague, Holland, was held, marking a new era on the path to world brotherhood; and many countries, including Holland, Switzerland and the United States of America, have suggested that this day should annually be observed as "Goodwill Day".

¹ See January number, 1927.

The Acting Prime Minister, Dr. Earle Page sent the following message to Advance ' Australia.

The commemoration of "Goodwill Day" appears to be an excellent idea, and I think it is a commendable movement. The observance of such a day should do much towards fostering goodwill and peace among the Nations of the world.

This yearly message of goodwill from the Welsh School children to children of all other countries is a most happy idea, and contributes, I am sure, to the building up of friendly international relations, which are the basis of all good international work.

The youth of the United States replied as follows in 1925:

We, school children of the United States of America, answer the hearty cheer of the boys and girls of the Principality of Wales and of Monmouthshire on the commemoration of Goodwill Day with the hope that all the children on the face of this earth received their message, and pledge themselves to learn and when old enough to vote for peace under all circumstances. May the Almighty God give courage to the people working for this great cause, multiply their numbers, encourage them and protect them, for they are the most wonderful people of to-day, the people who are giving up their lives for goodwill and peace restored and perpetuated.

Bombay is very busy at further great developments in many branches of the work and on January 11, the Right Rev. Bishop George Arundale laid the foundation stone of the Blavatsky Lodge, Theosophical Society Building, with full masonic rites, at the foot of the French Bridge, Chowpatty in the presence of a fairly large and representative gathering. At the outset the members of the Order of the Star in the East formed themselves into a procession and slowly proceeded to the spot where the ceremony in connection with the laying of the foundation stone was performed. The members of the Co-Masonic Order were attired in their usual masonic regalia.

While laying the foundation stone, Bishop Arundale in the course of a brief speech said: "At the request of the Blavatsky Lodge of the Theosophical Society, and in homage to our Elder Brothers and in the name of our great President Dr. Annie Besant, I have great pleasure in laying the foundation stone of the new Headquarters of the Theosophical Society."

This Ceremony over, the Hon. Mr. Rattansy D. Morarji read out the following message from Mr. C. Jinarājadāsa: "In a city like Bombay there are infinite possibilities of theosophising every activity of its citizens. Success in such efforts depends solely on the increasing sense of unity developed among the members. I sincerely hope that Bombay with its virility and energy will grow to become a great centre still of all that Theosophy stands for, and that the new headquarters will be a powerful centre of brotherhood."

* *

For centuries the cry for the prisoners and offenders has been made, the cry to-day is much the same. The world will only listen when it understands and I quote two cries of centuries ago and one of to-day.

"Judges must beware of hard constructions and strained inferences, for there is no worse torture than the torture of laws. Let them remember mercy, and cast a severe eye upon the example but a merciful eye upon the person. An overspeaking Judge is no well-tuned cymbal."

FRANCIS BACON

"It were much better to make such good provisions by which every thief might be put in a method how to live than to be under the fatal necessity of stealing and dying for it."

SIR THOMAS MORE (Utopia)

"Prison is for punishment, and likewise for reform; you can re-make a man, but you need not break him."

JOHN HOWARD



DELEGATES TO THE ALL-INDIA WOMEN'S CONFERENCE ON EDUCATIONAL REFORM (For names of delegates see opposite page)

DELEGATES TO THE ALL-INDIA WOMEN'S CONFERENCE ON EDUCATIONAL REFORM

STANDING--1st Row: Mrs. Janakibai Bhat, Miss Draupadi, Mrs. Chatterji, Miss Pope, Mrs. Suleman Tyabji.

2nd Row: Miss Khemchand, Mrs. Lakshmipathi, Sister Subbalakshmi, Miss Lazarus, Mrs. Kamaladevi Chattopadhyaya, Miss Garzdar, Mrs. Tophkane, Mrs. Pillai, Mrs. Patwardhan, Mrs. Rukmini Arundale, Mrs. Sanjiva Rao, Miss Ornsholt.

SITTING—1st Row: Mrs. Gandhi, Mrs. Gokhale, Mrs. Pagar, Mrs.

Lakshman Rao, Mrs. Velayudha Menon,
Miss George, Mrs. Indiramma, Dr. Bedi,
Miss Bahadurji, Mrs. Hansa Mehta, Miss
Renken, Miss Premlila Mehta, Miss Baker,
Srimati Anubai, Miss Bhagwat.

2nd Row: Mrs. H. A. Tata, Mrs. Srirangamma, Mrs. Sharada Mehta, Mrs. Faridoonji, Mrs. Cousins, H. H. the Maharani of Baroda, the Rani Saheb of Sangli, Lady Sadasivier, Mrs. Huidekoper, Miss Sorabji, Mrs. Hamid Ali.

SHALL I TO THE BYRE GO DOWN?

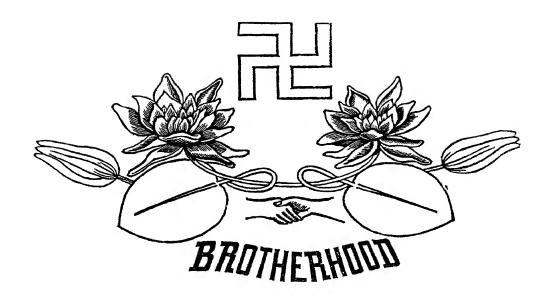
SHALL I to the Byre go down
Where the stalled oxen are?
Or shall I climb the mountain's crown
To see the rising star?
Or shall I walk the golden floor
Where the King's feast is spread?
Or shall I seek the poor man's door
And ask to break his bread?

It matters not. Go where you will,
Kneel down in cattle stall,
Climb up the cold and starlit hill,
Enter in hut or hall,
To the warm fireside give your cheek,
Or turn it to the snow,
It matters not; the One you seek
You'll find where'er you go.

His sandal-sole is on the earth,
His head is in the sky,
His voice is in the baby's mirth
And in the old man's sigh,
His shadow falls across the sea,
His breath is in the wind
His tears with all who grieve, left He,
His heart with all who sinned.

Whether you share the poor man's mite,
Or taste the king's own fare,
He whom you go to seek to-night
Will meet you everywhere;
For He is where the cattle wend,
And where the planets shine—
Lo, He is in your eyes! Oh friend,
Stand still, and look in mine.

Tomfool of The Daily Herald



THE RENAISSANCE OF INDIAN WOMANHOOD

By A. L. HUIDEKOPER, B.Sc.

In these days when the means of communication between distant parts of the world allow of receiving news from near and from distant parts simultaneously and day by day, the student of events can group the knowledge he thus acquires and find that it is possible in fact to view the world as a whole and to get bird's eye, or rather aeroplane, views of not merely national or continental tendencies, but indeed of world tendencies.

In the various branches of politics, science, social progress, education, free-masonry and religion, etc., there stand out from his work of collating events, very distinct trends of fact and thought, which give glimpses of a World Plan. Events

which seen in isolation would seem of insignificant value are now seen to fit in with others into a distinct pattern, and to have a new value as parts of a design which includes the whole world.

It is in connection with such synthetic study of events that I offer this account of an event which has lately taken place in India, which even taken singly and for its significance for India alone, shows itself as of premier importance, but which when looked at also from the larger standpoint can be seen to belong to an order of things of epoch-making consequence for the coming era—an era in which the East and the West will consciously form one whole, in which man and woman—equal partners in building the social fabric—will work hand in hand, an era in which it is permissible to think that India will be hailed as the true Mother and Guide of the Āryan Race all over the world.

The event to which I refer is the First All-India Women's Conference on Educational Reform.

We will first of all consider the genesis of the Conference, which goes back to the year 1918, when the Sadler Commission was sitting on the question of Indian Universities and more especially of the Calcutta University.

The then Principal of Bethune College—the premier university women's college in India—in expressing her opinion to that Commission said:

No body of men is competent to deal with the manifold problems which the present transitional state (of women's education in India) creates: only the women of India can do that. The co-operation of men will be needed at every step, but their contribution must be that of ready sympathy and of a determination to help the women in every way to realise their, at present, hidden capacities.

I hold most strongly that a commission of women should be at once appointed to deal with the whole of women's and girls' education in India. The need of an ideal, of a plan, for the whole of such education is the first and the greatest need.

The Commission should consist of women as representative as possible, women imbued with new ideas and aspirations, women

representing the more conservative forces, women well versed in the ideals of India's ancient civilisation, women representative of every community. With these should be associated Western women in sympathy with the formation of a real Indian type of womanhood, a type founded on, and developing from, the heroic women of India's past, the Sītās, the Sāviṭrīs, the Damayanṭīs, than whom no finer women need be sought as models for the future ideal Indian women.

As the deliberations of such a commission would necessarily cover a long period, no time should be lost in the formation of such a body.

The result of the work of this commission would be almost unlimited; there is no dearth of ideas among Indian Women, no dearth of energy when they feel that their ideas can be made to materialise. Not only women's and girls' education in India would benefit from the deliberations of such a body, but the world of women would be the richer and both directly and indirectly the education of the other half of mankind would derive much inspiration and assistance.

This recommendation was embodied in the Report of the Sadler Commission and the matter rested there, until in March, 1925, at the prize-giving of Bethune College the Director of Public Instruction referred to it and in the course of his speech said:

If there is one problem which is recognised in India to be difficult beyond all others, it is the problem of the expansion of secondary and higher education among girls and women. The University Commission frankly recognised that among an exceedingly large proportion of the population who could, if they so desired, send their girls to school, there was a grave distrust and dislike of modern education. Our problem is how to overcome this distrust; to offer something which will reconcile the doubters and unbelievers to the education of girls. And yet in our effort to overcome this distrust, all we are able to do to tempt the doubting parent is to offer a manmade curriculum, a man-made system, a man-made matriculation and a controlling authority for schools composed entirely of men, a system already condemned lock, stock and barrel by the Sadler Commission. . . .

I want the women to take the matter up and with united voice, demand a Women's Standing Committee and a Women's Special Board as proposed by that Commission. I would urge that women, who alone can help us adequately, should tell us with one voice what they want and keep on telling us until they get it.

The moment seems to have been psychological, for the matter was taken up by Strī Dharma, the official organ of the Women's Indian Association, articles written, meetings arranged, and thanks largely to the indefatigable Secretary of the Association and her co-helpers there were held in the autumn of 1925 twenty-one constituent conferences. They were held in such distant parts as—Assam, Sindh, Travancore, Punjab, etc.—and besides discussing local educational matters, they passed resolutions and appointed delegates for a First All-India Women's Conference, to be held in January, 1927, in Poona.

Those who have not lived in, or visited, India may be unaware of the greatness of this scheme. India is often said not to be a unit, but to be a mere geographical expression. Politically it may be divided into British India, and numerous Native States, but in the hearts of Indian women, India is not a mere geographical expression but a Motherland, and the constituent conferences held in British India and in several of the Native States sent, as a matter of course, their delegates to the one All-India Conference at Poona. This meant that many had to travel two or three days to reach Poona, had to cover a distance of anything up to a thousand miles, in trains, motor-cars, and in many cases in the humble bullock cart (for part of the way) in order to reach the meeting place.

Sindh, Assam, Punjab, Madras, United Provinces all sent their women delegates as well as Baroda, Mysore, Cochin, Indore and many another division of this great land.

Of many differing physical types; of varying religions—Hindū, Muhammadan, Pārsī, Christian, and Ben Israelite (Indian Jews); of many differing ranks and professions—members of Ruling Houses (Mahārāṇī and Rāṇī), Professional women (doctors, lawyers, teachers) were the delegates; and that Indian nightingale of world fame as a poet, Mrs. Sarojini Naidu was included.

At the public meeting on the opening day, the large amphitheatre, with its two large galleries was well filled. On the platform the President, H. H. the Mahārāṇī of Baroda, the Executive Committee, the Reception Committee and its President the Rāṇī Saheba of Sangli; before them the Delegates and the public, including a sprinkling of gentlemen interested in this unique event. The first gallery contained from two to three hundred Indian women students of this great educational city, and the upper gallery contained the men students of Fergusson College, there at H. H. the Mahārāṇī's special invitation.

It was to this audience that the Ruling Ladies read their addresses: the Rāṇī as President of the Reception Committee welcoming the Mahārāṇī of Baroda and the delegates in a speech outlining the needs of Indian women in education and professing her faith in the necessity of education containing elements for pḥysical, emotional, mental, civic, and spiritual development.

The speech of H. H. the Mahārāṇī of Baroda merits most careful and deep study.

It was recognised by the constituent conferences that the extension of education among the women and girls of India had as its greatest obstacle certain social customs based on quasi-religious sanctions. And though social and religious customs cannot exactly be the subject of government enactments, yet the women of India realise that in the matter of suttee, the government came to their aid, and they rely on the government to strengthen their hands in regard to the two fatal customs of child marriage and purdah. This attitude is clearly seen in the following passages from the speech of H. H. the Mahārāṇī of Baroda:

"A few decades saw the curse of suttee removed from our land: with like determination these social evils can all be overcome . . . If we think of what is involved in child marriage, we must admit that there are even more reasons for this to be forbidden by law than there were against suttee. The latter was a short period of terrible torture: the former may mean a life time of unutterable misery."

"Our honoured patriots have been straining every nerve for political emancipation. They have relegated social advancement to the background. They have to be painfully reminded of the doubt of the poet Shelley: Can man be free, if woman be a slave? Without woman's elevation the progress of man, politically, socially, and even economically, can only be lop-sided and insecure."

The fact that the activities of an Indian woman have for centuries been limited to the narrow confines of her home, has made her an adept at making the most of difficult surroundings; has made it imperative for her, if she was to keep her ideals, to learn how to express them under difficulties; and thus has made her extremely practical. This innate practical sense of Indian womanhood was seen in another part of Her Highness' speech, where she laid stress on the need of definite detailed proposals:

"Let us not forget that though we may come to sound conclusions, and pass wise resolutions as to what should be done, it will require many years of organisation to set things in practice, and without doubt not a little expenditure . . . I would urge you to face the real difficulties of the details of the education of girls and women. The time has gone for the mere reiteration of the platitudes that girls should have a knowledge of personal hygiene, of domestic economy, of child welfare, and a training in the appreciation of the beautiful, and the practice of the arts of music, singing, drawing and painting. That the demand for these must be louder and louder until there is a vigorous, and widespread movement is indeed necessary. But such reiteration is not enough. What is essential is definite detailed proposals. What is essential is a genuine study of

these things as found in the conditions and circumstances, and inspired by the ideals, of Indian life.

"A mere importation of ideas of domestic economy, for example, from the West which have their application, and value there, may do more harm than good. Unless you, leaders of this movement of reform, unless you, pioneers in this renaissance of Indian womanhood, yourselves take up these investigations, writing the necessary books, and not merely talking of what should be done; unless you do this, our discussions here are likely to be largely in vain."

In such a short survey of the Conference as can be given in these pages, it is necessary to omit much which is of profound interest; I will therefore pass on to a few of the main resolutions.

The most important and basic one was without doubt the following:

That this Conference deeply deplores the effect of early marriages on education and urges the Government of India to pass legislation making marriage under sixteen a penal offence. It demands that the age of consent be raised to sixteen. It whole-heartedly supports Sir Hari Singh's bill, which will come before the Assembly in February, as a step towards this end. It should send a deputation of women to the Legislative Assembly to convey the demand of women on this vital subject.

No one who has not lived in India can realise the deep effect of child marriage on the women—their education and outlook—on the balance of the home life, on the physique of the nation. It was felt by all present at the Conference that though it was not a political body, it was absolutely necessary, not only as a matter of educational reform, but as a record of the considered opinion of Indian women of all ranks, of all castes, of all religions and of all shades of orthdoxy, met together from every part of India, to voice their unanimous opinion that the abolition of this custom was of such vital importance to the life of India that it must go: that never any

more should the plea go forth that the custom had the support of Indian womanhood.

To illustrate for those who do not know India intimately what "child" marriage means, I may add that recently a Native State has "abolished" "child marriage" by forbidding the marriage of girls under ten and of boys under fourteen. Is it to be wondered at that when such ages are taken as the limits of childhood, the mothers of India recorded their opinion as to the necessity of sixteen, and the desirability of eighteen, as the age before which marriage should be impossible.

Another main resolution dealt with the necessity of every child's education including elements for physical, emotional, mental, civic, and spiritual development. Although this is especially necessary in this country, where in government schools no form of religion is taught, and where, as I know personally, it is possible for both boys and girls at boarding schools and colleges to pass from seven to twenty-one without receiving any religious instruction whatever; yet the West may learn something from this insistence on the evil that may arise from a lack of balance in education, which leans so much on the mental side as to starve the other equally essential sides of a human being.

Stress was also laid on the necessity of adapting primary education to the needs of the rural and artisan communities, and of avoiding the modern world-wide tendency of giving one type, and that a literary one, to all, with the result that large classes of the community are not prepared to live their life in maturity with full enjoyment of, and a lively interest in, their work and walk of life.

Another principle laid down was the advocating of a widening of the outlook of the universities by the inclusion of many subjects not yet in the curriculum, such as the Fine Arts, Advanced Domestic Sciences, Journalism, Architecture, etc.

The raising of the status of teachers to the ancient honoured level existing in India in past ages formed the subject of another resolution.

Here it may not be amiss to state for the benefit of those in other lands, that one of the great differences between the difficulties of women in the West and those in India in altering their status is that, whereas in the West the women have had to fight every step of the way and have been opposed by the other sex, this has not been, and is not, the case in India. As Her Highness said in her speech, "We, women, have a privileged position and men await our taking the lead."

As Mrs. Sarojini Naidu said in one of her speeches:

- "In the Seven Pagodas, I saw in stone a dream of the Rshis of India's past—a statue of God with one side man and one side woman—man and woman—the two sides of one being, and that Being—Divine.
- "In Sir J. C. Bose's laboratory in Calcutta, I saw depicted a strong man, armed with a sword—man the pioneer—by his side a dainty little woman—her feet as lotus buds, her hands as champak buds—and when the man was tired with his day's work, there she was fresh and sweet, ready with her flute to restore to him the dream of the Morning, and his resolution to persevere.
- "This is India's ideal—man and woman facing life together, working together, being as the Rshis dreamt—only differing sides of a Divine Humanity."

That woman should have this position is already conceded, and in a very real sense, men are waiting for women here to take the lead and emancipate themselves, and then join hands in work with men towards a common ideal.

This first All-India Women's Conference was necessarily occupied in laying down broad principles and in order to continue the work and deal with the details, it was decided to

hold such a Conference annually, and to appoint a Standing Committee to act during the year as a link not only between one conference and its successor, but between the different constituent bodies, represented at the Conference. For this purpose British India was divided into twenty-three units, mostly on a linguistic basis, and the Native States each formed another unit.

Further it was resolved that, as by ancient Hindū custom the women should be in charge of the expenditure of the family, should draw up its budget, and keep in minds extraordinary items of expenditure and be prepared to meet them, so, on the assumption of responsibility towards the larger unit—the Nation—the Conference should be placed at once on a satisfactory financial basis, and that by prompt and adequate payment of subscriptions and donations, its officers should be set free from the necessity of finding funds, and be thus enabled to concentrate on their true work.

This then is the best outline of the work done by the Conference that can be given now, and it should be of special significance to Theosophical students, studying educational reform as one of the four main activities preparing the world for its new era.

But if a true estimate of the value of this Conference is to be formed, then another side of it must be described.

To one who has been present at many conferences in England and in India, at Theosophical Conventions, where all were conscious of a feeling of unity, happiness and brotherliness, the outstanding feature of this Conference was a glowing happiness which was almost visible as sunshine. This was increasingly evident as day after day passed, days on which not a false note was struck, days on which though the meetings for some lasted from 8 a.m. to 10 p.m., yet not a sign of irritation or impatience was to be detected. The uniform give-and-take in the Executive Committee meetings,

the rapid grasp of the essential principles in competing forms of resolutions would have been surprising anywhere else, but were here so natural as only to be realised later in looking back.

It was this wonderful unity of purpose expressed in earnest but courteous endeavour to produce the best which was the essential feature of the Conference, and led to one speaker saying "Even if not a single one of our resolutions is put into effect, it will have been worth while to have met one another, to have become acquainted with one another."

From a Theosophical standpoint, there is no doubt that during that Conference we had a foretaste of what "brother-hood" will mean, when as an essential element it includes a wonderful "sisterhood" with all the peculiar qualities of delicacy, brightness and sweetness associated with the ideal woman.

For four days we lived in that splendour, and then we separated taking each one of us back to our part of India, a glowing flame to be the guiding light of our endeavour for India through its womanhood, until we meet again in Delhi in 1928.

As a concrete instance of the essential unity in diversity of our Conference and of Mrs. Sarojini's words to us earlier in the day, ("one thing is unchangeable throughout the world, the indivisibility of womanhood; frontiers, wars, races, many things make for division—but womanhood combines—the queen and the peasant are one—and the time has come when every woman should know her own divinity,") let me add as a pendant an account of Saturday Afternoon.

Our Conference was over; the Standing Committee had met, and had dissolved; but there was one more function as a pendant to our meeting. We had been asked to tea in the bungalow of a Christian Pārsī lady.

There we met Indian, Pārsī, English with a sprinkling of other nationalities. Soon we asked an American lady who had been fifteen years in India, and was a musician to play us something on the piano, and both East and West appreciated the Beethoven and Chopin she gave us. Next we asked a young Muhammadan Indian girl to sing for us, and she gave us two mystical songs, one purely Hindū; then came more piano music, this time from a Hungarian musician; and after that, a long and beautiful song from the young Muhammadan girl, telling of the Himālayas, of the artist finding God everywhere—in village, stream and mountain—and of the ascetic, who found God within, and to do so, required seclusion from the many outside distractions; then came more Western music, this time modern Italian and Russian music through the medium of an Irish lady.

And then as the climax of the whole afternoon came the recital by Mrs. Sarojini Naidu of two of her poems: first "The Palanquin Bearers," a gem of daintiness; and then her "The Call to Evening Prayer" which with its four verses, each devoted to the call to prayer of one religion, with its "Allāh ho Akbar! Allāh ho Akbar!"; its "Ave Maria! Ave Maria!"; its "Ahura Mazda! Ahura Mazda!"; its "Nārāy'yaṇa! Nārāy'yaṇa"! made the most fitting conclusion to the most wonderful foretaste of Divine Oneness I have ever experienced. The dewdrop did not slip into the shining sea, but the Shining Sea had entered each one of us dewdrops.

A. L. Huidekoper

¹ The report of the Conference will shortly be published and any one desirous of obtaining a copy should write to me c/o The Editor of THE THEOSOPHIST, Adyar, Madras. A. L. H.

SYNTHETIC EDUCATION

By Agustus F. Knudsen

THEOSOPHISTS in various parts of the world have been putting forward efforts at synthetic education. Many of these are taught in the way of Summer Schools; the Krotona Institute made a bold effort to break new ground in education; and the Brahmaviḍyā Āshrama at Adyar is now very definitely producing a curriculum working towards a synthetic grasp of all fields of knowledge.

But no curriculum for Theosophic education can copy in any sense the curriculum of a Western University. As Prof. Marcault said in his lecture at Brompton Rooms, London, the education of to-day, especially the University Education, is a fifth root race education, while the education that the Theosophist needs is a sixth root race education. The former appeals to intellect, the latter to intuition, and the latter is necessary because Egos of the sixth root race type are now amongst us in considerable numbers and the sixth sub-race is being recognised as the new race and it is the seed out of which the sixth root race will grow in the coming centuries.

Already in the United States, especially in California, Educators are meeting with the intuitive type of child and admit that a distinct difference in method and curriculum is required to meet these intuitive minded Egos, and give them room for expansion instead of crippling them with fifth root race methods. Captain A. G. Pape's booklet *Is there a New Race Type* deals with the anthropological and physiological features, but we will try here to elucidate some of the problems of the individual.

The synthetic education is only for those of synthetic powers of consciousness. No longer is the man and his mind The students that we must cater for are already competent at very complete autopsycho-analysis, that is they already know what part of their various bodies and nervous systems is at work. They are already well aware of the astral body with its emotions, desire elemental, likes and dislikes, whimsicality and impulsiveness and many of our students can readily tell where a particular impulse comes from. They are also very well aware of their mental life in the concrete mind, known also as the lower mind. This is, truly enough. called in some modern schools, "the mortal mind," for it is also the mind of the personality and in due time will go into dissolution as complete as the disintegration of the physical body after death. It is with this that we comprehend facts. With it we analyse, dissect, tabulate and divide all of our knowledge into categories under particular headings. It is this type of mind that has the pigeon-hole memory and can so completely divorce one field of activity from another that it has given rise to the phrase "water tight compartments". For strange as it may seem it is possible for people of considerable intellectuality to carry out definite plans and considerable campaigns of activity in certain lines quite oblivious that these activities have no correlation with other avowed principles, such as mercy, forgiveness, unselfishness, logic, etc., etc. In other words there is a distinct lack of continuity or of considerateness or consistency and in some cases the contradiction can be most glaring as, for instance, when men are put to death to save their souls from the sin of false belief. Such a man is not ready even for a consistent education on fifth root race lines for he has not yet the capacity to philosophise and thus unite fact with principle. We may call this a state where there is an inability to follow Law, for it is in this intellectual field that Law is paramount when natural laws are sought for and,

going over into the realm of government, we find nothing but legislation and statute law; in the realm of religion nothing but creed and dogma. It is this legalism that is wrecking the European world and the American ideals of citizenship and self-government, but thanks to Youth movements they have already a tendency to interpret facts in terms of principle.

The abstract mind is the home of the consciousness of the new race. Principle is its standard and any enunciation of detail whether of act or belief must be linked up with principle and where the principle is recognised the detail is allowed to take care of itself. The exact wording being considered of no consequence and in most cases the word and deed is ignored almost entirely. The vitality of this movement lies therefore in just this tremendous elasticity that can understand, accept and tolerate a thousand divergencies without a moment's hesitation. In other words it is almost automatic in these minds for we are still dealing with the abstract mind, the causal body. It is a sub-division of the causal body that gives us the intuitional glimpse of the archetypal things. The archetype of "things as they ought to be," the archetype of the right, the true and the beautiful, the archetype of freedom in its trinity of individuality, originality and initiative. But this links awareness as much with the heart as with the head. It is a brave heart that can receive the army of youth going forward with these new banners to its new victories and it is a very strong head that, having no intuition, will accept the right of youth to be what it is and not rise up to crush it instead of bidding it "bon voyage". Youth has not yet won its victory, the reaction is terribly strong in some parts of Europe and in some parts of America. Unfortunately the centers of entrenched reaction are in the educational field more than in the religious or commercial or social and that is why it is so intensely necessary that Theosophists, Masons and all who believe in freedom must work for a democratisation of education, for it is only by leaving the child free to unfold by choice and responsible self-analysis that he will achieve the complete sense of moral responsibility that will hold him wedded to truth all his life.

The consciousness of man is threefold, reflecting the Trinity. He has the physical organs of perception, he has the concrete mind of the animal, which is concerned with the physical plane use of the physical plane objects; and then he has his own purely human faculties which the animal has not and that is summed up in the term "abstract mind". The great danger of modern education is that it compels man to study and observe nothing but the obvious, there is so much sense perception and matter-of-fact in both the school life and the social life that it is a wonder that any abstraction ever has a moment on the stage of the Human Awareness. This realm of the obvious is the realm of sense perception, environment, whatever is in sight and only what is in sight becomes subject matter for conversation. Concern in environment and detail of environment is considered keen perception, arrangement or anticipation of environment is the only opportunity to use foresight. All planning, in fact all the activity of the concrete mind is concentrated upon the immense detail of environment. Dress, bill-of-fare, transportation, entertainment, everything is made as complex as possible and so the animal mind becomes almost divorced from its higher self, the synthetic mind.

I call the concrete mind the animal mind, for each one has built up his own as he evolved through that kingdom, but it is not human life to be concerned purely with the things of eating, housing and pro-creation. In living the life of the Western Civilisation we become so entirely extrovert that there is grave danger that masses of the people never have any opportunity whatever to exercise the higher mind. They are concerned with law, and in all its forms of usage and custom and habit, until they are in danger of thinking that the

German way of making a sandwich or the American way of making ice-cream is actually a criterion of civilisation, and so, in man-made law, divine Law is lost sight of. The other activity or use of the mind is PLAN. But again all the planning, which is foresight and prophesy deals with nothing but the world of the obvious; so the mind, in its function as intellect analyses and compares, tabulates and applies obviousness for the sake of material existence. It adds and subtracts, puts in juxtaposition and contrasts, all in valuations of physical plane environment. It separates into systems. It dilutes to the point of losing sight of the Divine. It seeks diversity and hides the unities. It gives names and under nomenclature is buried SIGNIFICANCE and the higher logic leading to cognition becomes merely the logic of events. The "prophetic soul" is silenced.

The pity of it all is that whereas thousands of our University students, even perhaps thousands of our High School students could have kept up their Spark of Unity if they had had the slightest help in finding its value and following its beam of light; for the higher faculty of man is this power of synthesis, getting at the principle at the back of all activity, getting at the archetype back of all things and finally getting relationship between each synthesis and the ultimate Unity. It is on this plane that we find the real construction, continuity and correlation. It is on this plane we find consistency as the reward of concentration. It is here we find relationship, understanding, insight and intuition, gaining vision and from vision, wisdom.

How are we then to aid this breaking away from the shackles of the obvious that would keep us, who are Gods, from knowing our Divinity, our own Fire of Creation, imprisoned in the obvious. We must break away from the search for detail and the admiration of quantity. We must no longer be hypnotised by numbers or by size. We must avoid analysis and seek the root of the matter; avoid diversities

and seek similarities; avoid dissection and seek what coheres and perhaps eventually understand what cohesion is. We must find the thread of continuity, which means that we reverse the direction of ourselves, leave it for the obviousminded to find the new fact, be it of chemistry or astronomy. We must be too busy grasping the immensity and significance of our Universe. What if the atom is composed of innumerable "pre-atomites". Let us understand the significance of Humanity, the tremendous significance and power that would make a new civilisation out of a coherent and mutually understanding world-community. Why hate the power of the atom, so long as War is possible, to destroy our best men and women. Away from false individualism. Find within vourself that which you both love and hate in your fellowman. Away from false nationalism. Love the rivers and flowers and mountains of all lands. Love the innocence and the purity and the virility of child and woman and man and find that in every nation and in every tribe, yea, find it dawning in the animals of every farmyard.

See the thing as a whole, see each thing as part of a whole. Find the item that attracts you most of chemistry or microscopic biology. Whatever it is, you will find that its value is augmented, in fact only achieved when you find it related to the Universe as a whole. The new education is chiefly the achievement of a point of view. It does not take one away, rather it intensifies the value of all the known lines of research but it adds to them the search for ultimates. It brings in the whole realm of character and puts one on the search for that which is within and which can only be found within, the creation of your own soul, the augmentation of your own ultimate power over all the powers that make us human.

SOME DOCUMENTS IN THE HISTORY OF THE T.S.

By C. JINARĀJADĀSA

It is only little by little, as the Records of the T.S. are examined, that one comes upon glimpses in the early history of the T.S. which show how in some ways the Society was differently conceived by the Founders at its origin from the shape which it finally took under their hands. For instance, it is strange to come across the fact that in the early years secrecy was exacted from members, regarding certain activities of the Society. In the first year of the Society, all who applied could join, and the T.S. was an open religio-philosophical Society, with nothing secret about its doings. But the next year a semi-secret aspect was given to it by the institution of signs and passwords. It was then that the Theosophical "grip" was communicated to the members, as a part of their initiation ceremony.

THE

THEOSOPHICAL



SOCIETY.

FOUNDED IN THE CITY OF NEW YORK, A D 1875

In accepting fellowship with the above named society, I hereby promise to ever maintain ABSOLUTE SECRECY respecting its proceedings, including its investigations and experiments, except in so far as publication may be authorized by the society or council, and I hereby PLEDGE MY WORD OF HONOR for the strict observance of this covenant.

Dated at Mento Buck 129. this Vourthday of April 1878

Thomas a Edwon

Fig. 1

A member was obliged on his admission to sign a pledge of secrecy. (Fig. 1) is an illustration of the pledge

which was signed by Thomas A. Edison, the famous electrician.

In the course of the Society's rapid growth, it was found impossible to communicate to all members the specific occult teachings which the Masters desired to give through H. P. B. Furthermore, the publication in *The Occult World* of the teachings given by the Masters to Mr. Sinnett, and the unhealthy inquisitiveness concerning the Masters which resulted in the attacks on the T. S. in 1884, put an end to the giving of secret teaching to members. The idea, however, of secrecy, so far as certain teachings were concerned, was revived by H. P. B. when she organised the "Esoteric Section of the Theosophical Society" in 1888. Its name was changed in 1889 to the "Eastern School of Theosophy," so as completely to dissociate the "E. S. T." from the T. S.

The Theosophical Society.

New York, Oct. 13th 1875.

The Committee on By-Laws having completed its work. a meeting of the Theosophical Society will be held at the private residence No. 206 West 38th St., on Saturday. Cct. 16th, 1875, at 8 p.m., to organise and elect officers. If Mr. Felt should be in town, he will continue his intensely interesting account of his Egyptological discoveries. Under the By-Laws proposed, new members cannot be elected until thirty days consideration of their application. A full attendance at this preliminary meeting is therefore desirable.

The undersigned issues this call in compliance with the order adopted by the meeting of September 17 aultimo.

HENRY. S. OLCOTT, President pro. tem.

Fig 2

The birthday of the T. S. is celebrated on November 17th. But, as a matter of fact, the proper birthday, the day when the idea of the Society was mooted, was September 7th. There was evidently a later meeting on September 17th, and there was a further meeting on October 16th. Fig. 2 is a

1927 SOME DOCUMENTS IN THE HISTORY OF THE T.S. 653 reproduction of the postcard which was issued by Colonel Olcott. Reference to the meeting of September 17th is made in the

last paragraph.

Immediately after this meeting of September 17th, members were enrolled, as evidenced by our next illustration, (Fig. 3) which is a photographic reproduction of a receipt of money received from Mr. John W. Lovell who joined the Society. Mr. Lovell, who is still living in New York, is the oldest member of the T. S. He informed me, when he showed me this certificate, that when he saw Mr. C. Sotheran, the Secretary pro tem of the T. S., on some business, Mr. Sotheran asked him if he cared to join the Society and briefly explained its objects. Mr. Lovell expressed his sympathy, and on enquiry was told that the membership fee was five dollars, which he then and there paid. Mr. Sotheran then issued the receipt on behalf of the T. S. Its date is September 23rd.

Rumid of M John M. Louell the sum of \$5.00 or record of the Throsophias Local Clothenan Sept. 23.75

Fig. 3

It is well-known that, at its inception, the Society was divided into three divisions, called "Sections". Each Section

had three sub-divisions called "Degrees". When an applicant joined the Society, he was admitted to the lowest grade, which was the Third Degree of the Third Section. Membership of the highest grade, that of the First Section, was restricted to the Adepts. In what particular year this classification of members into Sections was dropped is not quite clear.

Reproductions of two diplomas issued in the early days show this original classification. Fig. 4 is a reproduction of the diploma issued to Mr. A. P. Sinnett who joined when the



admits Alfred. Percej Sunnett telthe number of us Fellows In Cestimony Whereof, it has esseed to him the present Dyloma New York. December aufteen hundred and exercity runs

Western Dwysim. 3rd Dcy 3rd Sec Alexander Welder Prosections

The Market Prosections

William Office Grandings

My Plant Garage Supersons

Fig. 4

Founders came to India. His certificate is still dated New York. What is interesting is the inscription at the bottom. "Western Division, 3rd Deg., 3rd Sec." Evidently not only were there the three Sections, there was also a divisior of the Society into a Western Division, and presumably also an Eastern Division.

1927 SOME DOCUMENTS IN THE HISTORY OF THE T.S. 655

The next illustration, Fig. 5, is a reproduction of the diploma issued to a well known High Priest in Ceylon, W. Subhūti. This diploma is the only one so far discovered, where a member was admitted at once into the Second

The Theosofthical Society and universal brotherhood

admits Merullikacharya Nivara vibhavi Subhali to the number of us Fellows In Testimong Whereof, it has usued to him the present Diploma New York. I Hay wighten hundred and eighty

Buddhist Dwusson,

1 # Deg 2 # Sec

A J. Olev E. Browners

Alexander Wilder | Elec

J. L. Hufse | Browden's

William Dflittle - Dearding clowlery

HTO Blassed & Corresponden, charleny

Fig. 5

Section. The original idea was that only those who fully lived the principles of Brotherhood were to be admitted to the Second Section. The High Priest being one who did indeed live Brotherhood as conceived by the T. S., was admitted immediately into the Second Section, and also into the First Degree of that Section.

More striking still is the fact that the T.S. had a "Buddhist Division". So in 1880 at least, groups of T.S. members professing a sectarian faith could act as a "Division" within the T.S., without violating its neutrality. Evidently, the modern

idea that the T.S. must not lend its support to the activities of a particular religious group did not exist in the minds of the Founders. Presumably a "Christian Division" was as much in order as a Buddhist Division.

C. Jinarājadāsa

METEMPSYCHOSIS

- O MYSTIC Soul, that some day must essay
 The Great Adventure, canst thou unafraid
 Survey the carnage ruthless Time hath made,
 And know that all who live must pass away?
- O silent Spirit speak, we pray thee; tell
 Mankind what sphere shall be thy future home
 Wilt thou supernal through the cosmos roam,
 Or perish in thy carnal prison-cell?
- "Death is but rebirth," the Soul replied;

 "Immortal have I moved from heart to heart

 The heritage of ages to impart;

 Because Love called, I now with thee abide."

JESSE WILLIS JEFFERIS

A VISIT TO MOOSEHEART

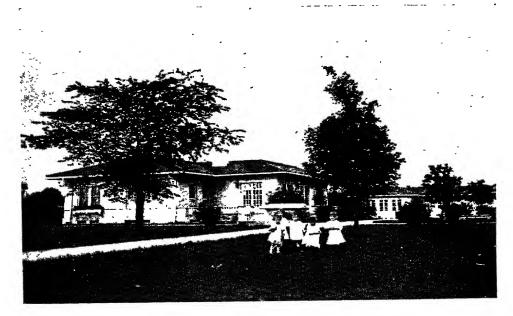
By A. SCHWARZ

PROBABLY very few people, outside America, have heard of the Loyal Order of Moose and of Mooseheart, described in a prospectus as "The World's Most Famous and Romantic Children's Educational Centre". I myself became aware of their existence during my recent tour through America. By what seemed a mere chance I had the opportunity of visiting the Mooseheart Institute, which impressed me so much that I felt a few facts regarding it deserved notice in India and might be of interest to the readers of this publication.

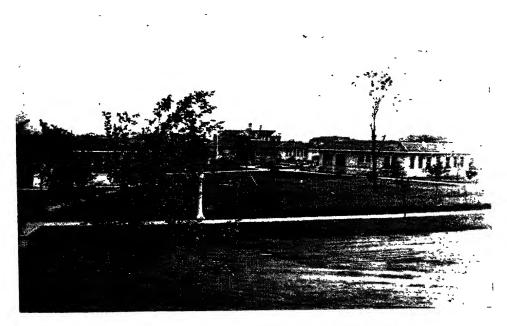
The "Loyal Order of Moose," so named after the Moose, the largest animal of the deer kind, is one of several fraternities existing in America, for example, the Masonic Order, the Order of the Elk and others, all intended to uplift their members by means of a beautiful ritualistic ceremony and to serve definite, philanthropic purposes. The special object of the Order of Moose is "to teach practical religion, in the care of the fatherless and the widowed, and the spirit of brotherhood. It brings philanthropy within the reach of all, and helps to abolish the degrading system of public charity and almshouses". Membership entitles, among other things, to:

Weekly benefits in case of sickness or accident: Payment of funeral expenses: Mooseheart protection for the family in the event of death: Moosehaven protection in old age (a home in Florida).

In this short review we are specially concerned with *Mooseheart*, an institute maintained by the Order to provide a



MOOSEHEART



BABY VILLAGE, MOOSEHEART

home and school for dependent children of deceased members. Some of the facts regarding this truly wonderful institute may best be gathered from a pamphlet giving information to enquirers:

Mooseheart is beautifully situated on its own 1,100 acre estate in the famous Fox River Valley, on the Lincoln highway between Aurora and Batavia, Illinois, 35 miles West of Chicago. For miles around there is open space, beautiful trees, the Fox River running through the premises and a 16 acre lake on the estate. There are 147 different buildings, most of the Mooseheart fireproof granite, conforming to all known scientific methods of fireproofing, lighting, heating, sewerage and ventilation, including a great hospital, auditorium, high school, grade schools, kindergartens, library, monthly and weekly magazines, industrial halls, cement plant, fire department, 100 foot water tower, the famous "Baby Village," gymnasium, campus, athletic field, Campanile, dairy, poultry farm, 800 acre agricultural and stock farm, hot-house, great printing plant, ice-plant, U. S. post office, laundry, miles of roads, sidewalks and sewer pipes, central heating and lighting plant, trolley and railroad lines through the estate, with a beautiful entrance flanked with stately trees, shrubbery, flowers and garden furniture, welcoming the world at all times to enter and learn its mission.

Every phase of Child Welfare is of necessity covered at Mooseheart, because children of all ages live and are being educated there. At the present time there are within its precincts 1,155 Little Moose of the average age of nine and a half years, all of whom live on the Mooseheart estate.

HEALTH—PRIMARY CONSIDERATION

Mooseheart has built and conducts one of the best hospitals in the United States. Every possible health safeguard is thrown around Mooseheart children, evidenced by the fact that only one of them has died of disease since June 10, 1921, and that unfortunate child was the victim of incurable congenital disease. Mooseheart's great hospital is used more as a preventive than a cure. All children, from the babies up to those ready to graduate, are under the closest health surveillance.

ONLY SELF-GOVERNING SCHOOL

Mooseheart is the only self-governing educational centre in America. It strives to instil in its children a respectful and courteous attitude, a spirit of courage, independence and self-confidence. It develops the initiative, the talent and the natural tendencies of each child. It also develops, instead of throttles, the child's will power. It realises that in the younger children the natural impulse is usually playful and mischievous. What was formerly mistaken for stubbornness by old-time teachers is merely

the expression of determination in a full-blooded child. Every child has its day at court and the only form of punishment is meted out with kindness. Disobedience or unintentional infraction of rules, subjects the child to a certain number of demerit marks, according to the gravity of the offence, which can only be overcome with obedience, rewarded with merit marks to counteract them. While under the ban of demerit marks, the students are deprived of pleasures they otherwise would enjoy, such as trips to Aurora, attendance at movies; dances, concerts, athletic events, and the like. No child is even as much as cuffed or deprived of his freedom of action. They are happy, vivacious, courteous and appreciative. There is no fear in their hearts. They have their own childrens' court and jury, where their trials and tribulations are finally adjudicated to everybody's satisfaction.

STUDENT LIFE

Their everyday life is much the same as the life of the average American child of good parentage. They live in dwelling houses—usually a dozen children of different ages in a house. Some of the mothers act as matrons, while the boys have proctors. There is no central dining-room or "mess-house". Each family group has its own home life. There are no "mush and bean" days, no "stew" days, no "goose steps" or any other line of conduct to distinguish life at Mooseheart from life in any representative American village. The meals are planned by a dietitian.

They leave their dwelling-houses at certain hours and romp across the campus to their various school buildings. There is no uniformity, or even similarity of dress. Each child has a locker and when old enough chooses its own wearing apparel. They dress like other children. There is not one single aspect of life that is institutionalised. It is not an orphanage, a home for the friendless or anything of the kind. One of its main objects is to keep away from any semblance of charity. It is the ideal city of the world for children.

SPIRITUAL WELFARE

The spiritual welfare of the child is based on the word of God, but each child follows the religion of its parents, so that Mooseheart is strictly non-sectarian, non-denominational. They are taught to worship the beautiful things in life and to ignore all the others.

Child welfare includes within its scope health, education and conduct.

ITS FOUNDER

James J. Davis, the Founder and Director-General of Mooseheart and at present Secretary of Labour in President Coolidge's Cabinet, coined the Mooseheart slogan that "Every child is entitled at least to a high school education and to learn a trade". The Mooseheart curriculum embraces all these and the students do actually

learn a trade so thoroughly that upon graduation, positions are alway awaiting them. There are 28 vocational courses.

The young ladies become proficient musicians, milliners, dressmakers, stenographers, book-keepers and housekeepers.

Students usually are graduated at 18, when they have learned a trade and acquire a high school education, but in addition to this they acquire a knowledge of arts. About every known musical instrument is played by various students. There are several student orchestras, in which the young ladies participate.

From the above description it is evident that at Moose-heart we meet with advanced ideals in education, chief among them being freedom and tolerance in matters of religion, the absence of corporeal punishment, the establishment of a children's court and the endeavour to provide real homes in small houses or bungalows built for the accommodation of only about a dozen children in each, in place of the old fashioned big hostels.

Here, as elsewhere, the fact of my coming from far off India served as a special introduction. Very courteously the Manager personally conducted our party over several of the bungalows and buildings, explaining the methods and affording an insight into the working and the spirit of the institution. It was a pleasure to find an educational establishment based on ideals similar to those of our Theosophical schools, with the added advantage of having at its disposal the financial resources necessary for carrying out such an undertaking on a large scale.

Many of the children at Mooseheart undoubtedly have found a better home and enjoy greater advantages than previously in their old home. The physical, moral and mental care taken of them, the vocational training, the cosy, neatly furnished bungalows, the opportunities for healthy recreation, the beautiful grounds and surroundings, are all that can be desired. Not the least among many attractions is the "Baby Village," five or six bungalows situated round a common playground, furnished with tiny tables, chairs, beds,

baths, etc., everything on a diminutive scale suited to the very young folk who live there and who gathered round us in the most friendly fashion.

In addition to 147 existing buildings on which over \$6,000,000 (equal to 180 Lakhs of Rupees) have been spent, another 40 buildings are planned or in course of construction and one naturally wonders how the large sums required for building expenses, upkeep and free education—for everything is free at Mooseheart—are procured. The answer is simple and furnishes an object lesson in the value of numbers and of co-operation. The Order of Moose counts a membership of over 650,000 and one of the requirements of membership provides that two Dollars (Rs. 6) per year be deducted from the Lodge dues of each member for the support and perpetuity of This represents a yearly income of about Mooseheart. \$1,300,000 (39 Lakhs of Rupees) devoted exclusively to the care and education of Moose children, whose fathers have died leaving them otherwise dependent. The mothers are also provided for, they are given employment at Mooseheart, so that the families remain intact.

These are figures and conditions which at present seem possible in America only, the country in which everything is done on a large scale. They are, however, worth knowing and considering, for even within narrower limits much can be done by co-operation.

The visit to Mooseheart has been one of my most instructive experiences in America and leaves a memory of admiration for the excellent work of this institution, the efficient management and organisation, the spirit that animates it, and its value as an object lesson to the world at large.

A. Schwarz

THE RENAISSANCE OF BOMBAY

By the Rt. Rev. G. S. Arundale

did not know when I left Australia for India that I should have the great privilege of being present at a remarkable expansion of Theosophical activity in Bombay. On our way from Adyar to the Convention at Benares we stayed a few days in Bombay and talked over Bombay's possibilities. It was arranged that after the Convention we should again stop in Bombay to help in any way we could. So on January 1st we left Benares, reaching Bombay on the 2nd. Then began a quite remarkable Theosophical renaissance, for which Bombay had evidently been preparing for many years. of us had indeed been wondering why Bombay had not made the advance we felt she could make, having in view the individual devotion of her members and their unfailing generosity in respect of all requests for financial assistance for Theosophical, Star and other activity in other parts of India.

Great commercial depression had doubtless something to do with the retardation, for after the war boom Bombay has suffered from a series of catastrophes, and most of our members have been more or less affected. Still, speaking quite frankly, we felt that Bombay should be more alert. However, we need not, perhaps, have been troubled, and certainly should not have been troubled had we known that Bombay's time was coming and that she would eagerly seize her opportunities.

January, 1927, will ever be memorable in India's Theosophical annals for the assumption by Bombay of her rightful place in the great Triangle of India's Theosophical life. The apex of this Triangle is obviously Adyar, our centre of Power. At one base is Benares, our centre of wisdom. Until now the second base has been but a shadow, but now it is suitable substance and our centre of Activity. I am now beginning to wonder if ever this Triangle will become the Mystic Square by the entry of Calcutta. Wake up! Calcutta.

Bombay's first step in her renaissance was the unanimous decision of the Managing Committee of the Blavatsky Lodge, subsequently ratified by a special meeting of the Lodge itself, to erect for the Theosophical Movement in Bombay a Central Headquarters. The terms of the resolution are as follows:

- 1. Resolved that in the service of Theosophy and in reverent homage to the Elder Brethren of Humanity a Central Headquarters for the Theosophical Movement in Bombay be erected.
- 2. Resolved that in pursuance of the above Resolution the offer kindly made by Bro. Ratansi D. Morarji to give Plots No. 6 and half of No. 5 admeasuring 750 sq. yds., at the rate of Rs. 50 (fifty) per sq. yd., on a perpetual lease at the rate of 5 per cent interest per annum on the cost of the land be and is thereby thankfully accepted.
- 3. Proposed by Bro. Jamnadas Dwarkadas and seconded by Bro. Ratansi D. Morarji that a Building Committee consisting of Bro. R. D. Morarji (Chairman), Bros. J. D. Mahaluxmivala, F. B. Patell, F. J. Bilia, C. H. Plumber, Jamnadas Dwarkadas, P. R. Green and C. B. Kora be appointed to carry out the building operations and to collect further funds and that all Government papers belonging to the Lodge and Building Funds be handed over to this Committee through its Chairman, Bro. R. D. Morarji.
- 4. Further Resolved that during the continuance of the Building operations this Committee undertakes to pay such expenses as are needed for the carrying on the Blavatsky Lodge in the present premises.
- 5. Resolved that the above Committee after completion of the Building shall hand it over to the Managing Committee of the Blavatsky Lodge with a full statement of accounts with vouchers of money expended.

Between Rs. 70,000 and Rs. 80,000 were already available for the building, and subsequently Rs. 28,000 more have

been promised, including a very generous donation of Rs. 15,000 from a member of the Lodge for the Hall to be named after her brother, also a member of the Lodge. The site selected is a very central one near French Bridge, easily accessible both by tram car and omnibus. The offer of the Hon. Ratansi D. Morarji is in fact most generous as he has refused a very much better offer in all respects in order to give the advantage to the Blavatsky Lodge. In fact, he would have been most happy to do more, but he is only one of the owners of the land, and has to consult his co-proprietors. It has been decided to make the building a fine example of Indian architecture, thoroughly Indian in all respects.

On January 11th I had the very great happiness of laying the foundation-stone with full masonic ceremonial in the presence of a large number of brethren, and the event received wide notice in the press. As a matter of fact, the President of the Blavatsky Lodge would have been the proper person to perform this function. Unfortunately, however, he had to be absent from Bombay and the members of the committee were good enough to allow me to be thus associated with a step which will do very much for Theosophy in Bombay. I have always had a very warm corner in my heart for Bombay, partly because I like Bombay as Bombay, but much more because I am very fond, if I may say so, of my Bombay brethren, who have always been more than kind both to my wife and to myself. At the time of our marriage. we found a veritable haven of refuge in Bombay, and I shall ever be grateful.

The second step in Bombay's renaissance was the decision to establish a small school in the city itself, with the hope that some day it will become a large school. Rs. 36,000 are already available as a nucleus, and it is hoped to begin work in June. A fine bungalow, standing in its own grounds by the sea, quite close to the new central headquarters,

is in view, and M. T. Vyas, M.A. (London) has been selected as the first headquarter. Mr. Vyas is well-known to Theosophists as a young man of very great promise, and as an enthusiastic worker in all our activities. He was the heart and soul of that admirable institution the Narmada Āshrama at Shuklatirth, and the following testimonial justifies, I think, his selection for the post:

UNIVERSITY OF LONDON

KING'S COLLEGE, STRAND

Mr. M. T. Vyas has been a student of mine working for the M.A. Degree in Education during the past two and a half years, and has just been recommended for this degree by the Examiners for a thesis on "Education in the Indian Sacred Books". The degree of M.A. in the University of London is not lightly given; but apart from this academic distinction I should like to testify to the high qualities which Mr. Vyas possesses both of character and spirit. He is an enthusiast for education, who is ready to devote his life to the service of his ideals, which are of the highest kind. It has been a privilege to me to have him as a student under my observation for so long, and I have been able to learn much from him about India; while he, I hope, will take back to India something of the English point of view in the sphere of education, since he has made it his business to visit schools of all kinds while he has been with us. I shall be greatly mistaken if he does not become a real force in the educational world of his own country, and I feel great satisfaction in the thought that he is likely to be an active agent in that spiritual co-operation between India and England which is so necessary for the future of both countries.

(SD.) J. DOVER WILSON,

November 30, 1926

Professor of Education.

The Hon. Ratansi D. Morarji is the Chairman of the School Committee. I am strongly of the opinion that this school—its name has not yet been chosen—will very greatly contribute to the energising of our newly vitalised centre.

A third step in the renaissance has been the decision to erect a temple in connection with the Bhāraṭa Samāj. A plot adjoining the site of the new headquarters has been selected through the generosity once again of the Hon. Ratansi

D. Morarji, and building operations will be begun as soon as possible with a sum of about Rs. 30,000 which will be available in six months' time. The Bombay branch of the Bhāraṭa Samāj has been duly established and vigorous activity will at once be undertaken.

A fourth step is the "practicalising"—if I may coin a word—of Theosophy. Our Bombay brethren have decided that Theosophy must be studied as much in the laboratory the outer world—as in text-books and through academic discussion. Theosophy must be applied to the problems of everyday life, and specifically to the social and other problems of Bombay itself. In addition, there will be, on the part of individual members, a considerable increase of activity in the political field, along the lines, of course, marked out by Dr. Besant. Bombay will become a great political centre, and I venture to predict a very successful campaign in support of the Commonwealth of India Bill and, above all, of unity of purpose. Further information regarding this particular movement will be forthcoming in due course. I expect, too, that many of our members will take active part in Bombay's welfare work.

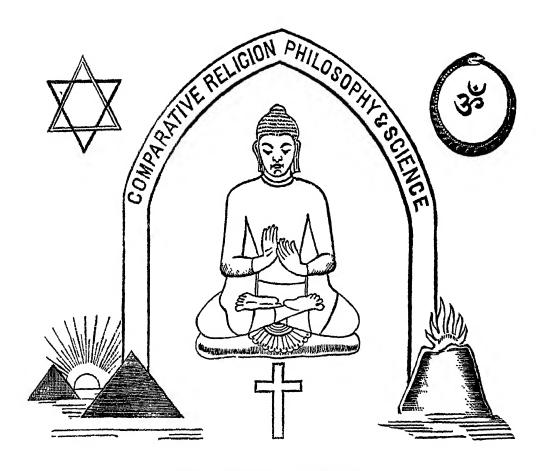
A fifth step is the inauguration in Bombay of a Brother-hood Campaign to help to counteract the inter-religious dissensions which do such infinite mischief. It is hoped that other parts of India will undertake a similar campaign to the same end. Elsewhere is published a note I wrote on behalf of the campaign.

To sum up, all is very well with Bombay, and my wife and I were very happy that our visit synchronised with this wonderful renaissance. I wonder whether the Theosophical powers that be will be able to see their way to recognise the great expansion that has taken place by ordering that the 1927 Convention shall be held in Bombay. This would, I feel sure, be the greatest encouragement. I may add,

by the way, that our Guber colony, under the devoted care of brother Mavji Govindji, is growing steadily, and that masonic work is satisfactory—in this connection there being the hope that a Provincial Grand Lodge may shortly be sanctioned for that part of India. Membership of the T.S., is increasing fast, over 70 new members having been admitted during the first fortnight in January. The Youth Lodge is admirable, and has over 100 members on its roll.

And now for the best piece of news. Our beloved President has cabled her hearty approval of these steps of renaissance and bestows upon each her gracious blessing. Krishnaji, too, has cabled his approval of the inauguration of the Temple.

G. S. Arundale



THE PERSIAN MYSTICS

By C. NARAYANSWAMY

To consider this subject and to arrive at a just conclusion without prejudice, it is but meet that we should know the history of the region where Sūfīsm took its birth, had its rise, tortuous course and apparent "loss of breath". Before the Islāmic arms clashed with those of the nations that inhabited the lands now called Asia Minor, Mesopotamia and Persia, the people of those places possessed a philosophy, literature and religion that surpassed many a creed then existing; but

owing to the ups and downs of life and Nature's upheavals, their course was taking a downward run.

The religion of Fire-worship took a great hold on the people of Persia, so much so that even to-day, those who follow the Islamic Faith perpetuate faithfully some of the Zoroastrian rites, mystical and spiritual. Christianity held sway in Asia Minor, Mesopotamia and Armenia and moulded the minds of the inhabitants to the tune of Christian Gnosticism. Hinduism played no mean part in the carrying of the flag of Vedantism to the banks of the Euphrates and the Tigris. For, in essence, you will notice, that these three things though emanated from different sources and at different times and places have a similarity which, not only to a layman, but also to a keen scientific observer appeared realistically related and to have emanated from one source. The minds of the people which dabbled in, worked for, and practised the mysticism of the three systems put together, were ready, or rather the field was kept ready, furrowed and ploughed, to receive and absorb the seed, that a grand banyan tree may emerge with branches and foliage stretching far and wide; this notwithstanding the seemingly outward destructive effects of the religion given out by the Lord Muhammad. Those who have studied this religion, will agree with me that it has also a mystical side, which considerably aided and paved the way for the "smooth play" of the new creed which rose in the shape of Sūfīsm out of the ashes of the religions of Zoroaster and the Lord Christ. I said smooth play, for some of those who have studied the Islamic history of those regions will confront me and say that that region had no peaceful time when Islām was warring for its supremacy and was extremely careful to preserve its orthodoxy. But those of us who have followed its social and literary career will, no doubt, observe that besides the outward conflict and struggle there was an undercurrent in the Islāmic world, of that region, which was undeterred by any outward contrary currents.

Thus Sūfīsm arose. It is known as "Tasawwuf" in Persian. The word Sūfī is derived from "Suf" meaning wool. Some derive the word "Sūfī" from "Safa" meaning purity, and this derivation has been consecrated by the Sufi saints, and generally accepted in the East. "Sūfī is he who keeps the heart pure with God." Sūfī is the being chosen for purity (istifa): whoever is thus chosen and made pure from all things except God is the true Sūfī. Sūfī in the first instance denotes an ascetic clad in wool. When Islāmic orthodoxy was reaching a certain psychological stage in its rapid career, at the end of the eighth century A.D. some, imbued with the thought of Aristotle and Greek philosophy, the mysticism of Zoroaster and the divine beauties struggling in the waves of the Vedantic ocean and the pristine love vibrating in the strings of the Christian guitar, broke away from the orthodox Muslim religion, and struck out on an independent path. They ignored costly robes and worldly ostentation, clothing themselves in a white garment of wool. Hence they came to be styled as "Woolwearers" or "Sūfīs". By A.D. 815, the ascetic movement in Islām had to some extent assumed a new character, and consequently the meaning of Sūfīsm has presumably undergone a corresponding change. Jami says it was first applied to Abu Rasham of Kufa who, in defiance of the Prophet's injunction, founded a monastery for Sūfīs at Ramla in Palestine. The distinction between Islāmic asceticism and Sūfīsm, a distinction which answers to the via purgativa and the via illumina of Western mediæval mysticism, begins to show itself before the close of the Ummayad period, and rapidly develops in the early 'Abbasid age under the influence of foreign ideas and, in particular, of Greek philosophy.

Ibn Khaldun says:

This is one of the religious sciences which was born in Islam. The way of the Sūfīs was regarded by the ancient Moslems and their illustrious men as the way of Truth and Salvation. To be assiduous in piety, to give up all else for God's sake, to turn away from worldly goods and vanities, to renounce pleasure, wealth and power, which are the general objects of human ambition, to abandon society and to lead a secluded life devoted solely to the service of God, these were the fundamental principles of Sūfīsm which prevailed among the companions and the Moslems of old. When, however, in the second generation and afterwards, worldliness was widely spread, and men no longer shrank from such contamination, those who made piety their aim were distinguished by the title of Sūfīs or Mutasawwifa (aspirants to Sūfīsm).

Sūfīsm is neither poverty (faqr) nor asceticism (zuhad), but a term which includes both ideas with something besides. Without these superadded qualities a man is not a Sūfī, though he may be an ascetic (zahid) or a fakir. It is said that, notwithstanding the excellence of poverty, the end thereof is only the beginning of Sūfīsm.

The followers in this degree are of three kinds: (1) the Sūfī, (2) the Mutasawwif, and (3) the Mutaswif. I. The Sūfī is he who is dead to self and is living by the Truth; he has escaped from the grip of human faculties and has really attained to God. The true Sūfī is he who overcomes impurity. Purity is not one of the qualities of man, for man is made up of clay. The idea of clay naturally leads one to the idea of impurity. Consequently as long as man is caged in the garment of clay he cannot escape from impurity. II. The Mutasawwif is he who seeks to reach this rank by means of selfmortification and in his search for the ideal—His Beloved he rectifies his conduct in accordance with the example of the Sūfīs. III. The Mutaswif is he who makes himself like the Sūfīs for the sake of money and wealth and power and worldly advantage, but he has the faintest knowledge of Sūfīsm. As I have stated above, purity forms one of the greatest hindrances to the worldly minded person of the third category. Purity is characteristic of the lovers of God, who are suns

without cloud. It is said by the Sūfīs that the combination of the light of the sun and moon, when they are in conjunction, is like the purity of love and unification, when they are mingled together. Europeans who have attempted to translate many of the works of Sūfī poets have failed completely to understand the mind of Sūfī poets and have imported meanings and ideas which find no place in the tenets of Sūfīsm. It is stated that the Sūfī is purified by love and therefore he is considered as pure and absorbed in the Beloved Purity, which is a resplendent and manifest idea. Sūfīsm is an imitation of that idea.

Hadland Davis says: .

The Neo-Platonists believed in the Supreme God as the source of all things. Self-existent, it generated from itself. Creation was the reflection of its own being. Nature, therefore, was permeated with God. Matter was essentially non-existent, a temporary and ever moving shadow for the embodiment of the Divine. The Neo-Platonists believed that by ecstasy and contemplation of the All-Good, man would rise to that source from whence he came. These points bear directly upon the Sūfī teaching.

As I have said, Sūfīsm is a direct emanation from the teachings not only of the doctrines of the Neo-Platonists, but also of those of Zoroaster and Indian mysticism. They form a broad outline of the tenets of Sūfīsm. The Sūfīs. as the Japanese, from temperamental and other causes enlarged on these ideas, elaborated them and gave them "a rich and beautiful setting". They have constructed about them one of the most grand divine phases of mystical poetry the world has ever known, but the least understood in its transcendental import by European savants. The mystical thoughts of Vedantists, the Fire-worshippers and the Greeksappealed mostly to the minds of the Persian Muhammadans, as the essence of all these has been deeply rooted in their hearts for centuries. Thus the soil was ready to absorb the flow of mystical ideals that followed in the wake of mystics who travelled from one end of the country to the other

through fear of persecutions of Gaznavi, Gori and Mongol dynasties.

It will be seen that all the mystical and Sūfī teachings were given out to the wondering world in the form of poetry to a greater extent than in prose; for humanity from its very infancy is poetry itself. Nature is poetry, art is poetry, even a child when it sees the mortal light, cries in a musical tune. No wonder then that the Sūfīs adopted the muse as their medium for conveying their thoughts—mystical and spiritual.

The cry for the Beloved, was in the very hearts of the Sūfīs. Consequently they took God as their object of Love-Divine love, and styled Him their Beloved. The union between the Lover and the Beloved they considered as the highest goal to which human aspiration could reach, and all the poetical attempts of the Sūfīs tend to perpetuate the memories of divine bliss and happiness which they derived during the period of their ecstatic state. It is a truism that all that is perceived and felt on a plane, the language of which is in the form of symbols, cannot be expressed in all their phases on this earth in a language which is purely earthly. Naturally, all that the Sūfī mystics tried to give out was not all that they perceived and felt, but only a small part of what they saw. It is no wonder then that the practical, logical and scientific minds of Europe failed to follow the divine ideas of love expressed faintly yet so vividly in the mystical writings of Persian Sūfīs.

Sūfīsm arose out of the embers of the Ascetic movement of Islām which was led by Hasan of Basra.

Junyad said:

We derived Sūfīsm, from fasting and taking leave of the world and breaking familiarities and renouncing what men deem good; not from disputation.

The oldest were ascetics and hermits, but they were also something more. They brought out the spiritual and mystical element in Islam, or introduced it if they did not find it there already. The key-note of Sūfīsm is disinterested, selfless devotion, in a word, love. The Koran generally represents Allāh as a stern, unapproachable despot, requiring utter submission to His arbitrary will, but ever filled with human feelings and aspirations. Such a being could not satisfy the religious instinct, and the whole history of Sūfīsm is a protest against the unnatural divorce between God and man which this conception involves. Their relation to Islām is not unlike that of the mediæval Spanish mystics to the Roman Catholic Church. They emphasise or attach extraordinary value to certain points in Lord Muhammad's teachings and emphasise them so as to leave the others almost a dead letter. Selfabandonment, rigorous self mortification, fervid piety, and quietism carried to the verge of apathy form the main features of the creed of Sūfīsm.

The metaphysical aspect of mysticism amongst the Sūfīs has put on a tinge peculiar to a faith in which the Persian Sūfīs were born. For in Islām there are eight paradises arranged one within the other in ascending order. All are lovely gardens full of luxuriant flowers and trees, through which taper up the domes and minarets of elegant and gorgeous palaces, rich with precious stones, where the departed are feasted and entertained by beautiful houris. All the paradises made green and bright by rivers, such as the "Keveser," the "Tesnim," and the "Selsebil". The great "Tube" tree grows in the highest paradise which is called the "Garden of Eden"; its branches and foliage are spread far and wide into the other seven heavenly gardens. This description gives in a nutshell the idea of heaven as conceived by Muslim mentality. But owing to the description of these higher planes in the language of this earth, some of the great European writers mistook the conception and designated it as rather sensual than metaphysical. This accounts for the wrong interpretation put on the works of the Persian Sūfīs. For they almost in all cases give expression to their ideas in a language of the nation in which they were born and clothe their thoughts with similes taken from the materials and ideas that existed and pervaded the religion in which they found their one hope. Naturally then the Sūfīs demarcated the heavens into five regions and called them: 1. The Plane of the Absolute Invisible: 2. The relatively invisible; 3. The world of similitudes; 4. The visible world, the plane of form, generation and corruption; 5. The world of man. Creation was regarded by them as the output of the All-beautiful, the visible world and all therein being a reflection of the Divine, and ever changing scene full of the spirit of God. The full perception of Earthly Beauty was the remembrance of that Supreme Beauty in the Spiritual World. They regarded the body as the veil; but by ecstasy—the clairvoyant state, a little deeper than the ordinary sleep—the soul could behold the Divine mysteries.

In its finality Sūfīsm is the religion, if religion it be called, of love, not mortal love, but Divine and Sublime, and through the unification of the Lover and the Beloved, the goal of the Sūfī is attained.

All the Sūfī poets and Persian mystics tried to express their experiences, perceived and felt when they were in an ecstatic condition, in the language of their country. It was not possible for them to bring out the full significance of what they felt, still they have succeeded in a great measure to impress through their writings occult and mystical truths which were and are even to-day grasped and absorbed by plastic minds with an eagerness and devotedness known only to a loyal devotee. They have succeeded to a considerable extent in moulding the literature, the thoughts and lives of people not of one country, one nation, but several nations and countries that came under the sway and influence of the

Persian sword and civilisation. The aroma of the Sūfī poets spread far and wide to distant lands, East and West. In the East, India was inundated with Sūfī writings where a naturally fertile soil, awaited them. And no wonder! It flourished with greater independence than in any other soil. Sind even to-day is under the hypnosis of its hectic influence and forms a bridge for bringing together the peoples of the two great faiths of India. In the West, Sūfīsm played a noble part in keeping the tone of the Turkish literature on as high a level as is humanly possible in a land of turmoil and struggle. Even the German writers have been influenced a great deal. Many of the German poets wrote as the Sūfī poets had sung before them. Eckhart, Tauler, and Suso thought as the Sūfīs did; and to-day many of the Western writers of poetry, including those of America, have been drawing daily their inspiration from the fount of the Persian Sūfīs.

I am obliged to place before you in a sketchy fashion a short summary of Sūfīsm and what it stands for as a background to the subject in hand so that one may understand and follow the Sūfī mind in all its intricacies sympathetically, and appreciate the sublime and eternal beauties which lie veiled under the so-called sensuous words.

Three outstanding figures of great eminence amongst the Sūfī Persian poets, who even to-day are looked upon with great reverence and authority on subjects, religious, mystical and spiritual, are Jalalud-din Rumi, Nur-addin 'Abd-alrahaman Jami and Maslah-uldin Sa'dial Shirazi, popularly known as Sadi. They have enriched the Persian literature by their poetical diction, made the land of Persia as sweet as the sweet juice of Persian grapes, by their intoxicating mystical writings and flooded the whole Islāmic world, notwithstanding the persecutions at the hands of Sunni kings and emperors, with a philosophy mystical and occult which even to-day the youths and the aged of Persia, nay the whole Islāmic

world, sing and enjoy with as much freshness and liveliness and fierceness as in the days of the plenitude and power of the Shiah kings of Persia.

It will not be out of place if we dilate on the life and work of one who pre-eminently stands behind all the Persian poets. For although by birth an Arab, he by his writings and exemplary conduct of life moulded the thoughts and ideals of Sūfī poets to a considerable extent. As Aristotle is looked upon as the father of modern logic, Bacon as the father of European philosophy and wisdom, so may we undoubtedly style Shaykh Muhiyyud-Din Ibnul-'Arabi as father, philosopher and guide of the Sūfī poets who followed him. Born in Mercia, in Spain, on July 28, A.D. 1165, he began his theological studies at Seville in A.D. 1172, and in A.D. 1201 went to the East, living in turn in Egypt, the Hedjaz, Baghdad, Mosul and Asia Minor and finally passed away on November 16, A.D. 1240. As a writer, he is described as of "colossal fecundity". Of his most famous works are the Fusúsu'l-Hikam (Bezels of Wisdom) and the Futúhátu'l-Makkiyya (Meccan Victories or Disclosures).

He was like most of the mystics, a poet. The great Jami describes his poems as "strange and precious". By the orthodox Muhammadans, he was looked upon as a heretic, and he emerged safe from several attempts to kill him in Egypt. But his admirers were both numerous and enthusiastic, and at the present day, even in Shi'ite Persia, he still exercises a great influence, greater, perhaps, than any other mystagogue. He claimed to hold conversation with the Prophet in dreams; to have received his *khirqa*, or dervesh-cloak, from Khidr; and to know the science of alchemy and the "Most Great Name" of God. He was a great believer of dreams, and in man's power to render them veridic by his will; he said:

It behoves God's servant, to employ his will to produce concentration in his dreams, so that he may obtain control over his

imagination, and direct it intelligently in sleep as he would control it when awake. And when this concentration has accrued to a man and become natural to him, he discovers the fruit thereof in the Intermediate world (al-Bar-zakh), and profits greatly thereby; wherefore let man exert himself to acquire this state, for, by God's permission, it profiteth greatly.

His style is obscure, probably of set purpose, after the fashion of the Muslim Theosophists and mystics, whose orthodox ideas must always be clad in words which are susceptible of a more or less orthodox interpretation, if they would not share the fate of Husaynb. Mansur al-Hallaj and that of Giordano Bruno during the Middle Ages. I am speaking of this man at greater length here because, although his connection with Persia is less, still the influence left by him, even at the present day, through his writings is simply marvellous. All the Persian mystic poets in one way or the other had some link with this great Arabic mystical poet. A careful study of the antecedents and ideas of the generation of Persian mystics will show that no single individual with the exception of Jalalu'd-Din Rumi, produced a greater effect on the thought of his successors than the greatest Shaykh into whose thought we are trying to gain a little insight.

Below I give a specimen of his verse, the original of which is in Arabic:

My Soul is much concerned with Her, Although Her Face I cannot see: Could I behold Her Face, Indeed, Slain by Her blackened Brows I'd be. And when my sight upon Her fell, I fell a captive to my sight, And passed the night bewitched by Her, And still did rave when Dawn grew bright. Alas for my resolve so high! Did high resolve avail, I say, The Beauty of that Charmer shy Would not have made me thus to stray. In Beauty as a tender Fawn, Whose pastures the Wild Asses ken; Whose coy regard and half-turned head Make captives of the Souls of Men! Her breath so sweet, as it would seem,

As fragrant musk doth yield delight: She's radiant as the mid-day sun: She's as the Moon's effulgence bright. If She appear, Her doth reveal The splendour of the Morning fair; If She Her tresses loose, the Moon Is hidden by Her night-black hair. Take thou my heart, but leave, I pray, O Moon athwart the darkest Night, Mine Eyes, that I may gaze on Thee, For all my joy is in my sight.

C. Narayanswamy

(To be concluded)

STUDIES IN OCCULT CHEMISTRY AND PHYSICS

(SECOND SERIES)

By G. E. SUTCLIFFE

(Continued from p. 556)

XIX. THE MODERN CHEMICAL ELEMENTS

214. In the previous articles we have attempted to place the elements of the Ancients on a modern scientific basis, and it may be well at this stage to supplement this by a study of the chemical elements as understood by modern chemists. In doing so, however, we shall take into consideration clairvoyant investigations of these elements as contained in *Occult Chemistry*, and elsewhere.

The list of elements given in the above work, contains several which are not yet recognised by modern science, and no complete list of these has yet been published, and needs to be collected from scattered Theosophic literature. The following Table of Elements is taken from International Critical Tables of Numerical Data, Physics, Chemistry, and Technology, Occult Chemistry, and The Theosophist.

It may be regarded as containing the available information from Occult and scientific sources at the time of writing.

P. 20.

² P. 43, McGraw-Hill Book Company, Inc., New York, 1926.

³ P. 20

⁴ June, 1918, Vol. 39, Part II, p. 276.

215. CHEMICAL ELEMENTS

ELEMENT	Sym.	N.	Түре	No. OF ULTIMATE PHYSICAL ATOMS	International Atomic Weights
Hydrogen	Н	1		18	1 0077
Occultum Helium	Oc He	2		54 72	4.00
Lithium Glucinum	Li Gl	3 4	Spike Tetra	127 164	6:939 9:02
(Beryllium) Boron Carbon Nitrogen Oxygen Fluerine	Be B C N O F	5 6 7 8 9	Cube Octo	200 216 261 290 340	10.82 12.000 14.008 16.000 19.0
Neon Meta-Neon	Ne	10	Star Star	360 402	20.2
Sodium Magnesium Aluminium Silicon Phosphorus Sulphur Chlorine	Na Mg Al Si P S Cl	11 12 13 14 15 16 17	D. bei Tetra Cube Octo Cube Tetra D. be	432 486 520 558 576	22 [.] 997 24 [.] 32 26 [.] 96 28 [.] 06 31 [.] 024 32 [.] 065 35 [.] 458
Argon Meta-Argon	A	18	Star Star	714 756	39.91
Potassium Calcium Scandium Titanium Vanadium Chromium Manganese Iron Cobalt Nickel Copper Zinc Gallium Germanium Arsenic	K Ca Sc V Cr Mn Fe Co Ni Cu Zn Ga Ge As	19 20 21 22 23 24 25 26 27 28 29 30 31 32 33	Spike Tetra Cube Octo Cube Tetra Spike Bar Bar Bar D. be Tetra Cube Octo	720 792 864 918 936 9 992 1008 1036 1064 111 1139 a 1170 a 1260 1300	39·095 40·07 45·10 47·9 50·96 52·01 54·93 55·84 58·97 58·69 63·57 65·38 69·72 72·38 74·96

ELEMENT	Sym.	N.	Түре	No. of ULTIMATE PHYSICAL ATOMS	International Atomic Weights
Selenium Bromine	Se Br	34 35	Tetra D. bel	1422 1 1439	79 [.] 2 79 [.] 916
Krypton Meta-Kryp.	Kr	36	Star Star	1464 1506	82.9
Rubidium Strontium Yttrium Zirconium Columbium	Rb Sr Yt Zr Cb	37 38 39 40 41	Spike Tetra Cube Octo Cube	1530 1568 1606 1624 1719	85 [.] 44 87 [.] 62 89 [.] 0 91 [.] 0 93 [.] 1
Niobium Molybdenum	Nb Mb	42	Tetra	1746	9 6 .0
Ruthenium Rhodium Palladium Silver Cadmium Indium Tin Antimony Tellurium Iodine	Ru Rh Pd Ag Cd In Sn Sb Te I	43 44 45 46 47 48 49 50 51 52 53	Bar Bar Bar D. bel Tetra Cube Octo Cube Tetra D. bel	2016 2052 2124 2169 2223	101.7 10291 106.7 107.88 112.41 114.8 118.70 121.77 127.5 126.932
Xen o n Meta-Xenon	Xe M-Xe	54	Star Star	2298 2340	130.2
Caesium Barium Lanthanum Cerium Proseodymium Neodymium Samarium X Y Z Europium Gadolium Terbium Dysprosium Holium Erbium	Cs Ba La Ce Pr Nd Sa Eu Gd Tb Dy Ho Er	55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70	Spike Tetra Cube Octo Cube Tetra Spike Bar Bar Bar Cube Cube Cube Tetra D. bel	2646 2674 2702 11 2736 2794 2880 2916	132·81 137·37 138·91 140.25 140·92 144·27 150·43 152·0 157·3 159·2 162·52 163·4 167·7
Kalon Meta-Kalon	Ka M-Ka	72 ••	Star Star	3054 3096	

ELEMENT	Sym.	N.	Түре	No. of Ultimate Physical Atoms	International Atomic Weights
Thulium Ytterbium Lutecium Hafnium Tantalum Tungsten	Tm Yb Lu Hf Ta W	73 74 75 76 77 78	Spike Tetra Cube Octo Cube Tetra	3096 3279 3299	169·4 173·6 175·0 178·6 181·5 184·0
Osmium Iridium Platinum Canadium Gold	Os Ir Pt (Cn) Au	79 80 81 82 83	Spike Bar Bar Bar Bar D. bell	3430 3458 3486 3514 1 3546	190.8 193.1 195.23 197.2
Mercury Mercury (Solid) Thallium	Hg M-Hg Tl	84 ,, 85	Tetra Tetra Cube	3576 3600 3678	200 [.] 6
Lead Bismuth Polonium	Pb Bi Po	86 87 88 89	Octo Cube Tetra D. bel	3727 3753 	207 [.] 20 209 [.] 00 (210)
Radium Em Radon	Ra-Em Rn	90	Star Star	4140	222•0
Radium Actinium Thorium Uranium-X ₂ Uranium	Ra Ac Th UX ₂ U	91 92 93 94 95 96	Spike Tetra Cube Octo Cube Tetra	4087 4187 4267	225·95 232·4 (234) 238·17

216. In the above table the first column gives the name of the element, the second the chemical symbol, the third the atomic number beginning with Hydrogen 1, and finishing with Uranium 96. The fourth column contains the external forms of the elements as observed in occult researches, and described in Occult Chemistry. In the fifth column are given the number of ultimate physical atoms in each element, whilst the sixth contains the International Atomic Weights, on the basis of Oxygen being equal to 16, the values being taken from the recently published International Critical Tables. The

¹ Pp. 28-31.

² Soc. cit., p. 43.

periodic character of the above list of elements in shown in the table following.

217. PERIODICAL TABLE OF THE CHEMICAL ELEMENTS

0	I	П	Ш	IV	V	VI	VII 1 H	а	VIII b	c	(A)
2 Oc Ne	3 Li	4 Be Gl	5 B	6 C	7 N	8 O	9 F				
10 Ne M-Ne	11 Na	12 M g	13 A1	14 Si	15 P	16 S	17 C1				(B)
18 A Meta-A	19 K	20 Ca	21 Sc	22 Ti	23 V	24 Cr	25 Mn	26 Fe	27 Co	28 Ni	
	29 Cu	$\frac{30}{\mathbf{Z}\mathbf{n}}$	31 Ga	32 Ge	33 As	34 Se	35 Br				(C)
36 Kr M-Kr	37 Rb	38 Sr	39 Yt	40 Zr	41 Cb Nb	42 Mo	43 —	44 Ru	45 Rh	(46) Pd	
	47 Ag	48 C d	49 In	50 Sn	51 Sb	52 Te	53 I				(D)
54 Xe M-Xe	55 Cs	56 Ba	57 La	58 Ce	59 Pr	60 N d	61 Sa	62 X	63 Y	64 Z	
	65 Eu	66 G d	67 Tb	68 Dy	69 Ho	70 Er	71 —				(E)
72 Ka M-Ka	73 Tm	74 Yb N-Yb	75 Lu	76 Hf	77 Ta	78 W	79 —	80 Os	81 Ir	82 Pt Cn	
	83 Au	84 Hg M-Hg	85 T1	86 Pb	87 Bi	88 PO	89 —				(F)
90 Rn	91	92 Ra	93 Ac	94 Th	$^{95}_{\text{Ur-X}_2}$	96 U					(G)

218. Apart from the first two rows which differ slightly from the rest, it will be seen that the elements are arranged in sets of 18, which may be termed the characteristic number of the Periodic Table. Every 18th element is one of the neutral gases having no chemical affinity, the so-called noble or inert gases Argon 18, Krypton 36, Xenon 54, Kalon 72, and Radon 90.

The first two horizontal lines are exceptional in character having two inert gases, Helium 2, and Neon 10. Moreover Hydrogen forms a group to itself, and stands apart from the other elements. It has been placed in the seventh column. along with the acid gases, Fluerine, Chlorine, etc., though some physicists place it amongst the alkalies Lithium and Sodium, in the first column. It should be regarded as different from the other elements, which as shown in paragraph (203), are built up entirely from Helium, and does not apparently enter into the composition of the other elements. Hydrogen, therefore, may be regarded as having a special function in chemistry and physics, and it was shown in volume one,1 that Hydrogen is transformable into the electron by a change from the terrestrial to the solar gravitational fields. If the above periodical table be compared with the periodical table accepted in western science, important differences will be found. the western tables, as for instance in the International Critical Tables,2 the whole of the rare earths, Lanthanum to Lutecium, are taken out of the table and placed in a group to themselves, thus disturbing the order of the elements, and owing to the omission of the elements X. Y. Z., and the inert gas Kalon, which have not yet been discovered in the west, the atomic numbers after Neodymium, 60, are different in the two tables. This omission makes the western tables end with Uranium, 92, whilst the above ends with Uranium 96. It would at first

¹ Para 61.

² P. 46.

appear that proof of the correctness of the occult tabulation cannot be given until modern science has discovered the missing elements, but modern investigation enables us to test the accuracy of our tables without waiting for this.

219. This arises from what is known as Moseley's law. Moseley was a young physicist, and a pupil of Rutherford, who was unfortunately killed in the early days of the war. In an article in *The Philosophical Magazine*, H. G. J. Moseley showed that the characteristic wave-lengths of the chemical elements were in a proportion inversely as the square of the atomic numbers reduced by unity, or otherwise put "to a very close degree of approximation, the square root of the frequency is a linear function of the atomic number".²

The fact that the atomic number has to be reduced by unity is equivalent to omitting Hydrogen from the tables, and beginning with Helium as unity.

This is additional evidence that the elements are built up from Helium, and that Hydrogen has a special function in chemical phenomena. It is evident, however, that where the wave-lengths of the characteristic rays have been measured, Moseley's law enables us to determine the actual atomic number of any element, and thus decide between the atomic numbers of the western tables and those resulting from occult investigations.

Let L_1 be the wave-length of a chemical element whose atomic number is N_1 , and L_2 the wave-length of another element having the atomic number N_2 , then according to Moseley's law

$$(L_1/L_2)^{\frac{1}{2}}(N_1-1)=N_2-1$$
 (88)

¹ Vol. 26, p. 1024, 1913.

² The Spectroscopy of X-Rays, Siegbahn, p. 103.

From the above, if we know the values of L_1 , L_2 , and N_1 , we can find the value of the atomic number N_2 , and if the atomic number N_2 , is one of those where the atomic numbers differ in the two tables, the above equation will decide between them.

We will test the accuracy of the formula (88), in a part of the tables where the atomic numbers are the same both in the above list and that accepted in the west. The wavelengths of the following are taken from what are termed the K-Series, and the brightest line a_1 , has been chosen for the test. They are extracted from the list as given by Siegbahn.¹

ELEMENT	AT. No.	$\mathtt{L_{1}}$	ELEMENT	AT. No.	$\mathtt{L_2}$	N ₂ CALCULATED
Cu	29	1537·30	Ag	47	558·16	47:46
Zn	30	1432·06	Cd	48	533·89	48:496
Ge	32	1251·30	Sn	50	489·46	50:568
As	33	1173·44	Sb	51	469·29	51:600
Se	34	1102·41	Te	52	450·37	52:63

It will be seen that the atomic N₂, as calculated from the formula is about half a unit higher than is given in the tables. In choosing the elements we have taken those of the same chemical character, being corresponding elements in two sets of 18, and it will be noticed that the second set is exactly 18 higher than the first. We are unable to do this in the next table as 18 elements would not bridge the gap, we have therefore taken an interval of 36 elements.

CHEMICAL ELEMENTS WITH ATOMIC NUMBERS AND
WAVE-LENGTHS

ELEMENT	AT. No.	$\mathtt{L_{1}}$	ELEMENT	AT. No.	L_2
Ag	47	4145.64	Au	83	1273:55
Cd	48	3947.82	Hg	84	1238:5
In	49	3763.67	Th	85	1204:71
Sn	50	3592.18	Pb	86	1172:02
Sb	51	3431.77	Bi	87	1141:15
Ce	58	2556.00	Th	94	953:42
Nd	60	2365.31	U	96	908:33

¹ The Spectroscopy of X-Rays, p. 105.

ATOMIC	NIIMPERC	THEORETICAL	AND	CALCUIT ATED
AIUMIC	NUMBERS	INBURBICAL	AND	CALCULATED

ELEMENT	At. No. (Calculated)	At. No. (Occult)	At No. (Western)
Au	83·991	83	79
Hg	84·912	84	80
Tl	85 · 842	85	81
Pb Bi	86 [.] 785 87 [.] 707	85 86 87	82 83
Th	94 ⁻ 328	94	90
U	96 ⁻ 208	96	92

220. The wave-lengths in the above list are taken from the same work, ¹ and are from the L-Series, since the K-Series does not cover the region tested. The lower table gives the calculated atomic number in the second column, and the theoretical atomic numbers of the occult and western tables in the third and fourth columns. It will be seen that the western atomic numbers are widely different from the calculated, whilst the atomic numbers of the occult list agree with the calculated about as nearly as in the preceding list where the two lists are in agreement.

The above may be regarded as an independent demonstration from purely western sources of the correctness of the occult investigations, but unfortunately it is not quite invulnerable. In the first place the second table which gives the test is based on the L-Series of wave-lengths, whilst the first is based on the K-Series, and the L-Series is not so regular as the K-Series. These irregularities have been eliminated as far as possible by choosing the elements from parts of the table where these irregularities are least. It is unfortunate that neither the K-Series nor the L-Series is yet complete, and the occurrence of the L-Series seems to affect the K-Series in portions of the tables, whilst the L-Series are similarly affected in other parts of the table by the M-Series.

¹ Ibid., pp. 116-118.

Those who accept the occult investigations will need no further evidence, whilst those who do not, may regard the above as evidence in favour of the occult list, such evidence being taken for what it is worth.

G. E. Sutcliffe

(To be continued)



A SERMON 1

By Annie Besant, D.L.

BRETHREN:

One of the great uses of religious belief should be to guide our conduct, and to guide that conduct in accordance with the Divine Law, whether they be laws shown out in nature, generally exemplified and taught by science, or whether they be laws of the so-called super-natural world, laws regarded as religious. All people believing in religion

Delivered at S. Alban's (Liberal Catholic Church, Hollywood, U.S.A.) on November 28, 1926, at the Service of Benediction.

should try to follow law in nature, law in religion; realising that both these have the same source, the one God without a second, He, Whose life is the life of His worlds, the life of His universe.

Now we can study the working of some of these laws by carefully reading history, by trying to understand the work and the studies of science, and then by applying to our conduct all those laws, with reverent obedience to the Divine Life manifested in our world, so that we may work in accordance with that Life, knowing it to be Divine, and may thus help in that great prayer, continually offered, that His will may be done on earth as it is done in Heaven.

One of the things that we learn regarding human progress, human evolution, is that—like all the works of nature, these being manifestations of Him in whom is "no variableness, neither shadow of turning," those laws manifesting themselves in the external universe may be worked with, co-operated with, in our own conduct as intelligent human beings, endeavouring to work with that Law, which is the Life of God revealed in nature.

Looking back, then, at the history of our own race, we find it marked by different stages; all of you who have studied ordinary history will realise that the race from which all of us spring, the great Āryan race, has developed itself in successive stages, spoken of sometimes as daughter-races or sub-races, and that these, which have shown themselves in the past, have already reached the number of four daughter-races, making, with the mother-race, five great stages of human growth. If I had been speaking of this some years ago, I should then have had to put it to any people whom I addressed as more a doctrine taught as part of the Divine Wisdom than as a fact recognised by ordinary science; but many of you may be aware that the various great men, who study among you the science of

anthropology, have discovered, that they have published the fact of their discovery, that on your own continent, especially in this part of your continent, the State of California, another daughter-race is gradually appearing among you. There is a work written quite lately by your leading anthropologist, Dr. Hrdlikka, called The American Race, and in that book -I have only at present seen the publisher's circular, and I am not sure if it is absolutely published at the moment, but the outline is given in the circular—in that book it has been shown that this new development of human-kind is manifesting itself here most noticeably in your State, so markedly in fact that it is becoming a matter of common knowledge, that some of the children being born among you show a very special characteristic, a characteristic that makes considerable difficulty in training them along old lines; they show out a new faculty, the next to develop in our humanity, known by the name of intuition; the word, as you will at once recognise, coming from the sense of sight, but a sight which is not the sight of the eye, the physical eye, but the development of a higher faculty, beyond the intellect in man, that recognises the truth at sight; not, as in the past, by argument, by logic, by reasoning, by all those faculties that we class together as the faculties of the scientific mind, not even by that higher insight of the intellect, which, its nature being knowledge, recognises some truth external to itself as true because it agrees with that knowledge in itself, which we recognise as intellectual power.

It is written, in a great Hindū scripture, of the intellect in man, "whose nature is knowledge". Under those conditions there is a certain recognition of external truth, the special duty, as it were, of the intellect; and that raised to a higher point, belonging to a higher part of human nature, that is the faculty which is beginning to show itself in these children of whom I speak; and I would put it to you as a religious duty, that if

any of you should have the great privilege of having born in your family a child who differs from the others, very, very quick to appreciate a truth, rather impatient of explanation or argument, but with a clearly defined idea of what he or she ought to do, or ought to permit to be done to him or to her, that you should recognise the presence of a faculty which will develop more and more, enabling the human being who possesses it to appreciate the deeper truths, the truths of the higher life, the truths of the spiritual life. To use the translation of the Samskrt term, that faculty is the faculty of discrimination, able to discriminate at sight, as it were, between what is Real and what is unreal, a faculty which in its nature reminds us of the sight of the eye-for from that it takes its name—able to distinguish the higher side of life from the lower, and to guide its possessor in ways that may seem at first strange and unusual, but which have in them the possibility of a higher development of humanity than has been reached in the humanity of the past.

This faculty of intuition may be developed in adult human beings by certain definite practices of meditation on the higher truths of religion, or by a deep and unselfish devotion to the object of human worship, by a reverence for all that is great, noble and elevating. Thus people, like the older people of our own race—belonging essentially to that kind of mind which is the reasoning mind, the mind that finds out truth first by the process of analysis and then of synthesis, recognises likenesses in things that are different in many details-may develop the higher quality of spiritual intuition; the progress upward of humanity has now brought to our world the possibility of children being born amongst us who have this faculty inborn in them; not gained as you or I may gain it by practice of meditation, by purity of life, by aspiration after all that is noblest and best in human nature, but children who are born with

that faculty; so that even in their extreme youth they are able to distinguish the right from the wrong, are able to guide themselves in a way which at first may be somewhat disconcerting to their elders, to parents or to teachers.

The number of these children has now reached a point among those in the public schools that renders desirable a separation between children who have this faculty and children who have not; so that they are now being divided into different classes, receiving a different method of teaching, and called, I believe, in the school language, the "swift" and the "slow". Now we must remember, if we use terms of that kind, that the word "slow" includes all that humanity has hitherto recognised as the natural means for the discovery of truth—the power of analysis and reasoning, the power of classifying things and drawing out what is similar in them, the process of synthesis. Thus may be reached great intellectual concepts; this is the power that produced philosophy, that produced metaphysic, not as does the scientific mind by examination of a large number of similar things, by finding out by a process of reasoning, the inductive process, the great laws of nature. Not the whole of these, nor all of them together, but a new spiritual intuitional faculty is born in the child, that makes it assert, as it were, its own vision of what is right against the slower processes of reasoning which adults may follow.

Now my reason for speaking to you about this to-night is that it throws upon all of you who are parents a very great and heavy responsibility. Naturally, if you find the soul whose body is very young asserting himself as the best judge of what his line of conduct should be, you may feel, arguing from the past, that you as parent are a better judge than this soul that has just come back into the world and is clothed in a very young body. We have to remember always that the soul, where it is able to make itself heard and understood, has

that great faculty coming direct from the spirit, of recognising the truth at sight, not only with regard to external nature, but also with regard to the internal direction, the voice of the soul speaking in the human being, however young the body in which that soul is dwelling may be.

If you recognise this now as a scientific fact, that this new type of humanity is showing itself amongst you. then your wisdom is, as far as is possible, not to try in any way to coerce or compel a child who has this faculty, but rather to observe, to watch, to guard such a child from all that may harm it, to use your experience in such guardianship, but to realise that a new type is appearing amongst you, given to you in trust who have a larger experience of the world than the young child can have: but also realising that the time has come in the divine guidance of humanity wherein children are being born in whom the soul is more a factor, if I may use such a phrase, than he was in us when we were young; that the Inner Ruler Immortal, the spirit spoken of continually in the very ancient Hindu scriptures, that that Inner Ruler Immortal is beginning, as it were, to come to His own, to assert Himself, the Self-realisation which is sometimes called the realisation of the Divine in oneself, which we elders are slowly gaining by the long process of effort in which we have answered to the voice of the soul within us; but in this new stage on which humanity is entering, this Inner Ruler Immortal is able to make His Voice more definitely heard through the soul, under conditions not yet thoroughly well understood, but conditions which show themselves in this part of your great Republic, as bringing amongst you types of this coming stage of humanity, a stage already definitely showing itself among you. From all of us who are elders, the tenderest care, the very gentlest kindness and goodwill in everything are needed, so as, to clear the way which the young feet are to tread rather than to ask them to tread

our well-trodden paths, followed by the sub-race or daughterrace to which you may belong, so helping that evolution of mankind which will be more rapid as the years go on, and as the elders learn the wisdom of helping along that new development, rather than being troubled or distressed by its earlier manifestations.

It is very probable that many of the scientific reasons given in The American Race will be very instructive; but, on the other hand, they will not, I think, make more clear, or I should say, easier, the way in which we of the elder generation should welcome those who are coming into the world at the present time. That recognition of the Voice of the Inner Ruler marks a distinct step forward in the evolution of humanity. For the first time, save by long efforts, by long training, this faculty of recognising truth at sight, as it were, by the response from within instead of by argument, by observation, by careful reasoning and logic, this new type will see truth as you and I may see the Sun. We do not need to prove the existence of the Sun save to those who are blind, and even they can feel his warmth, although they may not realise what to us is plain when we see by the light of the Sun. That faculty of recognising truth by the opposite of the truth causing a jar in the inner nature, that is a faculty which can be developed by long training, effort and struggle after purity of life, according to that great word with which all of you are familiar: "He who doeth His will shall know of the doctrine." You have there the way in which we elders have constantly had to test the teaching that presented itself to us, the deliberate determination to do the will of God, to follow every indication of it that we are able to discover, to deliberately give, as it were, the ruling of our lives to that Inner Ruler that we are trying to hear in the silence. That is a step which our daughter-race has had to work for, to quicken its own evolution; whereas

those who are born into this new type of humankind will bring that power with them of responding to the Inner Ruler, of realising the higher stage of life which lies before us.

I reminded you this morning of that birth of the Christ in the human soul. That is the great stage into which the forerunners of this new sub-race have entered, the birth of the Christ, His voice within us, not coming to us as a precept out of the past, not coming to us from the reading of any scripture. not coming through any tradition, but by that realisation of the Christ within, which we strive to reach by effort and by struggle, but which in this later stage of our humanity will come, if I may quote Bergson, the philosopher, for a moment, more as an instinct than as the result of reasoning. It is striking that this philosophic and acute reasoner, when he was speaking of the next quality to be developed in the growth of humanity, fixed upon this luminous idea, almost strange to be seized by one essentially philosophic in his thought. reasoning through the intellect, this new faculty which would appear in man, he said, was more allied to instinct than to intelligence or intellect. Instinct has been defined as the common experience of the race, that accumulated experience being born in the creature that shows the instinct, as when you find it in many of our younger brethren of the animal kingdom. A quite freshly hatched chicken will rush to the mother hen when the shadow of the hawk falls on the ground. If you begin to question how that can be, how can this newly hatched creature know that the hawk hovering over it threatens its life with danger, the answer that has been given to us is that is one of the life-preserving instincts which has accumulated with the experience of the race, and it is evolved after many members of that race have suffered death at the hands of the bird of prey. That accumulated experience, they say, can be transmitted, and it is called instinct because it appears without any reasoning process at all. The life-preserving instincts, as they are continually called, are the result of that long experience of the race, brought, as it were, into a definite form transmissible to members of any particular type of the lower kingdom of animal nature.

Another thing, comparing this new faculty to the instinct of the animal, throws, I think, a great light on the upward climbing of humanity to God. Accumulated experience is there; it asserts itself imperatively in the child who is born into this higher stage with probably some special mechanism in the nervous system, giving that power of discrimination to an extent which we have had to earn by long effort and toil; and as your own country is the scene for this new step forward in humanity, as, according to the scientific man, it is in this State of California that the larger number of this new type of child is to be found, there are occasions enough to be willing, reverently and gladly, to learn how this new forward step of humanity is taking place, if in any family in which you may be parents, one of these children appears with this quality within himself: for it is really through that recognition of the Divine nature in man that we see such perfection in the manifestation of the Christ. You will remember how it is said of Him that after the Spirit of God in His baptism had descended and abode upon Him, from that time forward He began to teach. The new teaching was of a peculiar kind: He spoke as one that had "authority, and not as the scribes"; not gaining, as it were, the knowledge by study, but His own manifestation of the Divine Life, coming into the world to guide that world on its upward path. And that is why I say we need the help of religion in our application of the great natural laws that are discovered and taught by scientific experiment and study, religion awakening in us the higher faculties of the Spirit and enabling us slowly and gradually to develop in ourselves that Christ-Life which is to be born in each of us, and in us to reach onward to the stature of the fulness of the Christ. Surely for us, it is a matter of glad surprise, if it be surprise, but anyhow of gladness, when we see humanity is reaching a stage in which this Spirit awakens to Self-realisation, and that the seed of the Divine planted in humanity from the beginning has realised its own nature, and knows itself as the Son of God as well as the son of man.

It seems to me that it is for your State—it ought to be at least a great privilege—to realise that for some reason as yet unknown to us, you are taking the lead in producing those who have entered upon this later stage of human evolution: yours the privilege of bringing into the world, this great new type, coming to you full of the life of the Spirit, beginning to realise its own Divinity; that which in the past has been seen in those eminent ones who are spoken of as Saints, that which has been looked for for many an age of the past, that is beginning here amongst you; and if you can realise that, then yours will be the power and the privilege of quickening that manifested growth, that great opportunity set before you, who as husbands and wives are the parents of the coming generation, many of whom will be of this higher more spiritual type, so that as it develops, as it increases in numbers, as it begins to lead the evolution of mankind, you may realise how great a privilege is yours, how great the blessing that has come upon your land that it is to lead the future progress of the world.

The following article appeared in the Los Angeles Times of November 28, 1926, on the same day as the above discourse was given in S. Alban's Church, Hollywood (a suburb of Los Angeles). The coincidence was fortuitous, as I did not see the article till some weeks later.

THE COMING RACE

California has so many benefactions that in enumerating them one hardly knows where to end. But everyone knows where to begin. They all start with California's climate.

A general consensus would probably conclude that everything has already been said that needs to be said about the climate of California, that henceforth we can take it for granted and let it go at that. Yet the strange fact remains that the more we say about the Californian climate, the more we find to have been left unsaid.

Adjectives, poetic similes, descriptive encomiums, flowery superlatives, enthusiastic hyberbole have poured forth like a singing stream from pens, inspired and otherwise, in attempts to gild refined gold and paint the lily—and behind them, unchanged, unaffected, the magic and mystery of our Californian climate remain.

Of its physical comfort, of its natural advantages, of its characteristics as aids to health, wealth and happiness, so much has already been told that further comment savours of superfluous repetition. Yet these are but the outward signs. Of the inward grace how much do we actually know? And of the new race of beings this unique climate is breeding between the Sierra Madre Mountains and the Pacific, what western prophet has read adequately the signs in the heavens?

Says the author of "Some By-Ways of California," "One peculiarity of the climate is the penetrating quality of the air. The shade is always cool. Why this is so is not known. To what is due the penetrating quality of the air? Scientists are at a loss to account for it."

This elusive difference between sunshine and shade seldom exists even in zones where climatic conditions generally resemble our own, in such semitropic regions as Morocco, South Australia, Greece, Palestine, and other dry belts in the low latitudes.

Brace in his "New West" wrote: "There is a mysterious something in the climate of Southwest California which is singularly bracing and invigorating, which can not be explained by its equability, its temperature or its dryness. The climate of California is essentially its own and has no analogue elsewhere in the world." The rarity of thunder and lightning, indicating undisturbed electrical conditions, may supply a hint for a more deep-studied investigation, since electricity manifests itself violently only by obstruction.

In "To and Fro in Southern California" Mrs. Adams draws attention to another phenomenon of life here possibly connected with atmospheric conditions: "A singular feature of life in Southern California is the apparent rapid flight of time. A short sojourn on the Coast suffices to produce this impression. Nor is it made only

on strangers who tarry but for a winter or a year. Even old residents of the country say there is something remarkable in the haste with which the passing part of eternity speeds by. It is a condition peculiar to California. It corresponds to the vigorous psychic state of youth."

Bertram Keightly, the English occultist, wrote as far back as the year 1891: "There are a greater number of psychics in America than in Europe. In the Eastern States there are probably ten times as many sensitives as in Europe and in California twice as many as in the Eastern States. These are the forerunners of another race, the sixth sub-race of the Aryan stock."

With a more practical trend David Starr Jordan noted: "The children of California, other things being equal, are larger, stronger and better formed than their eastern cousins of the same age." In fact, many eastern observers have declared that they can distinguish a new type forming here among our native sons and daughters.

What is the relation between the at present uncharted characteristics of our California climate and the evidences of the formation here of a new human type, possibly a sixth sub-race of the Aryan stock? How are the noted physical attributes of this climate, (especially in the "mystic midregion" comprising our seven southern countries) the absence of tornadoes, the rarity of electrical disturbances, the penetrating air, the apparent speedier passage of time, the actinic nature of the sunshine, affecting the psychical growth of children born and nurtured under such unique conditions? And when in course of time the native born exceed in numbers the permanent residents from other States and countries, to what new heights will civilisation rise here, physically, mentally and spiritually?

Here one may find an angle on the influence of California climate, outside its charm and comfort, deserving of further investigation and comment. Nor in the lifetime of the present generation will the last word be said or heard on the connection between climate and human development in this unique spot of the earth's surface.

Annie Besant

TO SEE THE FACE OF THE LORD

By ALICE WARREN HAMAKER

(Concluded from p. 573)

II. THE ATTAINMENT OF OMNISCIENCE, OR THE YOGA OF WISDOM AND THE YOGA OF LOVE

WISDOM and love are the same thing, but we are not able to conceive it that way yet awhile, so we have it set out in two different ways in the Bible. Even though the end is the same, all systems of yoga give two methods of training.

THE YOGA OF WISDOM

There must have been a Gospel showing Jesus under this aspect, but it is lost, and the extant Gospels only mention his profound teachings as having been given to some of His disciples. It does mention, however, that He took Peter, James and John and trained them separately, and Paul's training was different, for he could not work harmoniously with the others. Judging from the lives and ministries of these four, and of Mark, they must have practised this Yoga, and that of Love. According to S. Paul's writings, he trained in both Wisdom and Love, while S. John's Yoga was that of Love. To follow, therefore, the life of a yogī of Wisdom, we might examine the Acts of the Apostles, typifying such yogīs

as S. Peter, S. Paul, S. Barnabas, and the writer, who was probably S. Mark. Also we might examine the epistles of S. Paul to his "sons," Timothy, Titus and Philemon, whom he was training as yogīs.

First we must consider what a man or woman is suitable for training. This we find in the epistles above mentioned.

- A. The aspirant must be naturally a person of sober living. This is not the yoga for those who like excitement and great activity. Fast living is not a sign of non-spirituality, but a sign that this is not the yoga to chose.
- B. There should be marriage restraint. It is not necessary that the candidate should be unmarried, for Timothy is told to take as pupils widows over sixty years old. Anyone can be accepted who has had only one wife or husband, and who has raised children beyond the age of constant care, and who are not worried about the conduct of such children. If the children are living evil lives, this acts as a distraction, so only parents of decent living children can be accepted.

Actually, S. Paul says, unmarried people are the best pupils, and will go the farthest, even as he himself was unmarried, but it is essential that the celibate should be certain of being untempted by the sex desires.

- C. The aspirant must not desire money. People will pay for knowledge, and even yet yogīs of this system find money come in easily, to their undoing, if they have a love of money.
- D. He must be "apt" to teach. While there must be a desire for knowledge, the aspirant must be willing to learn to impart it as well.
- E. He must be studious. The main object of this Yoga is that of attaining Wisdom, the ultimate of knowledge, and no knowledge comes except by the continous application of thought and contemplation, and observation.

Turning to the men who typify this Yoga, we find they travel a great deal, and this appears to be the way the physical activity is expended. Study is rather a sedentary occupation, and is not conducive to good health, which is always essential to any yogī. Again the travelling provides the opportunity to observe, which a sedentary occupation does not give. Many are the studious people who never gain Wisdom, for they fail to be good mixers, and S. Paul gives this as an ideal condition. He mixed with everyone everywhere, and often got into trouble in consequence, though he still continued to travel around, and mix everywhere.

Secondly, they were always ready to talk, and give a lecture, even if it were midnight, only S. Paul is insistent that no one should teach who did not first understand the Truth.

We might put the rules of this Yoga thus:

- 1. The aspirant must have or develop a detachment for places, people and things.
- 2. He must learn to teach what he knows. "To develop the gift of prophecy," as it is written.
- 3. To meditate on the doctrine. Daniel meditated three times daily, giving morning, noon and evening as the correct times for it, and he was decidedly a yogī of Wisdom.
- 4. To learn the divine manifested in the flesh, which means he should study the body and the physical world with the idea of knowing that.
- 5. To avoid controversy, or argument, about divine things, or the mysteries. If people will not accept the teaching, the aspirant must learn to be silent.
 - 6. To maintain physical purity, and cleanliness.
- 7. To work in the state for peace, law and order, but to avoid taking a leading, or administrative, position. S. Paul is insistent on his pupils being servants and not masters. Ruling, or administering positions are for those of other

Yogas, for in the attainment of Wisdom comes power, not only from experience, and an aspirant for Wisdom must rely on gaining power that way. That is what is known as faith. Others can learn by experience, but it takes the restraint of faith to rely on the attainment of Wisdom to bring those higher powers which enlarge life and opportunity.

8. "Search the scriptures." When this command was given, the New Testament scriptures could not have been meant exclusively, because they did not exist, so it stands to reason that all sacred literature was meant, and much of the travelling of these yogīs consisted in going from place to place for many years learning all that all the great teachers could impart. The centres of learning always revolve around certain great teachers, and the aspirant was expected to go to all he knew of in many countries, and learn the Truth from every possible angle, before he could be said to understand anything. After that came his ministry.

Nowadays, books are more available than teachers, so the aspirant does well to read widely, but the written word loses much that the spoken word can give. Nothing can take the place of lessons direct from a good teacher, only it must be remembered that the aspirant is expected to go to many teachers. He is not to become the disciple of any one teacher, but to become a teacher or prophet himself, in however small a way.

- 9. Phenomenon may only be resorted to for two reasons:
 - (a) To heal the sick,
- (b) To escape death. Both S. Paul and Daniel resorted to phenomenon to escape prison, the lions, or fire.
- 10. To be long-suffering and patient, and to bear all troubles without complaint, is held to be the ideal for yogīs of this type, to be well thought of; for the loss of personal reputation in not a sign of success as it is with some yogīs.

That S. Paul underwent spiritual crises must have been a fact, for at one time he found it necessary to take a vow of silence, leave his hair uncut as a sign of his vow, and undertake a pilgrimage to Jerusalem. In general, the spiritual crises dramatised in the Gospel story, and already enumerated when considering the Yoga of Will, come to every candidate for any system of Yoga, and the powers to be gained much the same. S. Paul, a Master, had his call to the spiritual life, and had his vision of the person of the Christ as reward. He overcame his temptation, and regained his "sight" as a reward. He selected and trained many disciples successfully, and many unsuccessfully. He did not complete the transfiguration, but as reward of his attempt he was caught up into the "Third Heaven" three times, but found it impossible to write about that experience. He gained visions that strengthened his faith, but only managed to see God, or the Face of the Lord, "as through a glass darkly".

A modern yogī may not reach such a dizzy height as S. Paul, but we have at least an intimation of what rewards may be expected by faithful endeavour. Daniel gives much more specifically than S. Paul, some of the phenomenon that becomes possible of performance by a yogī of Wisdom, and those may attract many.

THE YOGA OF LOVE

The great Yogī of the New Testament who typifies this Yoga is S. John, the Divine, and the best set of ideals is set forth by S. Paul in his Epistle to the Corinthians.

The marks of those who succeed in this Path are given as:

- (a) Long-suffering,
- (b) Kind,
- (c) Not envious,
- (d) Not proud,

- (e) Of good behaviour,
- (f) Truthful,
- (g) Steadfast.

We have no set of rules as to what the aspirant should do, except that they are warned against speech and prophecy, and that there is no occasion to sell everything and give to the poor. The chief method of training lies in staying in one place meditating on love, and giving sympathy and sympathetic help to all who come for it.

There are two types of yogīs on this Path; those who make a centre where the "weary" (of soul) can find rest and refreshment; and, secondly, those who find a special Master to follow, and follow them around to do those things for him that only a devotee can do—those intimate things in his spare hours that help him to conserve his strength for his work. We do not know what several of the Disciples did for Jesus, because it is not recorded, and of some we have no record at all of what they did after His death. They were not teachers or organisers, and they left no personal record behind. Probably, therefore, they were yogīs of this Path.

There seem to be no special rules given, judging from what we know of S. John, except to fill one's thought, one's entire self, with love, devotion, gentleness and kindness till one is loved in return. Only when the service of devotion has been offered and accepted, the aspirant must remember he has to prove steadfast and longsuffering, and he must cling to the Teacher through thick and thin, until the work ends of itself. S. John is the only disciple recorded as having been in the court room, and at the foot of the Cross.

It seems an essential thing that an aspirant should be without that burning zeal, which makes a man speak up sharply, when the need arises, for the aspirant should be uniformly silent. Many an aspirant, trying this Yoga, fails because he or she tells everyone of his or her devotion, which

promptly wanes after the announcement. There must be no talking about it—just the performance.

III. THE ATTAINMENT OF OMNIPRESENCE, OR THE YOGA OF ACTION

This is the Yoga of the Warrior or Adventurer. It is that of the man in the field—not the organiser or administrator, who plans and who decides how the difficulties are to be faced, or the student who teaches and spreads the Truth. This is the man who carries out the work, and reports the difficulties encountered.

This is the man, who, like David, is called out of the world's obscurity to carry out a certain plan, and who can be trusted to keep on till death.

This is the man, who, like the Knights of the Round Table, went out to seek adventure wherever it might be found, ready to face any danger and right any wrong that might be encountered.

We have no story in the Bible that quite typifies this Yoga, except, perhaps, the story of David, for most of the Bible is the story and work of various teachers, and this is not the Yoga of anyone who teaches or prophesies.

David, as a King, was a warrior and not a law-giver. He played music himself, instead of listening to music played by someone else. He, himself, danced or "leaped" before the Ark, instead of employing professional dancers. He, himself, went into the Holy place before the Ark, instead of leaving such celebrations to professional celebrants. Saul and Solomon are not recorded as having done so many different things themselves, except that Saul did go into battle in the earlier part of his reign.

Apart from David, we have the stories of the Knights of the Round Table, and several fairy tales of people, who

went out into the world to seek adventure, but such type of stories have not been included in our Bible, hence its incompleteness.

Taking our rules, therefore, we can compile them thus:

- 1. The aspirant must learn to be lose himself in his appointed work—typified in the vigil that is kept before acceptance. David kept his vigil watching the flocks by night, before being anointed by Samuel. The Round Table Knights kept the vigil kneeling stationary all night in front of their arms, before being knighted. This indicates that prolonged meditation could be practised, since the stationary posture for such a long period entails extremely abstract meditating, or the body could not endure.
- 2. The aspirant must be prepared to do everything himself. He must be the celebrant, but not the preacher; the musician, not the critic. This is usually the line of endeavour of artists and musicians who compose and perform, but not the dramatist who writes to work out a theme, which is a form of preaching.
- 3. The aspirant must be fearless and ready to meet changing conditions. The knights found a new set of circumstances at each adventure, and attacked accordingly.
- 4. The aspirant must hold his ideal greater than his personal loves. The knights rescued many more maidens than they could marry, and some did not marry those that were rescued.
- 5. The aspirant must search for beauty. The maiden to be rescued is always beautiful, though the majority of girls are usually not so. This is to typify the idea.
- 6. The aspirant must use every means of offense and defense as typified by the excellent arms carried by the Knights on going forth. This is not the Yoga for those who yearn to bear the insults offered and all the persecutions, without recourse to anything to ward it off.

A warrior you is not expected to be long-suffering and to take the blows given, but to go out and fight, because it is his duty to fight, on matter what he is fighting for, and to fight as well as he possibly can. The death or discomfiture of the opponent is nothing to be sorry for, but is that which has to come, because of his duty.

7. The aspirant must learn to be dispassionate. No warrior or adventurer is properly such, unless he is fighting the battle for the weak, and not the battle for himself. All knights were expected to be fighting for someone else, and never because of something to be gained personally. A battle was never fought because one knight envied the other, but because a wrong had to be righted.

The whole system of knighthood has passed, but every movement has the field worker that carries on what someone else has organised, and does the work. Nowadays, we might call this Yoga, the Yoga of Work, because that is the type of life to-day that would correspond, except, perhaps for the artist and musician.

The whole object of this Yoga is to know Omnipresence, which is to see all things as one. The Universe grinds along slowly on a plan, which, being God's plan, does not alter, and it is this plan that the aspirant will some day understand, and see the universe and all in it as one Divine Breath. God the Worker does not cease for one second carrying on His work, and the aspirant must try to be like that. God the Worker does not waver and change in carrying out His Law, set from the Beginning to continue to the End, and the aspirant must aim to be like that. God the Worker is bringing all things gradually to the Perfection of Goodness, Beauty and Wisdom—the ideals for the aspirant to follow.

Alice Warren Hamaker

ADYAR

By L. A.

A DYAR! This is Their home, Their Sanctuary, Their centre of radiating love and strength. They the Masters, our true Leaders, chose this place for the Headquarters of Their Society. Often have They walked in these gardens, in these halls. Often have They been present at our meetings and have looked down upon us and given us Their blessing, and often here have They spoken through Their pupils. Even the Great Lord Maitreya has spoken to us there, under the Banyan Tree. This place is very sacred to Their memory.

Here there is a sense of nearness to Them. Every particle herein has been blessed by Them, every tree, stone, building, path bears Their blessing. The peace and stillness is of Them. The beauty of the scenery, of the river, of the sea, of the trees and flowers is intensified by Their Presence. The happiness of all who dwell here comes from Them.

We who have the privilege of living here, in Their home, are a thousand times blessed, for here all is made easy for us to gain Their inspiration through this Their mighty and continual sacrament. Here we can dream noble dreams, think out difficult problems, rid ourselves of old impurities, strengthen ourselves for further service, understand aright Their wishes. For here all that surrounds us reminds us of Them, links us with them, and tends to raise our consciousness to Them. Here, in Their Presence, we understand brotherhood and endeavour to live it.

Here at Adyar we live in a highly charged atmosphere, charged with Their beneficial magnetism, graciously toned down by Them to allow us to bathe ourselves therein. This constant bath invigorates us, ennobles us, washes us clean, braces us up to further efforts, soothes us and raises us to higher levels of being from whence we may view further steps and possibilities that lie before us, and future work that we should do.

We walk through the Palm grove, we sit in the big Hall at Headquarters, we enter the Shrine Room, we wander by the sea and river, we work in the Publishing House, Their Publishing House, in the Vasanțā Press, Their Press, in the Electric Power House, Their Electric Power House, all is tranquil, happy, peaceful; through all Their love and Their strength permeate. This we feel every minute of our life at Adyar, every minute of our life in Their home.

Here we all aspire to Their greater Service, one day to become the youngest members of the Great White Brotherhood. Here live some of our brothers in our present physical life who have even already become younger members of that mighty Fraternity, some at higher levels than others, who are already one with Them. Their love and strength flow through Them constantly, and through them to us and the world around; and Their blessing is poured out through many daily ceremonies and through many temple services: and the world is all the better.

Here we may meet these younger elder brothers and receive their advice and teachings and learn from their lives in our midst. They are directing our faltering footsteps towards the Path that they are treading. We may hear them whisper the words "courage, brother, do not stumble, though the way is dark and long; there's a light to guide you onwards, there's a hand to lead you on ".

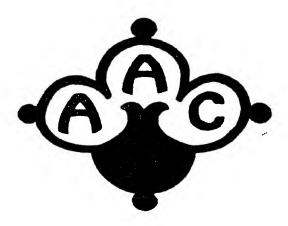
All of us who have lived here know what these mere words, these poorly written lines, mean; know what life at Adyar has meant to us. That life has become to us a beautiful memory that at all times may be revived, re-lived, an experience never to be lost, from which much may be born within us.

This living memory is a source of strength to us when we go out and live in crowded cities, charged with a very different type of magnetism; filled with jangling, discordant noises, emotions and thoughts, that tear to pieces our bodies, that torture our minds, that make thought extremely difficult and sleep nearly impossible; where peace cannot exist, except in the hearts of the few who have learnt to find it there even amidst such discord; cities where the dominant ideas are those of money-making and sense pleasures; where mad King Carnival reigns and delights; cities where exist cruelty and lust.

Then the memories of Their home and Their people, and of Them, may be awakened to give us courage to carry out Their service; to give us inspiration in our efforts, and wisdom to spread Their teaching where perhaps it may be heard by a few.

May we all, who have the inestimable good karma to live awhile in Their home at Adyar, realise to the very fullest what a wonderful opportunity They, in their loving kindness, have given us.

L. A.



SOME CHARACTERISTICS OF JAPANESE CULTURE 1

By JAMES H. COUSINS, D.LIT.

As Egypt gave the gift of a great culture to Greece, so did India to Japan, though less directly, since it passed through the hands of China and Korea. In both cases the gift was in the form of religion and art. In this, both giver and receiver were no different from others in the record of history, for religion and art have been so closely related that in the background of anthropological research lurks the question of precedence of the religious hen or the artistic egg, or vice versa. Commonsense answers the hoary conundrum by averring that they came simultaneously; that the first hen promptly sat on the first egg—and the rest followed. In any case, religion and art emerge side by side out of the darkness beyond the horizon of the Aurignacian age, 25,000 years ago,

¹ The substance of a lecture delivered by special request of the University of Madras, the Vice-Chancellor presiding.

barring perhaps a few weeks, and have been so essential to one another ever since that a rise or fall of the one meant a rise or fall of the other. So deep, indeed, has been this identity between religion and art in the history of human culture that we begin to conceive of religion as art turned inwards, and of art as religion turned outwards. To put it another way, we may, in the terms of modern psychology. regard religion and art as the introvert and extrovert aspects of one human function—the creative function, looking back through religion towards its transcendental source for the impulses and values of reality; looking forward through art with sometimes, conscious, sometimes unconscious, intent to remould "this sorry scheme of things . . . nearer to the heart's desire," and in this double process of devotional and expressional creation experiencing the bliss (ananda) that Hindu philosophy postulates as the true condition and measure of cultural life.

The primary religious element in Japanese culture is the State ritual called "Shinto"—"The Way of the Gods." This does not imply a redemptive process in the sense in which other religions regard the approach of humanity to Divinity. It is not the "way of salvation" through faith in the Christian sense nor the "path" of Hinḍū yoga through disciplined development. Shinto assumes the continuation of the human personality after death, and seeks by well-known practices to keep the "Way" clear between this world and the other. It is organised State spiritualism and the parent of many psychic cults.

From Shinto has entered into the creative arts of Japan the spectral element which the writings of Lafcadio Hearn have made familiar to the western world. To the Japanese artist the ghost is as real as the fairies to Yeats in Ireland—and with a similar impartation of other-worldliness to their creations in the arts.

Naturally this enlargement of the field of human activity beyond normal physical life has affected the general character of Japanese culture. Any departure from the senses leads away from realism towards idealism. Realism predominates when only the objective aspects of life are contacted by the artist. The super-normal recedes; the normal succeeds. When the Gods go, half-gods arrive.

The approach to idealism in art has various stages. creative impulse in the artist reaches towards infinity. sees increasing significances in the apparently insignificant. It presses its enlarging vision into codes of expression and tries to lift them to its own level. Where the speculative intellectual element is strong, the pressure of creation on the inadequacies of speech will produce symbolism. When intellect is not of the positive and individual order, the impulse to departure from realism will crystallise into literary and pictorial conventions such as that called "Ten-chi-jin" or "Heaven, earth, man," which means a central feature, a secondary adjunct and helpful accompaniments in a work of From such laws Japan developed the "hokku" form in poetry, the Noh drama, and the figures in colour-prints which. like their ghostly neighbours, cast no shadow, these and other conventions the genius of Japan has tried to express, not the general and ordinary apprehension of the universe, but what Yone Noguchi calls the "unique moment". Her sense of the interaction of the inner and outer worlds has held her, until recently, on the side of cultural idealism: her physical and psychological limitations have not given her the office of a hierophant in the Mysteries of Art: but her unique sensitiveness to beauty has made her art the most artistic that humanity has accomplished. Where it is linked to the special service of Shinto, as in the national shrines at Ise and elsewhere, and indeed all Shinto shrines, it takes on a refined austerity in substance, form and embellishment.

A further characteristic entered Japanese art through her ancestral religion. The most important figure in the Shinto pantheon is the sun Goddess. She is the ancestress of the Imperial family. All events of national importance are reported to her at the Imperial shrines. She is a perpetual presence, and entered as a shakti (or feminine power in Hindū thought) into the Japanese imagination so effectively that she emerged in the era of Buddhist predominance as Kwannon, an embodiment of the feminine aspect of perfected humanity which the feminine nature of the Japanese people needed and which Buddhism itself in its original form did not supply.

What Buddhism did supply to Japanese culture was a religious impulse in the Latin sense of a "binding back," a code of conduct related to eternal verities, an outer morality and an inner discipline. Shinto, as an official document has declared, has no dogma and no moral code. It does not deny the efficacy of these, but they are not its concern. Shinto will decree a festival in memory of the souls of the fowl that have given their lives for human food, but it leaves to Buddhism the question of conduct involved in the Buddhist commandment, "Thou shalt not kill."

The pre-Buddhist art of Japan is confined to the usual remains of early human civilisation found in tombs. They do not appear to have any intimate relationship with what has come to be recognised as Japanese art. The true cultural history of Japan begins in the middle of the sixth century of the Christian era. In the thousand years that had then passed since Prince Siddhārṭa received enlightenment at Gaya in North India, the influence of the Buddha, the law (dharma) and the priesthood (sangham) had spread through China into Korea. Indian monks carried the new scriptures and their artistic accompaniments into China in the first century before Christ. By the middle of the fifth century Buddhist culture had spread to the three kingdoms of Korea; and while the

spread came from suggestions by China to Korea, the actual establishment of the new culture was effected by three monks, one from Tibet (which had taken its Buddhism direct from India), one from North India and one from South India.

From Korea the Buddhist culture passed by suggestion of Korea to Japan. Its acceptance was hastened by Prince Wamayado (born 573) who not only emphasised the special value of Buddhism as an ideal, but recommended the ethical teachings of the Chinese sage, Confucius, a contemporary of the Buddha. Through both these channels there entered the main stream of Japanese culture the spiritual idealism of India. the intellectual and moral idealism of China, and the æsthetical expression of both. To this quadruple gift from the continent of Asia, Japan added her own unique quality of artistic refinement; and this, combining with the characteristics evoked by her from Shinto, produced an art which, however it came to reflect in its insular centuries one or other of its foster-parental characteristics, and ultimately found a life of its own, never fell below the level of good taste.

It is not necessary to recount the history of Buddhism in Japan. For the purpose of understanding the characteristics of Japanese culture it is sufficient to recall the fact that the religion which had entered the country in the middle of the sixth century had so completely obscured the ancient Shinto in the eleventh century that the shrines of the elder faith Emperors had abdicated to become were in desolation. Buddhist ascetics. The Emperor Shomu, in the eighth century, who caused the construction of the colossal bronze Buddha at Nara, called himself the "slave of the Trinity" (Buddha, dharma, sangham.) His wife, the Empress Komu, composed beautiful songs to the Buddhas of past, present and future.

The Buddhist domination of Japan did not, however, mean the annihilation of the Shinto tradition. Rather, it acted as a preservative for it. Buddhism itself became Shintoised; and in the consciousness of the thirteenth century the effective trinity-in-unity from which Japanese culture moved into expression was composed of Shinto as the transcendental power, Buddhism as the subjective ideal, and humanity as the objective impersonal expression. The heart of man was the meeting-place of the three. Such is the significance of a Shinto oracle of the time:

Loving-kindess is of the Buddhas; Uprightness is of the Gods; Error is of the sons of men. Thus in the same heart There is a threefold division.

In other words, Buddhism gave to Japan her inner life, and Shinto gave her her outer life.

In the seventeenth century there came a revival of Chinese culture in Japan through the inherent influence of Confucianism. This led to neglect of both Buddhism and Shinto. A century later a reaction against external cultural influences set in. The national consciousness reverted to Shinto, and the Mikado was re-proclaimed as the temporal, as he had always remained the spiritual, head of the people. But Buddhism was too deeply rooted in the nature of Japan to be ousted. To-day Shinto and Buddhism claim half and half of the population. Christianity has the allegiance of decimal four of a population of over sixty millions.

From the foregoing general survey of the influences at work in Japanese culture let us proceed to a brief summary of their expression in the arts.

"Art," says Yone Noguchi, is the single word that expresses the Japanese genius.

In architecture Japan has evolved a type blending her æsthetical and climatic needs; a juxtaposing of lines and

curves that gives a special quality to her buildings, whether they be austere after the Shinto manner, or ornate after the Buddhist manner. She has taken much from China in domestic building; and from India, via China, she took (some think) the multiple umbrella finial of the Buddhist hemispherical buildings (stupas) of the third and later centuries B.C. and transformed them into the many-roofed pagoda. Her present-day adoption of the ugliest forms of western building is one of the tragedies of cultural history arising out of the development of the commercial spirit.

In statuary, in carved wood and cast bronze, Japan has produced many works of superb quality, from the colossal Buddhas of Nara in the eighth century, and Kamakura in the thirteenth, to the beautiful and tender Kwannons that guard her villages.

But the typical Japanese art is that of painting, for it reflects both the constant quality of refinement that is the central characteristic of Japanese culture, and the changes in subject-matter and technique that the passage of time and a succession of dynamic personalities in the place of power have brought about. In Japan, as perhaps nowhere else, the accession of a new ruler has always brought a new and living influence into the cultural life of the nation; for in Japan, as perhaps nowhere else, art is regarded by monarchs, governments and the people alike as being as necessary for the soul as food is for the body. For these reasons it is easy to throw the history of Japanese art into a series of distinct chronological and æsthetical phases.

The beginning of the Buddhist influence may be set down roughly as A.D. 550. From then until 700 the art of Japan was mainly sculptural and symbolical. This is known as the Asuka period from the province in which the capital was situated.

The Nara period from 700 to 800 saw the beginnings of Japanese painting after the manner of the Ajanta frescoes in

India. Originals of great nobility and beauty are still to be seen on the walls of the temple at Horoyiji near Nara carefully preserved by the government. The era was one of calm objective idealism like that of the first Florentine wall painters. It is the classical background of Japanese art.

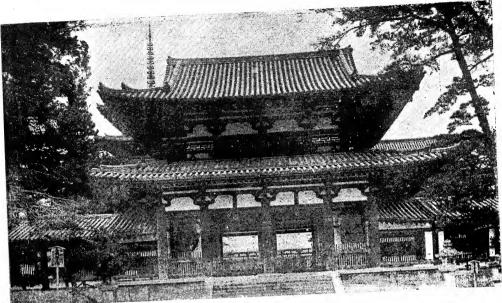
From 800 to 900 the centre of the national life was at Kyoto, and the era is called the Heian. Asian thought was affected by the Hindū renaissance in India. Figures from the Hindū pantheon were introduced into Japan as accompaniments of the Buddhist religion. Art became more concrete. Painting developed vigour and assurance. Water colour painting on silk was practised.

The Fujiwara dynasty (900 to 1,200) saw the beginning and development of Japan's national life along insular lines. Communication with the mainland was interrupted. Women dominated the arts of the period, and infused softness and the decorative spirit into it. The compassionate side of Buddhism was painted. Gold became important in art.

In 1,200 the power centre was at Kamakura. A military viceroyalty was established. Feudalism and individualism were simultaneously developed. A reaction set in against the former femininity and over-refinement. Religious idealism was obscured by human hero-worship. Romanticism began.

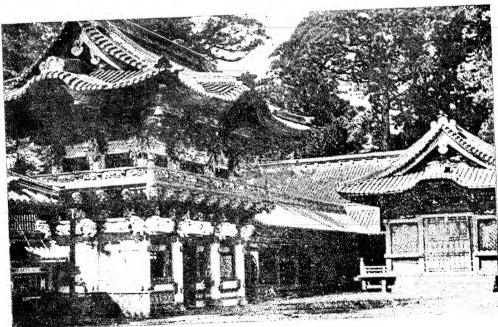
Romanticism and subjectivity developed during the vicegerency of the Ashikaga family (1,400 to 1,600). The military caste (samurai) who called out romanticism by their physical exploits, took up the contemplative inner dicipline of the Zen sect of Buddhism, and added to Japan's cultural expression the suggestiveness of the Noh drama and the tea ceremony. Significant simplicity became the predominant quality in the arts. Many notable artists of the era have left unrivalled works in black and white.

The Tokugawa family, who assumed the viceroyalty in 1,600 and held it to 1,868, came from the people, and with the



MIDDLE GATE

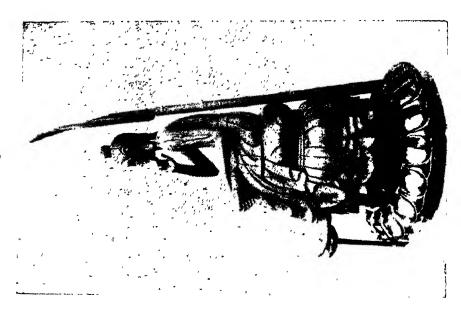
Horiyuji



2

Nikko





people's liking for demonstration, restored colour and elaboration to Japanese art, as witness the overpowering splendour and particularity of the shrines and mausolea at Nikko. The people also found expression in the democratic art of the colour-print. There were attempts to get back to simplicity, but they were frustrated by the spirit of the age. Certain artists tried to expand the influence of Chinese pictorial methods. Others studied European painting.

With the restoration of the Mikado to full temporal sovereignty in 1868 the national spirit of Japan reasserted itself. But the attempt to combat foreign threats by adopting foreign ways has led to a very lamentable disruption of the art-consciousness of the people, and the present phase in Japanese cultural expression is called "the era of chaos".

The accession of a new Mikado, a young man of emphatic character, high attainments, aspiring spirit and wide travel, prompts the question as to whether the new regime in an unbroken succession on the world's oldest throne will see Japan's total conquest by external cultural influences, or whether she will return to her ancient ways, or find a middle way by assimilation of both. The uncertain certainty of natural catastrophe in J.pan will probably preserve a tendency towards the reduction of personality and of attachment to the outer things of life. The sense of the larger life, either in subjective realisation or in impacts through disaster, leads towards impersonality and conventions that will transmit from generation to generation a technique for the expression of the creative artistic impulse, whatever may be the fate of its expressions in great calamities like that of 1923 which destroyed immense collections of books and pictures. may be the controlling influence in the problem. It may be reinforced by the modern realisation of the fact that, while a spurious cosmopolitanism may provide an extension of consciousness to insularity, a true inter-nationalism (which is not the uni-nationalism that some would like it to be, and that it may conceivably be in a remote age of human evolution) is only attainable through completely realised and completely expressed nationality. The brotherhood of humanity is a comradeship of articulate entities, mutually evocative and enriching. It is not a monkey-house of mimicry, but the garden of God's variety. If Japan realises this, her culture may remain Japanese.

James H. Cousins



WILD GEESE

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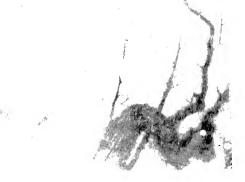
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LANDS APL

(Eighteenth Century

PRINCE WAMAYADO Anon (Seventh Century)

5



THE SPIRIT OF THE PLUM-TREE

Yokoyama Taikwan

(Twentieth Century)

OUR ILLUSTRATIONS

THE pictures which accompany the article on Japanese culture this month indicate some of the special characteristics of various stages of that culture as expressed in architecture, sculpture and painting.

In architecture, two wooden gates are contrasted. The Horiyuji gate belongs to the Asuka era, A.D. 550 to 700, and shows the classical purity of early Japanese architecture. The Nikko gate belongs to the Tokugawa era, 1600 to 1868, when gorgeousness and elaborateness reigned. The gate is richly carved and brilliantly painted.

The wooden statue of Miroku, the Coming Buddha (the Maitreya Buddha of Indian tradition), is a choice piece of early craftsmanship. My available references do not give me any information about it. The statue is in the Cleveland, U.S.A., Museum of Art, and I trust some American reader will kindly get particulars about it and send them to me. I have an idea of making a collection of photographs of statues of the Buddha-to-be. The bronze Buddha of Kamakura is not the largest in Japan, but it is the most artistic. It was cast in the thirteenth century. It shows the contemplative spirit that was to find full expression in the next phase of Japanese culture. The man in the right-bottom corner of the picture shows the size of the statue. I shall never forget the impression it made on me when I saw it in moonlight. It is hollow, and there is a shrine inside the head.

The earliest stage of Japanese painting is shown in the portrait of Prince Wamayado, or Shotoku (b. 573) which was painted, it is said. in the seventh century, as the Prince, lived until the twenty-first year of the seventh century. The picture may well be a true portrait. The landscape by Sesshu (1420-1506) is full of the repose and clarity of the contemplative Buddhism (Zen) of his time. It is not of realistic copy of nature, but an artist's adaptation of nature to the visual presentation of a mood or an idea. The representation of nature came later with western influence. Okyo's "Wild Geese" (1733-1795) are "true to nature;" at the same time, the picture preserves the Japanese touch of exquisite technique and delicate feeling. Spirit of the Plum-tree" by Yokoyama Taikwan (born 1868 and still painting) is an essay in nature mysticism and leans towards the Chinese genius. Mr. Taikwan is probably now the leader of the true Japanese school. I have written of his personality and work, as well as the other movements in art in Japan, in my book The New Japan.

DRINK AND HAPPINESS

By MAX WARDALL, LL.B.

Any attempt to throw light upon the problem of drink must take into account other factors than human weakness and perversity. The subject deserves much profounder treatment than I shall be able to give it in the limited space at my disposal. But we shall begin by asking, "Why do Human Beings drink?" The answer is:

People drink intoxicating liquors because they are unhappy. This is the whole answer to the problem.

It is now quite well established that happy people, that is to say, those who are harmoniously adjusted to their environment; who are not eaten up by mental and emotional conflicts; who are not obsessed with inferiority complexes; who have pleasant labour and good living conditions, with reasonable recreation—such people do not drink to excess—and usually not at all.

Who are the individuals that drink? They are the thwarted, stifled, inhibited, suppressed, constricted, ill-adjusted people, who have sordid or uncongenial labour, without adequate social life and recreation; who have inferiority complexes and mental and emotional conflicts. These are the men and women who drink or seek through narcotics and drugs to escape, subjectively at least, from their unwelcome environments.

It is therefore useless to attempt an analysis of the problem of drunkenness divorced from its psychological aspect. It is equally futile to attempt a survey of the problem without studying the economic background. Such a survey will yield no intelligible answer to our query—why liquor and drugs?

Looking at the question first from a psychological point of view, we find that each individual at birth, brings with him certain (so-called) inherited instincts. These instincts are rooted in the desire body and are fundamentally emotional. They awaken with the first cry of the new born baby and continue all through life as the great dominating factors of the personality. These deep rooted racial habits of thought and feeling have behind them the incalculable urge

and the ageless vigour of the soul. The personality seeking expression on the lower planes is protected by these instincts and also finds self-expression in them. Self-preservation, curiosity, gregariousness, revolt at confinement, sexual expression, and many other primary and secondary impulsions start functioning as soon as the baby begins to breathe and are greatly intensified later with the growth of the personality.

So strong are these instinctive urges that their normal expression in life is imperative. The thwarting or stifling of these instincts arouses in the undeveloped man a wild unmeasured revolt. You see this characteristic even in infancy. A child held firmly and fixedly in the arms of an elder in such a manner that he is unable to get loose, and thus rendered impotent and helpless, will react most violently. He will struggle and strike at the face of his captor in a most passionate and unreasoning manner.

It is the instinct of freedom in the child that is clamouring for expression. The love of liberty is not a reasoned concept born of civilised life, but is a prehistoric instinct millions of years old. A thwarted person is a dangerous person. He will strike and destroy others and himself.

The French Revolution in its inception was engineered by thwarted, twisted, tortured men, whose natural love of liberty had been repressed until they struck blindly and with terrible ferocity.

Modern civilisation calls for the repression of many natural instincts. Life for the average person becomes so complicated that the free and natural expression of the emotional life is impossible. People living in great cities are in a state of incessant collision. The urge for freedom and the ruthless world of reality collide everywhere bringing shock and jar and irritation.

We have, therefore, to remember that when we see men rushing to the flowing bowl to quench a supposed thirst, we are often in reality witnessing an attempt to quench an emotional thirst for liberty—they are trying subjectively to break the shackles and chains of the civilisation that oppresses and imprisons them. A few drinks—and the objective mind with its worrying, forward-looking ideals, becomes blurred and helpless; the stern realities of life are no longer clearly seen; the subjective and instinctive man is released, the old cave man comes prancing forth with all his ancient and glorious sense of adequacy and dominion; emotions high and low are loosened, forgotten laughter flows; imagination is released from cruel tyranny.

So much of this for the present. When we pass to the economic aspect of the drink problem we find that it too is interwoven with man's psychological outlook. We may say that the happier the social order the greater is the self-expression of the individual; the greater the social slavery, the more repressed is the natural life of the

instinct. There are two ways of gaining freedom from the sordid life of economic slavery, the grinding routine of monotonous labour, the inferiority, the dirt and squalor.

One way is by objective effort involving social, economic, and political changes. The other way is subjective. The victim of the implacable social order takes refuge in some soporific that will still the pain of the conflict and release the emotional longings that stifle him. In India this refuge, this soporific is religion. In China it is opium. In England it is drink.

It is clear therefore that as said in the beginning, if we would solve the problem of drunkenness in any country we must first study the economic background of the people, to find what it is that they seek to be released from. Have the individuals been denied patriotic expression? Have they been stupified and humiliated in their daily labour? Has their home-life been degraded by poverty? In other words, have they been denied those natural human outpourings in love and labour and neighbourliness, which make life sweet and wholesome?

If they have you may be sure they will seek emotional release in some intoxicant or narcotic which will drug the objective mind into temporary stillness, while the cave-man stalks forth to riot and revelry.

Examining the subject of prohibition from this aspect of the subject, you will see why the United States of America was the first great country to adopt national prohibition. It was economic freedom that made it possible. For the first time in the history of humanity the masses had come to share in the prosperity and wealth of the nation. For the first time labour was released from grinding penury and inferiority. For the first time the worker, he who toiled with his hands had self respect, dignity, equality, a good home, education, self-expression, freedom of choice and movement. Some there be who will challenge this statement, but it is nevertheless true. Nowhere in the world to-day may be found such a high standard of life and comfort as that of America to-day. And that high standard is not for the few or the many, but for all who are willing to work.

With this background in view, consider the history of the prohibition movement in America.

Prior to the Civil War in 1861, there was little effort, concerted or otherwise to abolish the liquor traffic. Seventy-five per cent of the people lived in the country and moderate drinking in the homes and taverns was habitual and almost universal. After the Civil War there began a steady drift of the rural population towards the cities. This has continued, until to-day more than one-half of the people of America live in cities and towns; with the growth of the cities and

the consequent flowing together in compact and congested centres of huge masses of people, the problems of society became highly complex, and that complexity was everywhere aggravated by the presence of drinking resorts. Those of my readers who dwell in old countries where the people are sober, conservative and self-contained, following without deviation or excess the ancient paths of custom and civic duty, have little idea perhaps of the perils that confront a young, daring, energetic people in a virgin civilisation. Drink is one of the most serious of these perils. In the old country, drink is associated with home and cheer and fireside. It has all of the warm congenial domestic association. Excess is exceptional. In our new world liquor meant the saloon and the brothel. Drink became separated from all the refining influences of home. The saloon became a drinking resort, where even good fellowship and sociability became sentimental debaucheries. Excess was the rule. In great cities drinking resorts were known as the places where political plans and plots were conceived and hatched and from which radiated the most vicious influences in civic life. All decent people recognised the saloon as the great enemy of free government, the incubating centre for vice and graft—a dire plague indeed.

In the family of the United States are forty-eight sisters, each sister is self-governing and has the right to prohibit the sale of liquor within its own domain. It was soon after the Civil War that one State after another began to recognise the drinking saloons as enemies of liberty and reform. Many states adopted local option while others entirely prohibited the sale or manufacture of liquor within its borders. The interest in prohibition gradually grew as one State after another fell in line until at the beginning of the year 1918, a majority of the States of the Union had adopted prohibition. Then national prohibition began to be agitated and a new amendment to the constitution was submitted to the several states and two-thirds thereof voted an amendment prohibiting the drinking, manufacture, sale, or importation of intoxicating liquors of any kind.

Many people in America are still wondering how it happened. It is still a matter of amazement to the world, that a great nation of 120 millions of pleasure-loving people should voluntarily impose upon themselves the hardships and restraints of complete prohibition.

As I have indicated, the primary cause of prohibition in America was the unprincipled and vicious manner in which the traffic of liquor was exploited, and the consequent moral revolt against the political power exercised by the liquor interest. But there was a contributing secondary cause. This is found in the tremendous growth of industrialism. The American people have forged ahead mightily in a commercial way. They do not, as commonly supposed, worship money. On the contrary I have never seen a people less greedy and grasping, or more honourable in business dealings, but the average American does worship power, efficiency and material

achievement. He has a veritable passion for getting on. It was more than forty years ago that the more advanced of the industrialists in America found that liquor and efficiency did not go together; they discovered that the men who consumed intoxicants were inefficient, slow, and confused in their work. Of course this was very bad for business, therefore it had to be stopped. There are 300 thousand miles of railroad in America. Hundreds of thousands of men are employed in the operation of these railroads. Upon the integrity of the operators depend the lives of the public. More than forty years ago the owners of these railroads adopted an inflexible rule; they refused to employ in the operating department any man who drank intoxicants even moderately.

This policy of complete abstinence in business spread to factories and shops everywhere, not as a moral issue, but as a purely business proposition. Henry Ford who employs an enormous number of workers and who is a most generous patron of labour, favouring high wages and short hours is yet hard and inflexible in the matter of drink. He will discharge without mercy or hope of reinstatement any man who drinks even occasionally.

In the economic world therefore, these two powerful allies came to the aid of prohibition. High wages, and discrimination against drinkers. These two factors made prohibition possible and are helping to make it a success.

However, it is only fair to say that after five years of effort, prohibition is still on trial in America. It has powerful enemies working day and night to bring about a repeal of the 18th amendment. Its greatest enemies are five in number:

First: The press, which has lost enormous advertising revenue with the advent of prohibition.

Second: Foreign powers who have been deprived of profitable export trade and have been persistently hostile to the law.

Third: The law courts which impose small fines for the most aggravating offences.

Four: The individuals who look upon prohibition as an unwarranted invasion of human liberty. These are everywhere, resisting the law with passionate zeal.

Five: The wretched, the forlorn, the ill-adjusted, the mentally defective, the criminal.

Economic freedom, wealth and universal education do not necessarily produce universal happiness. Wealth and ease bring new temptations to enfeeble and inflame—new desires to gratify; new ambitions to achieve. We all well know that there can be no

permanent tranquillity or happiness to the individual until temptations have ceased to allure, until all desires are merged into the One Desire: all ambitions into the One Ambition to Become.

Without straining the patience of the reader, we may summarise our suggestions very briefly.

• Drink and drugs deaden the acuity of human suffering: efface for a moment the pressing problems of life: soften the growing asperities and repressions of civilisation: bring to the victim a sense of power and freedom. He is seeking happiness. No country or nation can successfully combat these evils without substituting some pleasure-giving attractions in their stead.

I am quite willing to say, quite unafraid to say, that where labourers, artisans and mechanics are poor, ignorant and despised, where they live hard sordid lives, with few social pleasures, that in such lives drink, gluttony and sexuality are natural instinctive modes of relaxation and recreation. Their counter-attractions are theatres, dancing, music, games of skill, social festivals, exciting and colourful contests that give strong emotional expansion. These are the ways of freedom. Give the world happiness and it will seek out the right paths.

The reader will object that I have said nothing of the rich who have everything and yet are drunkards. No, the rich who drink are not really in possession of anything—they are possessed and full of fear—they are ignorant and spiritually illiterate. They too need counter attractions, they need aspiration, love of their fellow men and—religion. (Reprinted from Service.)

Max Wardall

RENUNCIATION

I DID a little thing
None knows but I:
Yonder where young birds sing
And Love passes by.

Love with his pipes of gold—
(Oh! He was fair):
I was not very old
When I walked there.

One by the Garden Gate
Did beckon me—
"With Love I would mate"
Child, I am He!

It was the Garden where
All things are born;
Planets were mating there,
I stood forlorn.

"Far out beyond," (He said)
"They call me 'Pain';
"Canst thou bear to tread
With me again?"

"Lord I would pluck my Rose Young, young am I! What then have I with those Who ache and die?" Smiled He "There take thy Flower."

I looked once more . . .

I chose in that lonely Hour

The Thorns He wore!

"Yonder, ahead, afar
They call you 'Pain'...
Where Burden Bearers are
Send me again!"

Turned He and clasped me then "Boy of My Heart,
Thou wilt REMEMBER when
We seem apart?" . . .

Now in the Multitude
Tired of its din,
Hated, misunderstood
Day out, day in.

Toiling, I have a dream
Where strange winds blow—
Gates of my Garden gleam,
Vast Rivers flow.

Throbbed with exultant Life
I laugh and leap—
Wild elemental strife
Hurls me from sleep.

I did a little thing
Unknown, unsung:
Is . . . HE . . . REMEMBERING
When I was young?
(I am so young!)

SEEDS OF INTERNATIONALITY

WE note from various sources that many International congresses, festivals etc., are to take place in the coming year.

In Vienna last month an International Conference concerning medicinal plants was held, this month, also in Vienna, an International Fair will be held besides an International Conference of the employees of banks and insurance offices.

Later in this month March the Beethoven Centenary and International congress of music history and at Easter an International congress of dancing masters.

At the beginning of May the conference of the Executive Committee of the International Federation of Journalists in preparation for the International Congress of Journalists which will take place also at Vienna in 1928.

The Fourth World Conference on New Education organised by the New Education Fellowship, of England will be held in Locarno, Switzerland from August 3rd to 15th, 1927. The General subject of the conference will be "The True Meaning of Freedom in Education."

W.

THE ORDER FOR THE DEFENCE OF THEOSOPHY AND THE THEOSOPHICAL SOCIETY

THE Committee of the Order of Service for the Defence of Theosophy and the Theosophical Society beg to notify that they reorganised their "Order of Service" on November 14th, 1926, establishing themselves as "The Order for the Defence of Theosophy and the Theosophical Society". Their desire being to form their Order within the Theosophical Society, to be composed of members of the Theosophical Society, and to work primarily for the Theosophical Society.

If the original form as an Order of Service *outside* the Theosophical Society were maintained it seemed impossible that it should work for the Theosophical Society.

The aims, ways and means remain unchanged.

DR. CH. A. VAN MANEN,

Nassaulaan 4, The Hague, Holland,

Foreign Secretary of the Order.

¹ See November, 1926, p. 231.

FROM THE THEOSOPHICAL NEWS BUREAU

REFERRING to the present growing menace in China the Theosophical News Bureau has received the following cable from Dr. Annie Besant:

"Consider White Aggression reaping Natural Result "IN AWAKENING ASIA SENDING INDIAN TROOPS MAY "PRECIPITATE COLOUR CONFLICT CONCILIATION ONLY WAY."

Having recently completed an extensive lecture tour throughout the United States, where she spoke on India and the problems of the Far East in all the most important cities, Dr. Besant is now in California from whence she will shortly return to England via Australia and India, having already expressed her intention of delivering a series of lectures on "The New Civilisation" in London during June.

Dr. Besant, who has been one of the greatest forces in the movement to obtain Home Rule for India, being elected President of the Indian National Congress in 1917 after an unprecedented storm of protest had forced the British Government to release her from internment and solemnly declare on August 20, 1917, that the goal of Great Britain in India was responsible Government, has for several years past been urging the necessity of co-operation between East and West. In her last book India: Bond or Free, a most enthralling exposition of Indian political, economic and educational problems published by Messrs. Putnam a few weeks ago, she proves conclusively with figures mostly drawn from official Government Statistics that the attempt at coercion and exploitation of India by white races has had the most appalling results in the shape of increasing poverty and illiteracy.

Speaking to more than two thousand people at the Queen's Hall in London last year. Dr. Besant uttered a most solemn warning to the effect that unless the attempts at coercion of Eastern Races by the European Nations were to cease and be replaced by a policy of friendly co-operation, a racial war would ensue so horrible that it might well be the first step in the downfall of present civilisation. Actual developments in China come as a timely reminder of the seriousness of this warning.

23 Bedford Square

London, W. C. 1

January 29th, 1927.

THE THEOSOPHICAL FIELD

News from the Spanish speaking countries of America reach us after a long and delayed travel, but bring good tidings. The members of those Sections, inspired by the teachings of Theosophy, are most anxious to spread the Truth among their brethren all over the continent. Their work can hardly be well appreciated, and only by those who know the sometimes trialsome difficulties that have to be surmounted in those vast countries of the old New World. A special feature of those Sections, the so called Theosophical Centres proved to be a very lucky adjustment of the Theosophical organisations to the special conditions prevailing there, and thanks to the indefatigable work of the zealous members, Theosophy is rapidly gaining the field among the peoples of Latin America.

Mexico.—Theosophical activity in Mexico is stronger than ever. The two new Lodges recently installed, one in the South, the other in the North of the Republic, are but outward signs of the growing force of this most promising country. The members of the new Lodges are old members of the T.S. and when assuring them of our good wishes and sympathy in their new work, we know that they are working consciously towards the glorious future which awaits their country.

Cuba.—In a specially called meeting on the Anniversary of the Foundation of the T.S. the General Secretary of the Cuban Section discussed with the Presidents of the various Lodges the methods to be adopted in the present work of the Section and the individual Lodges. Two inspiring telegrams from our beloved President, Dr. Besant contributed greatly to the harmony, and fraternal spirit prevailing in this successful meeting.

The 6th of November, 1926, will be a memorable date in the history of the T.S. in Cuba. Four new Lodges were installed on that day in Habana. On the 21st of the same month a new Lodge was founded in Campo Florido. The very active members of

the Concordia Lodge are mainly to be credited with this new centre. The members of this Lodge combining pleasure with work, carry on their Sunday excursions the Theosophical teachings near and far, where men and women are thirsty for spiritual enlightenment.

Several Theosophical Centres were founded, which are looked upon as nuclei of future Lodges. We congratulate our Brethren of the Cuban Section for their fervent and inspired activity. Our fraternal good wishes for the members of the new Lodges and Centres. May the blessing of the Great Ones help them to carry on their work in spreading the beautiful ideas of Theosophy among our Cuban Brethren. The Concordia Lodge of this Section wishes to build a Colony for the members of the T.S. We are eager to hear more about this undertaking. The Lodge Serviry Amar seemingly lives up to her name (To Serve and to Love). They are about to start an Academy to teach English, Shorthand and Languages, thus imparting spiritual and material powers to their brethren.

We have to mention the laudable initiative of Miss Pastora Albarran of the Sacrificio Lodge, who intends to start a Theosophical College, free, for the poor. We earnestly hope to read very soon of the realisation of these noble intentions.

In Ciego de Avila, thanks to successful arrangement with one of the broadcasting stations, twice a week Theosophical lectures are delivered for the benefit of those who can listen in. In Habana, every Tuesday night they have a Theosophical Radio Evening, and a series of lectures are given thus. In Barcelona, Spain, they also make use of the Radio for spreading Theosophical teachings, though at the present they have not fixed any special day for these lectures. Let us hope they will make a regular course of it.

Porto Rico.—From the news gathered from this Section, we are glad to note the intense activity going on in every one of the Lodges and the keen interest of the members to spread the Truth which Theosophy teaches us. The Juvenile Lodge of Ponce is rewarded for the patient toil and incessant preparation by the formation of a group in Guayanilla, consisting of 17 members. We hope this group will very soon become a Lodge.

Monthly conferences are given to the inmates of the anti-tuberculosis sanatorium in San Juan, P.R., and quite a number of patients assist at them, showing a great interest in the message Theosophy brings them. They show a real thirst to know more about quite a number of subjects upon which Theosophy alone can throw light. France.—The French Section in Paris has every Wednesday a lecture on the Elements of Theosophy, where also questions connected with the same are answered. We report this as a seemingly efficient way to gather into the Society those who, on account of not being able to follow the lectures and courses offered by the various Lodges to their more advanced members, would drop Theosophy as something too high for them, as something they cannot understand.

Hungary.—As a promising sign of the steady progress of Theosophy in Hungary, we are very glad to communicate to our readers, that two new Lodges were recently formed in this Section. The extremely difficult conditions under which our Hungarian brethren have to work, make their results the more valuable. We send our warmest greetings to the members of the two new Lodges, wishing them great success in comforting spiritually the much suffering people of the country of the Master Rakoczi.

Dr. J. I. Wedgwood, Miss Catharine Bell and Mr. John Cordes have been visiting lately this Section and delivered various lectures which were greatly enjoyed and appreciated by those present. We take a great pleasure in announcing that the generosity of a brother living in America made possible the publishing of the first volume of The Secret Doctrine in the Hungarian language, promoting thereby the deeper study of the Theosophical teachings among those who can study best in their own language. We look hopefully to the future and expect to be able to report very soon the appearance of the translation of the whole of this great work of H. P. B.

In some of the daily papers it was reported that Conan Doyle at the Commemoration of those who died in the Great War, which was held in the Albert Hall, London, called upon those in the audience who had proof of the life of the disincarnated to stand up; whereupon, according to the newspapers, some eight or nine thousand of those present rose. Conan Doyle then said: "Thanks be to God that we are so many. I wish to make a prophecy: Within five years when a like call

will be made, in the Albert Hall, nobody will remain seated. This a testimony of facts, not of faith."

G. F.

CORRESPONDENCE

AN UNSOLVED PROBLEM

THE attention of astronomers is again being directed to the study of those glorious sidereal objects known as Spiral Nebulæ, of which Coma Berenices (N.G.C. 4826), Canes Venatici (N.G.C. 5194-5) and Triangulum (N.G.C. 598) are types.

Whereas these were previously thought to be within the galatic system of which the Milky Way (within which our sun is situated) forms part, the increased refinement of spectrum analysis, made possible through the use of the interferometer in combination with powerful telescopes (the largest being the 100 in. Reflector at Mt. Wilson with a 20 ft. interferometer) has enabled the approximate distances of these nebulæ to be calculated. It now appears that they are of an order of magnitude that can only be computed in hundreds of thousands of light years. Further, what was once thought to be "star dust" has been resolved into unnumbered suns. calculations made from these and other observations, astronomers conclude that the spiral nebulæ are themselves universes situated in the infinite depths of space, of a size commensurate with our own. Put in another way, if viewed from a point sufficiently remote in space, the universe in which we live would itself appear as a spiral nebula (although it must be stated that this view is not universally held by astronomers).

If these inferences are correct they give rise to a problem that has not yet been satisfactorily explained. We are given to understand that light is something (without going into the question of its exact nature, once more brought into question by the theory of relativity) which is limited to the physical plane of the earth. We are further told that this plane is limited in extent, that it does not even reach to the Moon. How then is light, which the instruments of physicists tell them is identical in nature with that emitted by terrestrial sources, transmitted over the vast distances between the Earth and the stars and nebulæ, if there is no physical medium?

The problem has been noted in several text-books of Theosophy, but passed over as beyond explanation, except that the guess is hazarded that light is somehow "stepped down" from the matter of higher planes when it reaches the earth. This is a possible explanation, if we consider that the atomic sub-planes of all the planes are

said to be in a special relation to each other, so that we might suppose that the light emitted by distant suns, while originating in the atomic sub-plane of their physical planes, sets up a sympathetic disturbance in the atomic sub-planes which are co-extensive with the intervening space, which in their turn cause sympathetic responses in the atomic sub-plane of our own physical plane, whereupon we get the sensation of light.

This explanation involves a number of assumptions. To clear these away an authoritative statement, from some one capable of making the necessary observations, is wanted on the following points:

- 1. What is the exact nature of light? Is it a wave motion or the transmission of actual particles of matter?
- 2. What is the appearance of the stars and nebulæ on the astral, mental and higher planes?
- 3. What is the nature of the connection between the atomic subplanes? Can causes in one produce effects in the others; in fact, can the "stepping down" process actually take place?

With full and accurate answers to these questions it would be possible to solve the mystery of the transmission of light across interstellar space.

One more point. Observation of the spiral nebulæ has led to the conclusion that not only do we see in them "island universes" of countless suns, but that we also see suns in the process of being born. On the other hand, we are told that in the case of our own solar system its physical matter was built of already existing matter of a higher nature. Is it that at the beginning of the evolution of a universe the physical creation of solar systems out of a vast mass of dense and luminous matter, similar to that which is seen taking place in the spiral nebulæ, is the normal procedure, but when that evolution is far advanced and that matter is used up, the process changes to the creation of physical from nonphysical matter?

32 Abercorn Place

LEONARD C. SOPER

London, N.W. 8

DEBASED SCIENCE

UNDER the above headline *The Herald* reported recently a speech by Mr. W. A. Holman at the Sydney University, and followed up next day with a sub-leader on that speech.

Mr. Holman deplored the debasing tendencies of venal journalism, American sentimentalism as propagated by the Cinema and the broadcasting of feeble concerts. "The discoveries of modern science" he concluded, "were not only being corrupted to base uses—they were base in their use from the very beginning. Education would

have to step in to control Science". May I give publicity, here, to a particularly cruel instance of this debasement which has recently come to my notice, in the hope that the matter may be taken up by the profession and a strong and widespread protest made?

BRITISH MEDICAL JOURNAL

In the B. M. J. reporting on the International Physiological Congress at Stockholm writes:

OVARIAN TRANSPLANTATION

"Voronoff and Didry (Paris) read a report on what may prove to be a very important piece of work, although considerable scepticism was expressed at the meeting. They have transplanted a human female ovary into a female chimpanzee, previously ovariotomised, with the result that normal menstruation returned. They then fertilised this chimpanzee with human sperm, and menstruation ceased, so that they now await the birth of a human child. Even if this actually occurs there is no doubt that confirmation in other laboratories will be required (Italics mine) before the explanations given can be fully accepted."

Not one word of disgust, nor condemnation of this filthy crime! On the contrary, a suggestion, rather, that the wicked exploitation of a poor "human" monster, and a poor brute mother must be repeated in other laboratories to confirm the hideous "experiment".

If the monster lives, an iniquitous wrong will have been done, both to it and to the poor chimpanzee mother. If, on the contrary, these "scientists" destroy their fearful creation at or soon after birth (supposing it to be viable) again they wrong mother and child, and are guilty of murder.

How true the warning of St. Paul: "God is not mocked! What a man sows, that shall he also reap."

The late Sir William Osler, that great and good physician deplored what he called "that accursed apathy, the chief foe the medical profession has to fight".

It seems to me, Sir, that we of the medical profession are not likely to deliver ourselves from "that accursed apathy" if we remain indifferent to, or actually approving of such "scientific" crimes as the above.

Alameda J. Bean

Gordon Road, Sydney.

¹ August 21st, 1926, p. 347, "L. E. Bayliss" is this the world-known Professor of Physiology—? J. B.

BOOKS RECEIVED

The following books have been received and will be reviewed in an early number:

Studies in Symbology, by R. A. Lidstone (T.P.H., London); Rheumatism and Allied Ailments, by Valentine Knaggs (C. W. Daniel Co., London); The Hindū View of Life, by S. Radhakrishnan; Light from the East, by the Hon. P. Arunachalam (Allen & Unwin, London); The Astral Body, by A. E. Powell (T.P.H., London).

OUR EXCHANGES

We acknowledge with many thanks the following:

Bulletin Théosophique (January), Service (October), The Messenger (December), Theosofie in Ned-Indie (January), News and Notes (January), The Servant of India (January, February), The Theosophical Review (January), Light (January), The Canadian Theosophist (December), Theosofia (November), The Indian Review (January), Yuga Pravesha (January).

We have also received with many thanks:

Revue Théosophique Le Lotus Bleu (December), Evolucion (July, October, November), Synthesis the Ashrama Method, Advance! Australia (December, January), The Purity Servant (January, February), The Beacon (December), Theosofisch Maandblad (January), Rural India (December), Pewarta Theosofie (January), Theosophia (January), De Theosofische (January), Gnosi (November, December), El Mensaje (November), The Mahā-Bodhi (January, February), The Speculative Mason (January), The Round Table Quest (January), Indian Art and Letters, Vol. II, No. 2, Dawn (January), Heraldo Teosofico (December), Blavatsky Press Bulletin (February), The Vedic Magazine (January), The Young Theosophist (December).

REVIEWS

An Outline Introduction to the History of Religions, by Theodore H. Robinson, M.A., D.D. (Oxford University Press. Price 5s.)

Whatever form the religion of the future may take it is worth while studying its history up to the present. We see how religions are born, how they develop and die. The dead religions are more numerous than the living, and they have died, not so much from outward persecution, as by the seeds of decay contained within themselves. A religion, if it is to live, must have the power to adapt itself to the whole of human nature and to the changing needs of successive generations. Above all, it must maintain within itself a real spiritual vitality.

Dr. Theodore Robinson gives in this outline a clear and impartial statement of the more important historic religions. He rightly puts Christianity alongside the world's other religions and treats it with the same detachment and from the same external standpoint as the other faiths. He groups the features presented by the different religions of the world under three heads: (1) Theology and any philosophy it may develop; (2) The relation between the worshipper and the object of worship, including revelation, worship, prayer and sacrifice; (3) Ethics.

In the strict sense of the word there is no necessary connection between religion and morality; in many religions the gods are only interested in man's doings, so to say, by accident; in other religious systems the whole social order has a religious sanction. But it does not follow that the relations thus established by religion correspond to man's conception of what is morally right; there have been instances in which men have abandoned religion for righteousness' sake. It may be said that there are not more than five religions in which what is morally right or wrong is also religiously right or wrong.

Dr. Robinson goes through the whole gamut of religious evolution from proto-religion, animism, polytheism, philosophical religions, monotheism, Islām, and Christianity, in 244 pages, obviously this outline is only meant to stimulate the reader to a fuller study of the history of religion and of each religion. In that sense this book is to be recommended, giving clear definitions, original ideas, and impartial views of the evolution of religious ideas and dogmas.

M. G.

The Architectural Antiquities of Western India, by Henry Cousens. (3 Victoria Street, London, S.W. The India Society. Price 25s. net.)

The author of this very valuable addition to the authoritative literature of Indian Art spent a considerable portion of his life as an officer of the Archæological Survey of India a generation ago. In his retirement he is putting the results of his work into a series of books of which this is one. The area covered by this study includes Bombay Presidency proper and contiguous or special parts such as Sind, Kathiawad and Gujerat. But the following out of special architectural styles necessarily takes the author farther afield, even as far South as Mysore State. The styles range from the early Buddhist "cinerary mounds" of the third century B.C. to the Muhammadan buildings of the sixteenth century.

Those interested in the technical department of building will find much to interest them in this book. The general student of architecture as an expression of the creative power of humanity will also find satisfaction in its frequent glimpses into human psychology in India.

Thus the author emphasises the fact that the remains of the great ages of Indian architecture are almost entirely religious. This, he says, was due to the universal respect for religion, so that Hindū military adventure spared the temples of all the faiths. These were built to last, which civil buildings, that were legitimate objects of attack, were built of perishable materials. Yet, when for some reason a temple was deserted it was regarded as no holier than any other building, and was often put to the basest uses. This fact, incidentally stated, and carrying the implication of æsthetical insensibility, shows that the Hindū people were not attached to the outer forms of religion. When the living principle departed, the form ceased to interest them. Isolatry, as ordinarily conceived, has not been a characteristic of the Hindū people. On the other hand, as the author points out, the Mussulmān regards it as desecration to use for a

secular purpose even a stone that has been consecrated to religious uses. Which seems to indicate that the monotheistic attitude is more apt to attach importance to "wood and stone" than the polytheistic.

The book is written in a style that is not inspiring, but perhaps this is a matter of little importance when the imparting of information is the aim. When Mr. Cousens is archæological and technical he is on safe ground. When he moves beyond it he is not so assuring. He complains of the rigidity of the plan of a mosque, which arises, he says, from the fact that the mosque design "did not grow gradually like the great Cathedrals of Christendom". He has nothing to say against the rigidity of the cruciform design of the Cathedrals. He grumbles at the removal of shoes on entering sacred buildings. He interjects a quotation (without reference) about the Marathas, leading up to the assertion that only the "supervention of the British power" stopped the destruction of buildings in Gujerat.

Still, the book may be taken for its substance, as a very useful compilation of data on the architecture of a large area in India. The author will hardly be confused with another writer of the same surname with a slight difference in spelling who writes, among other matters on Indian painting.

S. M. O.

The Life of Alexander Whyte, D. D., by G. F. Barbour. (Hodder & Stoughton, Ltd., London. Price 7s. 6d.)

It is largely through our intercourse with others that our lessons of life are learnt, and when we are brought into direct relationship with great people we have, as it were, living ideals set before us to follow. And so in reading the lives of the great, we can in our imagination live with them and experience with them their actions, feelings and thoughts, and perhaps realise something of their higher life. And all this is a very real experience from which we may learn as we learn from the living people around us. For this reason we owe much to biographers, expecially if they have written well and truly, for the opportunities they give us to know some of the great people who have left their footprints deep in the sands of time and have passed onwards.

The subject of this biography, the late Dr. Alexander Whyte, D.D., was and is a great soul from whom much can be learnt, and

Mr. G. F. Barbour, the author, has told his life story so well that all the time the reader has before his mind a vivid picture of the great man's life. Indeed, by the time the book has been read the reader should know Dr. Whyte as an old and revered friend. The biography is full of interesting detail and examples of Dr. Whyte's private and public life and his work, and the story is supplemented with selections from private correspondence between himself and his friends and with extracts from his diary and public addresses, sermons and lectures.

Dr. Whyte commenced life amidst poor surroundings and when a boy at one time served as a cobbler's apprentice. He suffered many deprivations and hardships in order to obtain an education at King's College, Aberdeen, and he became a great scholar, preacher, Church Minister and the author of many well known and much valued books on religion, eventually rising to the position of a great leader of religious thought in Scotland. He was beloved by a large circle of friends and looked up to by deep thinkers of many lands. He was a champion of the higher criticism of the Bible and liberty of thought, and a lover of the Christian Mystics. He held broad minded and tolerant views, and his great dream in life was of a united Christendom—a union of all the Christian Churches—and this. perhaps, above all else shows the wideness of his mind. Such in brief is the life story of Dr. Whyte which the author has related so beautifully. To Indian readers Dr. Whyte should be introduced not only as a great scholar and a leader of Christian thought, but also as the father of Sir Frederick Whyte, who was the President of the first Indian Legislative Assembly under the Montford Reforms and who is known and respected by many.

The publishers have evidently taken pains to put this work before the public in an attractive form and in this they have well succeeded. The whole get-up is admirable, and the fine bold type in which it has been printed makes reading easy for the eyes. If more books were printed in such type there would be less defective eyesight in the world. This advice applies particularly to publishers of books for the use of students in schools and colleges, for the eyes of students are so often seriously injured through the small and defective type in which educational books are usually printed. Such injury to the eyes of the young is a handicap throughout the whole of life.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, for Dues and Donations, from 11th August to 10th September, 1926, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

		Rs.	A.	P.
Canadian Theosophical Federation, a new member of	the			
Hermes Lodge, T.S., per 1926		3	11	0
Nairobi Lodge, T.S., Kenya, Dues of members, £6-5-0		82	7	0
Hongkong Lodge, T.S., 12 new members, per 1926		56	0	0
New Zealand Section, T.S., 953 members, £31-16-8	• • •	421	7	1
		563	9	1

Adyar

REGD. G. MACBEAN,

13th September, 1926

Acting Hon. Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th August to 10th September, 1926, are acknowledged with thanks:

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			-					Rs.	Α.	P.
I. V. I., Ad	yar			•••				25	0	0
Mr. C. N. S	Subramai	nia Aiy	yar, B.A	., Ady	ar for	feeding	on			
1st Oct	ober, 19	26		•••		•	•••	40	0	0
Miss C. Ho	lmsted a	nd Mrs	s. A. Bu	rr, Cana	ada, \$	20		53	5	0
Melbourne	Lodge,	T.S.,	White	Lotus	Dау	Collecti	on,			
£4-5-0	•••	•••		•••	•••	•	•••	56	5	0
								174	10	0
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Adyar

REGD. G. MACBEAN,

13th September, 1926 Acting Hon. Secretary & Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Stanthorpe, Queensland, Australia	Granite Belt Lodge	28-5-1926
Greelong, Victoria, Australia	Greelong Lodge	2-7-1926
Mosman, Sydney, "	Mosman "	13-7-1926
Guayama, Porto Rico	Jinarajadasa Lodge	4-7-1926
Aibonito, ,,	J. Nityananda Lodge	16-7-1926
Moratuwa, Ceylon, India	Olcott Lodge	1-8-1926

CHANGE OF NAME

The Dhruva Lodge at Patna has changed its name to Maitreya Lodge.

AMALGAMATION OF LODGE

The Padma Lodge, at Trivandrum has been amalgamated with the Anand Lodge, of the same place.

Adyar

J. R. ARIA,

10th September, 1926

Recording Secretary, T.S.

THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive religious tendency. Its three declared objects are:

- FIRST.—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.
- SECOND.—To encourage the study of comparative religion, philosophy and science.
- THIRD.—To investigate the unexplained laws of nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of good-will whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which

demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

FREEDOM OF THOUGHT

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VALUABLE BOOKS ON INDIA AND INDIAN PROBLEMS

INDIAN PROBLEMS			
	Rs	A	
Ancient Geography of India. By Sir Alexander Cunningham. Edited with introduction and notes by Surendranath Majumdar Sastri, M.A.	15	; (0
Ancient Hindu Judicature. By B. Guru Rajah Rao, B.A., B.L. Foreword by Sir John Woodroffe	, 2	2 (0
Ancient India. By E J Rapson, M.A From the earliest times to the first century A.D. With six illustrations and two maps		1:	2
The Charm of Indian Art. By W. E. Gladstone Solomon with Illustrations.	. 7	' 1.	1
Givics—(Preliminaries of citizenship—Civic institutions and machinery—Civic Parties and Problems.) By Dr. Radhakamal Mukerjee, M.A., Ph. D.	3	; ()
The Development of Democracy in India. By K. Rajeswara Rao	2	2 ()
Economics of British India. By Jadunath Sarkar, M.A.	. 3	. 4	1
The Education of India. A study of British Educational Policy in India 1835—1920 and of Its Bearing on National Life and Problems in India to-day. By Arthur Mayhew, C.I.E		14	Į.
England's Educational Policy in India. By V. V. Oak	2	()
The Expansion of British India 1818-1858. By C. Anderson, M. A., and M. Subedar, B.A., B.Sc. (Reduced Price)		8	3
Fascinating India. By Jane Ray	2	10)
A Forgotten Empire. A sixteenth century contribution to the History of India (Vijayanagar). By Robert Sewell, MR.AS, FR.G.S.		14	
The Foundations of Indian Economics By Dr. Radhakamal Mukerjee, M.A., Ph. D. With introduction by Patrick Geddes. With illustrations	1()	8	
Foundations of Indian Swaraj. By K Vyasa Rao, B A	1	4	
The Fundamental Unity of India (From Hindu Sources). By Dr Radhakumud Mookerji, M.A., Ph.D. With an introduction by J Ramsay Macdonald, M.P.	2	8	
The Future of Exchange and the Indian Currency. By H. Stanley Jevons Gopal Krishna Gokhale's Life. By Dr. R. P. Paranjpye, M.A., B.Sc.	11	4	
A History of Hindu Chemistry. From the earliest times to the middle of the sixteenth century A.D. With Sanskrit texts, variants, translation and illustrations. By Sir Praphulla Chandra Ray, Kt. D. Sc., Ph D. (2 Vols)	8	4	
A Short History of India. From the earliest times to the present day. By E. B. Havell		10	(

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, for Dues and Donations, from 11th September to 10th October, 1926, are acknowledged with thanks:

Annual Dues and Admission Fees

	Rs.	A.	P.
China Lodge, T.S., Shanghai, China, Diploma fees of 19			
new members	50	3	0
T.S. in England, 315 members, May, 1926, £10-10-0	50 139	3	4
., Finland, £9-15-2	129	3	10
Canadian Theosophical Federation, Vancouver, Canada,			
Entrance fees and dues of 7 new members, per 1926	26	15	0
Netherlands East Indies Section, T.S., Weltevreden, 1,941			
members	970	8	0
American Section, T.S., Chicago, 7,511 members, per			
1925-26, £250-7-4	3,326		
Austrian Section, T.S., Vienna, per 1926, £3-15-0		10	
	13	0	0
Hongkong Lodge, T.S., Balance dues of 12 members	6	0	0
	4,711	5	11

Adyar

REGD. G. MACBEAN,

11th October, 1926

Acting Hon. Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

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DONATIONS

		Rs.	A.	\mathbf{P}_{\bullet}
Justice K. Sundaram Chetty, Madras, for Food Fund	•••	10	0	0
Beauséant Co-Masonic Lodge No. 760, London, £4-5-0	•••	56		
"A Friend," Adyar	1,	,000	0	0
	1,	,066	8	0

Adyar

REGD. G. MACBEAN,

11th October, 1926

Acting Hon. Secretary & Treasurer, O.P.F.S.

A NEW NATIONAL SOCIETY

A Charter for a National Society, to be called "The Theosophical Society in Ceylon" was issued on October 1st, 1926, to Mr. Henri Frei, with its administrative centre in Colombo, Island of Ceylon.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Redfern, Adelaide, S. Australia	Redfern Lodge	3-9-1926
Kandy, Ceylon, India	Asoka ,,	11-9-1926
Graz, Austria	Krishnamurti Lodge	Sept. 1926
Vienna, Austria	Gnosis Lodge	do.

CHANGE OF NAME

The Chatswood Lodge, at Chatswood, Australia, changed its name to "The Kuring-Gai Lodge," on 23-8-1926.

Adyar

J. R. ARIA,

9th October, 1926

Recording Secretary, T.S.

THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive religious tendency. Its three declared objects are:

- FIRST.—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.
- SECOND.—To encourage the study of comparative religion, philosophy and science.
- THIRD.—To investigate the unexplained laws of nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of good-will whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which

demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

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T. P. H. Publications, Nov. 1925—Nov. 1926 RELIGION Rs. A. The Bhagavad-Gita. By Dr. Annie Besant & Bhagavan Das. With Samskrit text, free Translation into English, a word-for-word Translation, an Introduction to Samskrit Grammar, and a complete Word-Price: Cloth & Gold 5 0 4 8 3 12Index. (Second Edition, Revised) Cloth & Ink Boards The Three Paths to Union with God. By Dr. Annie Besant. T S. Convention Lectures delivered at Benares, (Third Edition) Price: Wrappers 0 12 Boards Theosphical Ancient Ideals in Modern Life. By Dr. Annie Besant. Convention Lectures of 1900. CONTENTS: The Four Ashramas: Temples, Priests, and Worship, The Caste System, Womanhood (Second Price: Wrappers Edition) Boards 2 Cloth The Religious Problem in India. By Dr. Annie Besant. Theosophical Convention Lectures of 1901. Contents: Islam. Jainism: Sikhism. 04 (Third Edition) Price: Wrappers 1 Theosophy. Boards The Wisdom of the Upanishads. By Dr. Annie Besant. Four T. S. Convention Lectures of 1906. (Third Edition) Contents: Brahman is All: Ishvara: Jivatmas, The Wheel of Births and Deaths. Price: Wrappers 14 2 8 Boards Cloth The Union of all Faiths in a Common Act of Worship. Performed at the Jubilee Convention of the Theosophical Society held at Adyar, in the Christmas of 1925. Hints on the Study of the Bhagavad-Gita. By Dr. Annie Besant. Four T. S. Convention Lectures of 1905. (Third Edition.) CONTENTS: The Great Unveiling-As Yoga Shastra-Methods of Yoga and Bakti-Discrimination and Sacrifice. Price: Wrappers Boards 1 FREEMASONRY The Hidden Life in Freemasonry. By The V. ∴ Ill. ∴, Bro. C. W. Leadbeater 33°. Cloth and gold. With a rolled colored picture of the Masonic Temple and 11 Plates, 3 of them colored. Price 7 8 Boards A Book not only to Freemasons but to ALL "The book will be welcomed by all Freemasons who feel the beauty of their ancient Rite, and desire to all knowledge to their zeal . The detailed explanations of the ceremonies are profoundly interesting and illuminative, and I commend them very heartily to all true Freemasons."—Dr. BESANT in the Foreword. ... "Mr. Leadbeater's book is one of the most suggestive and informing yet written on Masonic subjects."—The Occult Review.

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THE THEOSOPHICAL SOCIETY

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	Rs.	A.	P.
T.S. in France, through Credit Commercial de France,			
£11-9-10	152	10	11
Mrs. A. J. Balding, Canada, 1926 and 1927, through the			
Recording Secretary, £2	26	8	0
T.S. in Canada, 562 members for 1926, through the			
Recording Secretary, £29-10-6	392	11	5
T.S. in Scotland, Edinburgh, £17-6-6	230	8	5
" " South Africa, Johannesburg, 1925-26, £13-12-0	180	15	1
", ", Egypt, Cairo, 1925-26, through the Presidential			
Agent, £2-17-5	38	2	6
T.S. in Switzerland, Geneva, 1924, 1925 and 1926, £15-4-7	202	4	0
" " England, July to September, 1926, £24-7-6	324	2	0
" " Chile, Valparaiso, 1925-26, £7-11-5	100	11	0
" " New Zealand, Balance of dues, £3-9-8	46	4	9
" " Bulgaria, through the Federation of European			
Sections, Amsterdam, £3-10-0	46	8	5
To be carried forward I	1,741	6	6

	Rs	. A.	P.
Carried forward	1,741	6	6
T.S. in Wales, 1926, through the Recording Secretary	,		
£13-10-0	179	9	10
T.S. in Porto Rico, 1925-26	210	3	0
" " Portugal, Lisbon, 280 members, £4-12-5	61	7	0,
", ", Holland, £92-7-0	1,228	12	3
Canadian Theosophical Federation, 1926, through the	:		
Recording Secretary	40	6	0
Donations			
T.S. in Scotland, Edinburgh, £8-3-6	108	13	0
" " Bulgaria for the World Convention Fund, through			
the Federation of European Sections, Amsterdam, 7s.	4	10	6
	3,575	4	1

Adyar 10th November, 1926 REGD. G. MACBEAN,
Acting Hon. Treasurer.

N.B.—It is requested that all remittances to this Office be made simply to: The Treasurer, Theosophical Society, and not to persons by names.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

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DONATIONS

Rs.	A.	P.
37	8	0
13	0	0
11	0	0
61	8	0
	37	Rs. A. 37 8 13 0 11 0 61 8

Ady ar

REGD. G. MACBEAN,

10th November, 1926

Acting Hon. Secretary & Treasurer, O.P.F.S.

NEW LODGES

Location		Name	of Lodge		Date of Issue of Charter
Santiago, Chile		C. Jinarājadās	a Lodge,	T.S.	25-10-1925
Lisbon, Portugal		Koot Hoomi Lo	odge	•••	15-3-1926
Punta Arenas, Chile	•••	Punta Arenas	Lodge	•••	1-9-1926
Cardoba Rep., Argentina	•••	Karma	**		9-9-1926
Rio Piedras, Porto Rico	•••	Krishnaji	23	•••	26-9-1926
Billimora, India		Billimora	93	•••	27-9-1926
Rajshahi, "	•••	Rajshahi .	,,	•••	30-9-1926
Esch sur Alzette,					
Luxembourg *	•••	Krishnaji	,,	•••	6-10-1926
Hongkong, China †	•••	Chinese	99	•••	14-10-1926
Adyar				J. F	R. Aria,
9th November, 1926			Recordi	ng Se	cretary, T.S.

NOTICE

IT would be a great help to us if contributors would kindly put their name and address on the MSS. sent. The address will not be published. It frequently happens that we are unable to send them the number of THE THEOSOPHIST in which their article is inserted because of the want of an address. The contributors are, it is true, frequently known to us but it is impossible for us to keep a record of addresses which would soon be out of date and incorrect.

This applies to all communications to the Editorial Department.

ACTING EDITOR

^{*} Directly attached to the T.S. in France.

[†] Directly attached to Adyar Headquarters,

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THE THEOSOPHICAL SOCIETY

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Annual Dues and Admission Fees			
	Rs.	A.	P.
T.S. in Mexico, 286 members, £11-2-4	148	0	6
,, ,, Italy, £5-17-4	78	-	6 5
Dawn Lodge, Shanghai, 2 new members, per 1926-1927,	• •	•	_
through the Recording Secretary, T.S., Adyar, \$ 4	5	3	0
Shanghai Lodge, Shanghai, Entrance fees and dues of 4	•	_	-
members, per 1926 and 1927, through the Recording			
Secretary, T.S., Adyar, \$ 20	29	0	0
German Section, Hamburg, per 1926, £16	208	0 0 5	Ŏ
	362	5	ĺ
Swedish Section, Stockholm T.S. in France, through Crédit Commercial De France,		-	_
Paris, £6-7-8	85	0	9
£ s. d.			
T.S. in Brazil, Dues, per 1926 17 15 0			
Arrears of 1925 0 3 0 Dues of unattached members 1 5 0			
2 400 01 -11401100110011			
Charter fee of the Leadbeater Lodge,			
T.S 1 0 0			
£20 3 0			
#2U 3 U	268	5	Q
T.C. in Dumma 1026	50	ñ	8
T.S. in Burma, per 1926	50	U	U
H. P. B. Lodge, Canada, Entrance fees of 4 new members			
and dues of 18 members, per 1927, through the	86	9	8
Recording Secretary, Adyar, £6-10-0 T.S. in Australia, Balance of dues, per 1926, £24-3-2	000	ğ	7
,, ,, England, per October, 1926, £14-0-3	100	12	8 7 4 0
Mr. Irving J. Davis, Wilmington, U.S., per 1927	15	้	ดิ
T.S. in Uruguay, 163 members, per 1926-1927, through the		·	•
December Advar \$20	267	6	6
Recording Secretary, Adyar, £20			
To be carried forward	2,112	5	6

Hongkong Lodge, Hongkong, Secretary, Adyar, Entrance and dues of 6 members, per	e fees of 5 new members
per 1927, £18-5-0	248 8 4
Do	NATION
Besant Lodge, Bombay, for Dr. B	esant's Birthday 50 0 0
	2,410 13 10
Adyar 6th December, 1926	REGD. G. MACBEAN, Acting Hon. Treasurer.
OLCOTT PANCHA	AMA FREE SCHOOLS
Financia	l Statement
The following receipts, from 1926, are acknowledged with that	n 11th November to 6th December,
Dor	NATIONS
"A Friend," Adyar Donations under Rs. 5	Rs. A. P 1,000 0 0 9 12 0 1,009 12 0
Managari Ma	REGD. G. MACBEAN, Hon. Secretary & Treasurer, O.P.F.S.
	LODGES Name of Lodge Date of Issue
Location	of Charter
Huntington, W. Va., ,, Charleston, ,, Puebla, Mexico Farnham, England Monterrey, Mexico Basel, Switzerland Los Angeles, U. S. America	Osiris Lodge 16-4-1926 Service Springfield Lodge 22-4-1926 University Lodge 4-5-1926 Huntington , 16-6-1926 Charleston , 25-6-1926 Shri Krishna , 11-8-1926 Farnham , 19-1926 Unidad , 14-10-1926 Vahan , Olcott , 4-11-1926 Brotherhood , 1926
6th December, 1926	J. R. ARIA, Recorling Secretary, T.S.

CHANGE OF NAME

The Norwood Lodge, England, changed its name to "Crystal Palace" Lodge, in September, 1926.

LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
London, England """ Benoni, South Africa Durban, """ Monterrey, Mexico Bologna, Italy Geneva, Switzerland """ """ """ Neuchatel, """	 Anerley & S. Norwood Lodge Buddhist Lodge Benoni Olcott Fraternidad Em. Swedenborg Lodge Agni H.P.B Orphee Helvetia Le Service Bhakti Lodge Krishnamurti .,	13-10-1926 25-10-1926 1926 Nov., 1925 1-10-1926 Oct., 1926
Adyar	J.	R. Aria,

6th December, 1926

Recording Secretary, T.S.

T.S. BANNER

With very great pleasure I hereby announce the gift to the Theosophical Society of a handsomely embroidered Flag, bearing the emblem of the Society, which has been received from Senora Elena V. S. de Cravioto, a member of the T.S. in Mexico.

Adyar

J. R. ARIA,

6th December, 1926

Recording Secretary, T.S.

THE THEOSOPHICAL SOCIETY

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- FIRST.—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.
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THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of good-will whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

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SUPPLEMENT TO THE THEOSOPHIST

CONVENTION OF THE FIFTY-FIRST ANNIVERSARY OF THE THEOSOPHICAL SOCIETY, BENARES, 1926

SUMMARISED PROGRAMME

24th December, 1926

Bharat Samaj Pooja (Gyana Geha).
Liberal Catholic Church celebrations (Shantikunja).
Prayer of the Religions (Indian Section Hall).
Indian Council T. S., Report and Accounts (Shantikunja).
General Council T. S. (Shantikunja).
North India Conference (Shamiana).
Exhibition of Indian Paintings (C. H. College—East gate).
At Home (T. S. Grounds).
Questions and Answers Meeting (Shamiana).

25th December, 1926

Bharat Samaj Pooja (Gyana Geha).
Liberal Catholic Church celebrations (Shantikunja).
Prayer of the Religions (Indian Section Hall).
E. S. Meeting (Indian Section Hall).
Indian Council T. S. (Shantikunja).
Opening of the Youth Conference (Shamiana).
T. S. Convention (Shamiana).
Convention Lecture (Shamiana).
THE THEOSOPHIST'S ATTITUDE: (I) To Death and the Unseen, by Right Reverend C. W. Leadbeater.
Liberal Catholic Church celebrations (Shantikunja).

26th December, 1926

Bharat Samaj Pooja (Gyana Geha).
Liberal Catholic Church celebrations (Shantikunja).
Prayer of the Religions (Indian Section Hall).
E. S. Meeting (Indian Section Hall).
Indian Section Convention (Shamiana).
Convention Lecture (Shamiana).
THE THEOSOPHIST'S ATTITUDE: (II) To Nationalism and Internationalism, by Right Reverend G. S. Arundale.
T. S. Muslim League. Lecture on Islam (Shamiana).
Entertainment—Indian Music (Shamiana).

27th December, 1926

Bharat Samaj Pooja (Gyana Geha).

Liberal Catholic Church celebrations (Shantikunja).

Prayer of the Religions (Indian Section Hall).

E. S. Meeting (Indian Section Hall).

(a) Theosophical Educational Trust Annual meeting (Shantikunia).

(b) Youth Conference: Business (Indian Section Hall).

Women's Indian Association (Shamiana).

Convention Lecture (Shamiana).

THE THEOSOPHIST'S ATTITUDE: (III) "To Science and Its Message," by Mr. Yadunandan Prasad, B.Sc. (Cantab). Masonic Meeting (Masonic Lodge).

Symposium: On Development of T. S. Work.

28th December, 1926

Bharat Samaj Pooja (Gyana Geha).

Liberal Catholic Church celebrations (Shantikunja).

Prayer of the Religions (Indian Section Hall).

Star Meeting. For members of the Star only (Shamiana). Star Council (Indian Section Hall).

Star Conference (Indian Section Hall).

Public Lecture, Star (Shamiana).

Masonic Meeting—Rose Croix Chapter (Masonic Lodge). Magic Lantern—Ommen Conference Slides (Shamiana).

Admission by Tickets Re. 1 and As. 8.

29th December, 1926

Bharat Samaj Pooja (Gyana Geha).

Liberal Catholic Church celebrations (Shantikunja).

Prayer of the Religions (Indian Section Hall).

E. S. Meeting (Indian Section Hall). T. S. General Council (Shantikunja).

T. S. Order of Service (Shamiana).

Admission of New Members to the T. S. (Indian Section Hall).

Applications should be handed over to the Asst. General Secretary Mr. M. B. Wagle before 12 noon.

Indian Section Council. (Election of General Secretary) (Shantikunja).

Benares Youths' "At Home" to Mrs. Rukmini Arundale and Youth guests. Admission by invitation.

Convention Lecture (Shamiana).

THE THEOSOPHIST'S ATTITUDE: (IV) To Art and Arts, by Mr. C. Jinarājadāsa, M.A. (Cantab.).

National Home Rule League Annual meeting (Indian Section Hall). Entertainment: "A Short Play by the students of the Theo-sophical Girls' School and College for Women, Benares" (Shamiana).

30th December, 1926

Bharat Samaj Pooja (Gyana Geha).
Prayer of the Religions (Indian Section Hall).
Liberal Catholic Church celebrations (Shantikunja).
Anniversary T. S. (Shamiana).
League of Parents and Teachers (Shamiana).
Indian Section Council (New Budget) (Shantikunja).
Bharat Samaj (Shamiana).
Closing Youth Conference (Shamiana).
Public Lecture: "The Gospel of Light," by Right Reverend G. S. Arundale (Shamiana).

Admission by Ticket Re. 1 and As. 8.

Magic Lantern—Ommen Conference Slides.

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, for Dues and Donations, from 7th December, 1926 to 10th January, 1927, are acknowledged with thanks:

Annual Dues and Admission Fees	D -		_
Parhadas Inde TC Dues and Enterior for al 21	Rs.	A.	Р.
Barbados Lodge, T.S., Dues and Entrance fees of 21 members, for 1926 and 1927, £6-5-0 T.S. in France, for 1926, £10-9-5 Shanghai Lodge, T.S., 5 new members Indian Section, T.S., through Dr. Annie Besant, 4,289	83 139 30	10 0	9 1 0
members, for 1926	1,608 13	6 3	0
A new member directly attached to Adyar Headquarters, Entrance fee and dues for 1927, through the Record-		3	U
ing Secretary, T.S., Adyar, £1-5-0	17		0
T.S. in Brazil, dues for 1925 and 1926, \$9-15-0	129	13	0
" " Iceland, 293 active members, for 1926, £13-4-7 " " Yugoslavia, 140 active members, for 1926, £3-0-11	176	0	10
Major B. Kerr-Pearse, Western Australia, for 1927, £1	13		
T.S. in England for November, 1926, £9-7-9	100		
H.P.B. Lodge, T.S., Toronto, Entrance fee and dues of			
5 new members, for 1927, £2-10-0	33	0	0
Donations			
T.S. in Brazil, for "Adyar Day," for 1926, £3-1-0 , Jugoslavia, for World Congress Fund, £0-6-1	40 4	9 0	8 0
	2,452	0	5

Advar 12th January, 1927 REGD. G. MACBEAN,
Acting Hon. Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

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Donations	Rs.	A.	P.
Mr. C. N. Subramania Aiyer, B.A., T.S., Adyar, for Weaving Instructor and for materials for loan Rs. 36 0 0			
· · · · · · · · · · · · · · · · · · ·	42	0	0
Anonymous through Bishop G. S. Arundale	25		0
Mr. F. J. Mitchell, Punjab Club, Lahore	100	0	0
Mrs. S. E., and Mabel E. C. Ralphs, Hollywood, Los			_
Angeles, through Bishop G. S. Arundale, \$3	8	2	Ŏ
Parsi School, Nasik, through Bishop G. S. Arundale	25	U	0
	200	2	0

Adyar 12th January, 1927

REGD. G. MACBEAN, Acting Hon. Secretary & Treasurer, O.P.F.S.

NEW LODGES

	MEW CODGES	
Location	Name of Lodge	Date of Issue of Charter
Lodz, Poland Cakovec, Jugoslavia	True Judaism Lodge, Sloga "	21-5-1926 2-10-1926
Bendrad	Sloga " Istok	
Beograd, Milwaukee, Wis., U.S.A	ISTOK	7-10-1926
Milwaukee, Wis., U.S.A	Universal Brotherhood	
1.P	Lodge,	12-10-1926
Montevideo, Uruguay	Helena Petrovna Blavatsky	
	Lodge,	00 10 1000
Peoria, Ill., U.S.A	Decrie Teller	3-11-1926
Trenton, New Jersey,	reoria Lodge,	0-11-1920
TICA TICK Delsey,	Turneton	•
U.S.A II.S.A	Trenton ,,	do.
Red Wing., Minn., U.S.A	Red Wing Lodge,	4-11-1926
Champoton, Camp. Mexico	El Loto Blanco Lodge,	5-11-1926
Tlajomulco, Jal. Mexico		44 44 4000
Myslowice, Poland	Towards Liberation Lodge,	22-11-1926
Lwow, Poland	Alarrama Ladan	
D-1- T T 4 7		do.
Eccles, Lancs., England	Eccles Lotus Lodge,	4-12-1926
London, England	Christian League Lodge	do.
Milanowek, Poland	Unity Lodge,	6-12-1926
Chelmsford, England	Ygdrasil Lodge,	10-12-1926
Castleford, ,,	Castleford Lodge,	do.
	IXI Zontono I ada	1926
Saarbrucken, "	7 antreum	
	,,	do.
Adyar	J. 1	R. Aria,
10th January, 1927	Recording Se	
· · · · · · · · · · · · · · · · · · ·	neoviung De	wretury, 1.D.

LODGES DISSOLVED

Location	Name of	Lodge	Date of Return of Charter
Detroit, U.S.A. Rutland, " Philadelphia, U.S. Council Bluffs, U. Davenport, East Orange, Grand Forks, Helena, Lexington, Miles City, Mt. Carmel, Muskogee, Ocmulgee, San Antonio, Santa Fe, South Bend, Trinidad, Fond du Lac, Green Bay, Sault Ste. Marie, Nashville, Tenn. Austin, Texas. " "	Detroit Lodge, Rutland ,, Pythagoras Lodge Council Bluffs Davenport Olcott Grand Forks, Helena Lexington Miles City Mt. Carmel Muskogee Ocmulgee Amor Santa Fe South Bend Trinidad Fond du Lac Green Bay Sault Ste. Marie Nashville ,, Austin ,, Dharma ,,	c, Lodge,	The Board of Directors have decided to cancel the Charters of these Lodges owing to the fact that no active members remained to carry on the Lodge activities and that for a considerable time no such activities had been reported or recorded.

Adyar

10th January, 1927

J. R. Aria,

Recording Secretary, T.S.

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THE THEOSOPHICAL SOCIETY

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Annual Dues and Admission Fees

	T)	_	
	RS.	. A.	P.
Canadian Theosophical Federation, 138 members for 1926,			
and 2 new members for 1927, through the Recording			
Secretary, T.S., Adyar	101	2	0
Norwegian Section, T.S., for 1926, through T.P.H., T.S.,			_
Adyar, £8	106	10	8
Captain B Kon, Tokyo, for 1927	14	13	0
Mr. Leverett Francis Englesby, Honolulu, Entrance Fee			
and Dues for 1927, £1-5-0	16	6	10
T.S. in England, December, 1926 and January, 1927, 1st to			
11th, £27-18-10	368	9	3
T.S. in Belgium, for 1925-1926, £1-16-0	23		11
Donation			
DONATION			
Mrs. Emma Sinclair for Adyar Fund (General), through			
General Secretary, Chile Section, T.S., £3-5-0	42	13	10
, , , , , , , , , , , , , , , , , , , ,			
	674	0	6
Advar Regd. G. Mac			-
Adyar REGD. G. MAC	JBCA.	и,	

Acting Hon. Treasurer.

10th February, 1927

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DONATIONS

	Rs.	A.	P.
Gaya Lodge, T.S	5	0	0
Dewan Bahadur Sir T. Sadasivier, through T.P.H., T.S.,			
Adyar	25	0	0
T.S., Adyar, for Food Fund	30	0	0
N. N. for Olcott Anniversary Celebration on 17th			
February, 1927	50	0	0
	110		_
	110	<u> </u>	0

Adyar

REGD. G. MACBEAN,

10th February, 1927

Acting Hon. Secretary & Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Gravesend, Kent, England	Gravesend and Northfleet Lodge, T.S	
Shepscombe, near Stroud, Glos., England	Shepscombe Lodge, T.S.	15-1-1927
Adyar	J. F	R. Aria,
10th February, 1927	Recording Se	cretary, T.S.

ERRATUM

We have received a letter from Mrs. Senta Simons the accredited author of "The Mysticism of the North American Indian" to say that her husband Dan. A. Simons is the writer of the article. We apologise to both most cordially.—ED.

¹ See November, 1926, page 179.

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